

EPIGRAPHIA INDICA

Vol. VII (1902 - 1903)

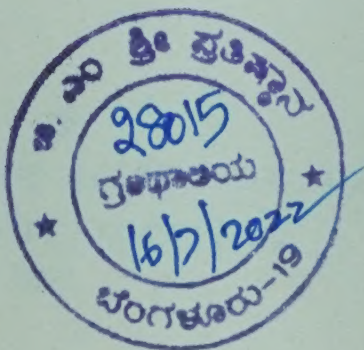


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VOL. VII.—1902-03.



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EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

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- „ 158.—The spurious Sûdi plates.—In text lines 71, 83, for “Suldhâtavî” read “Sulvâtavî;” and make the same correction in the translation, p. 184: see *Ind. Ant.* Vol. XXX. p. 264.—For a full note on the Kisukâḍ (Sulvâtavî) seventy district, see *ibid.* p. 259 ff.—Page 184, line 7, for “of his wife,” read “of his mistress;” see Vol. VII. below, p. 182, note 4.—J. F. F.
- „ 208, the last line but one.—For a full note on the Kûṇḍi country, see *Ind. Ant.* Vol. XXIX. p. 278 ff.—J. F. F.
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- „ 278.—The Karhâḍ plates of Kṛishṇa III. of A.D. 959.—For the localisation of this record, by identification of the places mentioned in it, see *Ind. Ant.* Vol. XXX. p. 373.—For a full note on the Karahâṭa four-thousand province, see *ibid.* p. 377 ff.—J. F. F.
- „ 350.—The Hebbâl inscription of A.D. 975.—Page 351, line 1, and page 354, translation line 5, for “Rêvaka,” read “Rêvakanimmaḍi,” and in the translation omit the words “(holding her) in (his) lap;” see Vol. VI. below, p. 71, and note 4.—J. F. F.
- „ 371, column 2, last line,—for Hrahaḍagalli, read Hîrahaḍagalli.

C.—VOLUME VI.

- Page 208.—The Alâs plates, which purport to have been issued in A.D. 770.—The Alaktakâ vishaya of this record is mentioned as the Alataḡe seven-hundred district in a record of A.D. 1008; and the places mentioned in that record, and in another, locate it close on the east of Kôlhâpur, where there is now the Alṭêm subdivision of that State; see *Ind. Ant.* Vol. XXIX. p. 273 ff. For the point that the Alâs plates are a spurious record, see Vol. VII. below, p. 231.—J. F. F.
- „ 341, text line 61,—insert the figure ² after ञ्जैव.
- „ 394, column 1, line 9,—for Viṛpêḍu-nâḍu, read Viṛpêḍu-nâḍu.
- „ „ column 2, last line,—for Piṅgâla, read Piṅgala.

D.—VOLUME VII.

- Page 19, note 4,—*for Odegany, read Odegary.*
 „ 23, note 4,— *for Kaśâkûḍi, read Kâśâkûḍi.*
 „ 27, line 5 from bottom,— *for Godâvarî, read Gôdâvarî.*
 „ 30, last line,— *for Khajurâho, read Khajurâhō.*
 „ 32, line 12,— „ „ „ „
 „ „ 20,— „ „ „ „
 „ 36, line 14 of paragraph 2,— *for Shêri (Shêḍhi), read Shêrî (Shêḍhî).*
 „ 45, line 13 from bottom,— *for Godâvarî, read Gôdâvarî.*
 „ 50, line 22,— *for Kausikîputra, read Kauśikîputra.*
 „ 66, line 13,— *for Nasik, read Nâsik.*
 „ 79, note 7, line 6,— *for Mēdinimîśvaragaṇḍa, read Mēdinimîśvaragaṇḍa.*
 „ „ 7, *for Narasiṅgaiyadêva, read Narasiṅgaiyadêva.*
 „ 86, last line,— *for fee ot, read feet of.*
 „ 92, text line 42,— *insert a hyphen (-) between putra and Kusi(śi)°.*
 „ 115, lines 10 and 16,— *for Chaicha and Chaichapa, read Baicha and Baichapa.*
 „ 122, line 10 from bottom,— *for Tiruppâsûr, read Tiruppâśûr.*
 „ 162, note 9,— *for Gedilam, read Geḍilam.*
 „ 219, line 8,— *for Râshṭrakûṭa, read Râshṭrakûṭa.*
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EPIGRAPHIA INDICA.

VOLUME VII.

No. 1.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from Vol. VI. page 285.)

A.—PARANTAKA I.

55.— In the Kêśava-Perumāl temple at Kûram.¹

- 1 Svast[i] śr[i] [||*] [Ma]d[irai ko]ṇḍ=Î[lam] pu[gun]da [kô]=Pparakkê[sa]ri[pan]-
ma[r*]k[ku] yāṇḍu nâṇḍâṇḍu
2 i[v*]v-ât[t]ai . . . [ḍa]ga-²nâya[r]ṇu apara-pa[ksha*]t[tu]=Chchaṇi-kkiḷamaiyum
nava[m]iyum perṇa Urôyaṇi-nâl irâtri.

“In the fortieth year (of the reign) of king Parakêśarivarman who took Madirai and entered Îlam,— at night on the day of Rôhiṇi, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of [Karkatâ]ka in this year.”

Although I am unable to give with confidence the actual equivalent of this date, I may state that between A.D. 900 and 985 the only years for which the date would be quite regular are A.D. 919 and 946.

For A.D. 919 the date would correspond to Saturday, the 24th July, which was the 30th day of the month of Karkatâka, and on which the 9th *tithi* of the dark half (of the month Śrâvâṇa) ended 4 h. 41 m., and the *nakshatra* was Rôhiṇi for 17 h. 44 m., after mean sunrise.

And for A.D. 946 it would correspond to Saturday, the 25th July, which was the last day of the month of Karkatâka, and on which the 9th *tithi* of the dark half (of the month Śrâvâṇa) ended 13 h. 11 m. after mean sunrise, and the *nakshatra* was Rôhiṇi the whole day.

B.—KULOTTUNGA-CHOLA I.

56.— In the Lakshminârâyaṇa temple at Kāvāntaṇḍalam.³

- 1 Svasti śrî [||*] Tiru ma[ṇṇi] viḷaṅga

¹ No. 34 of the Government Epigraphist's collection for 1900.

² Read perhaps *Karkadaga*.

³ No. 206 of the Government Epigraphist's collection for 1901; *South-Ind. Inscr.* Vol. III. No. 77.

2 kôv=Irâjakêsarivatmar=âna uḍaiyâr śrī-[R]âjendra-Śôladêvaṛṅku
yâṇḍu 4âvadu

3 ivv-âṭṭai Mṛi(vṛi)śchika-nâyaru pûrvva-pakshattu ¹shasṭṭiyut=
Tiruvôṇamum perra Vi[y]âla-kkilamai-nâ[n]ru.

“In the 4th year (*of the reign*) of king Rājakêsarivarman *alias* the lord, the glorious Rājendra-Chôladêva,— on a **Thursday** which corresponded to (*the day of*) Śravana and to the sixth *tithi* of the first fortnight of the month of **Vriśchika** in this year.”

A date of the fourth year of the king's reign will be expected to fall in A.D. 1073 or 1074, and this date actually corresponds to **Thursday, the 7th November A.D. 1073.** This was the 12th or 13th day of the month of **Vṛiśchika**, and on it the 6th *tithi* of the bright half (of the month Mârgaśira) *commenced* 1 h. 38 m. after mean sunrise, while the *nakshatra* was **Śravaṇa**, by the equal space system and according to Garga for 23 h. 38 m. after mean sunrise, and by the Brahma-siddhânta the whole day.

C.—VIKRAMA-CHOLA.

For reasons suggested partly by the new dates of this king, I must recapitulate here the *data* furnished by the dates already treated of,² and the results derived from them.

No. 10 (above, Vol. IV. p. 73).—"In the fifth year . . . on the three-hundred-and-fortieth day, which was (*the day of the nakshatra*) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna." Taking this date to have been correctly recorded, I found the best equivalent for it between A.D. 1110 and 1125 to be **Sunday, the 22nd June A.D. 1113**; and counting backwards from this day, I obtained **the 18th July A.D. 1108** as the day of the commencement of the king's reign.

No. 21 (*ibid.* p. 263).—"In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha." Guided by the result obtained under No. 10, I found this date to correspond to Monday, the 20th May A.D. 1112, when, to omit other particulars, the *nakshatra*, by the equal space system only, was Śatabhishaj for 0 h. 39 m. after mean sunrise.

No. 22 (*ibid.* p. 264).—"In the 5th year . . . on the day of Ârdra, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha." Guided again by the result obtained under No. 10, I found that this date would correspond to Monday, the 19th August A.D. 1112; but there was the difficulty that on this day the *nakshatra* was *Punarvasu*, not *Ârdra*.

No. 41 (above, Vol. VI. p. 279).—“In the . . . sixteenth year . . . in the month of Vaiśākha, in the second fortnight, at the time known as Monday combined with an Uttarâ (*nakshatra*).” Again guided by the result obtained under No. 10, I found that **Monday, the 5th May A.D. 1124**, would be an unobjectionable equivalent of this date.

No. 42 (*ibid.* p. 280).—"In the 9th year . . . in the Plava year which was the Śaka year 1049, on the occasion of an eclipse of the moon in the month of Jyāishṭha." This date for Śaka-Saṃvat 1049 expired (which was Plavaṅga, not Plava) was found to correspond to the 27th May A.D. 1127, but the result obtained under No. 10 led me to assume *that the 9th year of the reign had been quoted erroneously instead of the 19th regnal year.*

From this it will be seen that the results obtained under Nos. 21, 22 and 41, as well as the correction suggested with regard to the regnal year of No. 42, mainly depend on the correctness of the *data* furnished by the text of No. 10, which it did not occur to me to suspect. Setting aside the date No. 10, it may be asked, however, how the three dates Nos. 21, 22 and 41

¹ Read *śaśthiyun=*.

² I omit here the date No. 48, which will be reconsidered below.

would work out, if the date No. 42 were really, as it is stated to be, a date of the 9th year of Vikrama-Chôla's reign. Supposing this to be the case, the king's reign would have commenced some time between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, and with such a commencement of the reign the dates Nos. 21, 22 and 41 would yield the following equivalents:—

No. 21, of the 4th year, would correspond to **Monday, the 1st May A.D. 1122.** This was the 7th day of the month of **Vṛishabha**, and on it the 8th *tithi* of the dark half (of the month **Vaiśākha**) ended 13 h. 28 m., while the *nakshatra* was **Śatabhishaj**, by the equal space system and according to Garga from 0 h. 39 m., and by the **Brahma-siddhānta** from 1 h. 19 m., after mean sunrise.

No. 22, of the 5th year, would correspond to **Monday, the 31st July A.D. 1122.** This was the 4th day of the month of **Simha**, and on it the 11th *tithi* of the dark half (of the month **Śrāvaṇa**) ended 4 h. 24 m., while the *nakshatra* was **Ārdrā**, by the equal space system for 12 h. 29 m., and according to Garga for 0 h. 39 m., after mean sunrise.

No. 41, of the 16th year, would correspond to **Monday, the 16th April A.D. 1134,** when the 6th *tithi* of the dark half of **Vaiśākha** ended 13 h. 11 m., and the *nakshatra* was **Uttarāshāḍhā**, by the equal space system and according to Garga for 23 h. 38 m., and by the **Brahma-siddhānta** for 17 h. 4 m., after mean sunrise.

It is quite clear then, that, supposing the king's reign to have commenced between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, the three dates Nos. 21, 22 and 41 would work out in the best possible manner— better, in fact, than with the 18th July A.D. 1108 as the commencement of his reign, because on the equivalent here found for the date No. 22 the *nakshatra* really was **Ārdrā**, whereas on the equivalent previously given for the same date the *nakshatra* was found to be **Punarvasu** (instead of the *nakshatra* **Ārdrā**, quoted by the original date).

To the date No. 10 I shall have to revert below. For the present it will be sufficient to state that, irrespectively of No. 10, the four dates Nos. 21, 22, 41 and 42 for the commencement of the reign appear to yield some day between approximately the 28th May and the 31st July A.D. 1118. The new dates of Vikrama-Chôla may be expected to shew whether his reign really commenced at the time here given or on the 18th July A.D. 1108.

* * * * *

57.— In the Tyâgarâja temple at Tiruvârûr.¹

8 [Tribhuvana]cha[kra]vatti[ga]l] śr[î-Vikrama]-Ch[ô]la[dêvar]kku
y]âṇḍu aṇjâvadu Midhuna-nâyarr[u pûrvva]-paksha[t*]tu pa[n̄chami]y[u]m
Magamum perra Vi[yâ]la-[kk]iḷamai-nâl.

“In the fifth year (of the reign) of the emperor of the three worlds, the glorious **Vikrama-Chôladêva**,— on a **Thursday** which corresponded to (the day of) **Maghâ** and to the fifth *tithi* of the first fortnight of the month of **Mithuna**.”

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to **Thursday, the 19th June A.D. 1113**, which was the 26th day of the month of **Mithuna**, and on which the 5th *tithi* of the bright half (of the month **Āshâḍha**) commenced 5 h. 15 m., and the *nakshatra* was **Maghâ**, by the equal space system only, for 7 h. 53 m., after mean sunrise.

On the other hand, if the reign commenced between the 28th May and the 31st July A.D. 1118, the date must correspond to **Thursday, the 31st May A.D. 1123**, which was the 6th day

¹ No. 164 of the Government Epigraphist's collection for 1894. Another date, which occurs in line 3 of the same inscription, was published above, Vol. IV. p. 73, No. 10.

of the month of **Mithuna**, and on which the 5th *tithi* of the bright half (of the first **Âshâdha**) ended 11 h. 37 m., and the *nakshatra* was **Maghâ**, by the **Brahma-siddhânta** for 11 h. 10 m., according to **Garga** for 13 h. 47 m., and by the equal space system from 1 h. 19 m., after mean sunrise.

Theoretically both the equivalents found might be taken to satisfy the requirements of the case, but there can be no doubt that the second, **Thursday, the 31st May A.D. 1123**, would be preferable because the *tithi* of the date ended on that day. This date therefore also would tend to shew, though it would not actually prove, that the king's reign commenced in A.D. 1118.

58.— In the **Divyajñânêśvara** temple at **Kôvilâḍi**.¹

1 Svasti śrī [||*] I(ti)ribuva[na]śakkaravattigal śrī-Vikkirama-Śôladêvark=iyāṇḍu
11âva[d]u Magara-nâyayru [p]û[rvva]-

2 pakshat[t]u trai(tri)yô[da*]śiyum Śaṇi-kiḷamaiyum perṛa P[u]narbuda-nâl.

“In the 11th year (of the reign) of the emperor of the three worlds, the glorious **Vikrama-Chôladêva**,²—on the day of **Punarvasu**, which corresponded to a **Saturday** and to the thirteenth *tithi* of the first fortnight of the month of **Makara**.”

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to Friday, the 27th December A.D. 1118, which was the 3rd day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month **Pausha**) ended 16 h. 30 m. after mean sunrise, and the *nakshatras* were **Mṛigaśīrsha** and **Ârdrâ**.

On the other hand, if the king's reign commenced between the 28th May and the 31st July A.D. 1118, the date will correspond to **Saturday, the 5th January A.D. 1129**, which was the 13th day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month **Pausha**) ended 5 h. 49 m. after mean sunrise, and the *nakshatra* was **Punarvasu**, by the **Brahma-siddhânta** and according to **Garga** the whole day, and by the equal space system from 9 h. 12 m. after mean sunrise.

As this date then would be entirely incorrect if the king's reign had commenced in A.D. 1108, and is in every way correct on the assumption that the reign commenced in A.D. 1118, I take it to prove that the latter was really the case. And in my opinion the six dates Nos. 21, 22, 41, 42, 57 and 58, for which—in entire agreement with the original *data*—absolutely faultless equivalents have now been given, shew beyond a doubt that the reign of **Vikrama-Chôla** must have commenced between approximately the 1st June and the 31st July A.D. 1118.

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With the result now obtained, the equivalent previously given for the date No. 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No. 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No. 57. Both dates are of the first fortnight of the month of **Mithuna** of the 5th year of the king's reign; the week-day of No. 57 is **Thursday**, and that of No. 10 **Sunday**; and the *nakshatra* of No. 57 is **Maghâ** (10), while that of No. 10 is **Hasta** (13). If then the equivalent of No. 57 is **Thursday, the 31st May A.D. 1123**, the equivalent of No. 10 can only be **Sunday, the 3rd June A.D. 1123**. This day was the 9th day of the month of **Mithuna**, and on it the *nakshatra* was **Hasta**, by the **Brahma-siddhânta** for 22 h. 59 m., and by the equal space system and according to **Garga** from 1 h. 58 m., after mean sunrise; but the *tithi* which ended on the same day, 10 h. 12 m. after mean sunrise, was the 8th, not the 7th *tithi*, of the bright half.

¹ No. 276 of the Government Epigraphist's collection for 1901.

² It is impossible to say *a priori* whether the son of **Kulôttunga I.** is meant.

Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A.D. 1123, is really the day intended by the date No. 10, and that the writer of this date, in recording the *tithi*, has erroneously written *saptamiyum*, instead of *ashṭamiyum*.

Since the date No. 10 is stated to have been the 340th day of the 5th year of the king's reign, the first day of that year would now have been the 29th June A.D. 1122, and the accession of Vikrama-Chôla must have taken place on (approximately) the 29th June A.D. 1118.¹

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The result now arrived at receives an unexpected confirmation from a reconsideration of the date No. 43 (above, Vol. VI. p. 281). This date is of the seventeenth year (given in words) of the king's reign, and of the Śaka year 1054 (given in figures only), and gives us for calculation Thursday, the third *tithi* of the bright half of Vaiśākha. When previously examining it, I found that for Śaka-Samvat 1054 current it would correspond to Thursday, the 2nd April A.D. 1131; and as I found it to be incorrect for what I then had to consider the 17th year of the king's reign, I felt no hesitation in accepting Thursday, the 2nd April A.D. 1131, as the true equivalent of the date, and in assuming that the regnal year had been quoted erroneously.

But now, with the 29th June A.D. 1118 as the date of the king's accession, a date in the month Vaiśākha of his seventeenth year will be expected to fall in A.D. 1135, and for this year the date regularly corresponds to Thursday, the 18th April A.D. 1135, when the third *tithi* of the bright half of Vaiśākha ended 9 h. 30 m. after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chôla's reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired).

59.—In the Vaidyanātha temple at Tirumalavādi.²

This inscription is dated in the 15th year of the reign of "king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chôladēva." In the introduction it is stated that he made gifts to the temple at Chidambaram on the following date:³—

24 =ppattām=āṇḍil [Ś]i[t]tirai-ttiṅga[!] Atta-

25 m perṛa Ādittavārattu=[t]tiru-vaḷar-madiyin trayôdaśi=ppakkat[tu].

"In the tenth year, (*in*) the month of Śittirai, on a Sunday which corresponded to (*the day of*) Hasta, (*on*) the thirteenth *tithi* of the fortnight of the auspicious waxing moon."

This date, of the month of Śittirai (or Mēsha) of the 10th year of the king's reign, would be expected to fall in A.D. 1128, and for that year it would actually correspond to Sunday, the 15th April A.D. 1128, which was the 23rd day of the month of Śittirai, and on which the 13th *tithi* of the bright half (of the month Vaiśākha) ended 1 h. 25 m. after mean sunrise. But the *nakshatra* on this day was Chitrâ, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 14 h. 27 m., after mean sunrise.— If the week-day of the

¹ The following statement will shew at a glance what mistakes the seven dates Nos. 10, 21, 22, 41, 42, 57 and 58 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A.D. 1118.

If it had taken place on the 18th July A.D. 1108,—

in No. 22, *Ādrâ* would have been wrongly quoted for *Punarvasu*;

in No. 42, the 9th year would have been wrongly quoted instead of the 19th;

No. 58 would be entirely incorrect.

On the other hand, assuming it to have taken place on the 29th June A.D. 1118,—

in No. 10, *saptamiyum* is wrong for *ashṭamiyum*.

² No. 82 of the Government Epigraphist's collection for 1895; *South-Ind. Inscr.* Vol. III. No. 79.

³ The same date is quoted in the introduction of an inscription of the 11th year at Ālaṅguḍi (No. 165 of 1894.

date were Saturday, the date would correspond to Saturday, the 14th April A.D. 1128, when the 13th *tithi* of the bright half commenced 2 h. 33 m., and the *nakshatra* was **Hasta**, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhânta for 14 h. 27 m., after mean sunrise.—The earliest year of Vikrama-Chôla's reign, in which the date, as recorded, is quite correct, would be the 13th, for which the date would correspond to Sunday, the 12th April A.D. 1131, with the *nakshatra* **Hasta**.

D.—KULOTTUNGA-CHOLA III.

60.—In the Sômanâthêśvara temple at Sômaṅgalam.¹

1 Tribhuvanachchakravarttigal Maduraiyum=[Î]lamun-gonḍ-aruliṇa
śrī-Kulôttuṅga-Śôladêvaṅku yâṇḍu 14âvadu Magara-nâyaru pû[r]vva-pakshattu
Viyâla-kkilamaiyum Pû[śa]mum prathamaiyum=âṇav=anṇu.

“In the 14th year (of the reign) of the emperor of the three worlds, the glorious Kulôttuṅga-Chôladêva who was pleased to take Madurai and Îlam,—on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara.”

The wording of this date is intrinsically wrong, because during the month of Makara the moon can never be anywhere near the *nakshatra* Pushya on the first *tithi* of the first fortnight. The probability is that the first fortnight has been erroneously quoted instead of the second, and for the second fortnight the date is correct.

A date of the month of Makara of the 14th year of the king's reign will be expected to fall in December A.D. 1191 or in January A.D. 1192, and in my opinion this date actually corresponds to Thursday, the 2nd January A.D. 1192, which was the 8th day of the month of **Makara**, and on which the first *tithi* of the dark half (of the month Pausha) ended 10 h. 12 m., and the *nakshatra* was **Pushya**, by the equal space system and according to Garga for 3 h. 56 m., and by the Brahma-siddhânta for 1 h. 58 m., after mean sunrise.

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For convenience of reference I give below a list of all the dates of Chôla kings examined in Vols. IV.—VII., with the exception only of the date of the 40th year of **Parântaka I.**, No. 55, for which, as possible equivalents, I have given above Saturday, the 24th July A.D. 919, and Saturday, the 25th July A.D. 946. Under the name of each king, I state approximately the time when he must have commenced to reign.

A.—Râjarâja I. Râjakêsarivarman.²

(Between the 25th June and the 25th July A.D. 985.)³

- No. 1 (Vol. IV. p. 66).—Year 7 : the 26th September A.D. 991.
No. 25 (Vol. V. p. 48).—Year 15 : Tuesday, the 29th August A.D. 999.
No. 27 (Vol. V. p. 197).—Year 15 : Wednesday, the 15th May A.D. 1000.⁴
No. 2 (Vol. IV. p. 67).—Śaka 929 (current). This date is incorrect.
No. 3 (Vol. IV. p. 68).—Year 28, Śaka 934. The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

¹ No. 183 of the Government Epigraphist's collection for 1901.

² Or Kêsarivarman.

³ See Vol. VI. p. 20.

⁴ In the original date the week-day is wrongly given as Thursday, instead of Wednesday.

B.—Rājendra-Chôla I. Parakêsarivarman.**(Between the 26th November A.D. 1011 and the 7th July A.D. 1012.)**

- No. 32 (Vol. VI. p. 20).—Year 9, Śaka 943 (current) : Thursday, the 7th July A.D. 1020.
 No. 4 (Vol. IV. p. 68).—Śaka 943 (current) : Wednesday, the 1st March A.D. 1021.
 No. 5 (Vol. IV. p. 69).—Year 31 (for 21),¹ Śaka 954 : Monday, the 23rd October A.D. 1032.
 No. 33 (Vol. VI. p. 21).—Year 22, Śaka 955 : Sunday, the 25th November A.D. 1033.
 No. 34 (Vol. VI. p. 21).—Year 26, Śaka 959. This date is incorrect.

C.—Rājādhirāja Rājakêsarivarman.**(Between the 15th March and the 3rd December A.D. 1018.)**

- No. 15 (Vol. IV. p. 218).—Year [3]2 (for 22) : Thursday, the 22nd November A.D. 1039.
 No. 12 (Vol. IV. p. 216).—Year 26 : Wednesday, the 14th March A.D. 1044.
 No. 13 (Vol. IV. p. 217).—Year 27 : Wednesday, the 13th February A.D. 1045.
 No. 14 (Vol. IV. p. 217).—Year 29 : Wednesday, the 3rd December A.D. 1046.²
 No. 11 (Vol. IV. p. 216).—Year 30, Śaka 970 (current). The date does not admit of verification.
 No. 35 (Vol. VI. p. 22).—Year 35, Śaka 975 : probably Sunday, the 23rd May A.D. 1053.³

D.—Rājendradêva Parakêsarivarman.⁴**(The 28th May A.D. 1052.)**

- No. 38 (Vol. VI. p. 24).—The 82nd day of year 4 : Thursday, the 17th August A.D. 1055.
 No. 36 (Vol. VI. p. 23).—Year 6, Śaka 979 : Monday, the 27th October A.D. 1057.
 No. 37 (Vol. VI. p. 23).—Year 12 (for 11 ?), Śaka 984. The date does not admit of verification.

E.—Kulôttuṅga-Chôla I. Rājakêsarivarman.**(Between the 14th March and the 8th October A.D. 1070.)⁵**

- No. 56 (Vol. VII. p. 1).—Year 4 : Thursday, the 7th November A.D. 1073.
 No. 39 (Vol. VI. p. 278).—Year 7, Śaka 998 : Friday, the 10th February A.D. 1077.⁶
 No. 6 (Vol. IV. p. 70).—Year 37, Śaka 1030 (for 1028 ?). The date does not admit of verification.
 No. 9 (Vol. IV. p. 72).—Śaka 1035 : Sunday, the 22nd February A.D. 1114.
 No. 7 (Vol. IV. p. 70).—Year 44 : Friday, the 13th March A.D. 1114.
 No. 8 (Vol. IV. p. 71).—Year 45 : Thursday, the 8th October A.D. 1114.

¹ See Vol. VI. p. 22.In the original date the second *tithi* (*dvitigaiyum*) is wrongly quoted instead of the third (*tritigaiyum*).² In the original date the 13th *tithi* has probably been wrongly quoted instead of the third. Assuming the date above to be the true equivalent of the date, Rājādhirāja's reign would have commenced after (approximately) the 23rd May A.D. 1018.³ In No. 37 surnamed Rājakêsarivarman.⁴ If the dates 5 and 6 given by Dr. Hultsch above, Vol. VI. p. 221, from No. 389 and No. 356 of 1503 are trusted — and I see no reason to suspect them — the king's reign must have commenced on approximately the 25th June A.D. 1070. The first day of his 37th year would have been the 9th June A.D. 1106, and the 289th day of that year the 24th March A.D. 1107, which was the day of the Mēsha-(Vishuva-)sankrānti and Chaitra-vad. 12. 11 Śaka 1029 expired.⁵ In the original date the month Māgha is wrongly quoted instead of Phālguna.

No. 40 (Vol. VI. p. 279).—Year 45, Śaka 1036: Wednesday, the 9th December A.D. 1114.¹

No. 26 (Vol. V. p. 48).—Year 48: Monday, the 7th January A.D. 1118.

Nos. 20 and 28 (Vol. IV. p. 262, and Vol. V. p. 198).—Year 48: Friday, the 25th January A.D. 1118.²

F.—Vikrama-Chôla Parakêsarivarman.

(The 29th June A.D. 1118.)

No. 21 (Vol. IV. p. 263, and Vol. VII. p. 3).—Year 4: Monday, the 1st May A.D. 1122.

No. 22 (Vol. IV. p. 264, and Vol. VII. p. 3).—Year 5: Monday, the 31st July A.D. 1122.

No. 57 (Vol. VII. p. 3).—Year 5: Thursday, the 31st May A.D. 1123.

No. 10 (Vol. IV. p. 73, and Vol. VII. p. 4).—The 340th day of year 5: Sunday, the 3rd June A.D. 1123.³

No. 42 (Vol. VI. p. 280).—Year 9, Śaka 1049: the 27th May A.D. 1127.

No. 59 (Vol. VII. p. 5).—Year 10: Sunday, the 15th April, or Saturday, the 14th April, A.D. 1128.⁴

No. 58 (Vol. VII. p. 4).—Year 11: Saturday, the 5th January A.D. 1129.

No. 41 (Vol. VI. p. 279, and Vol. VII. p. 3).—Year 16: Monday, the 16th April A.D. 1134.

No. 43 (Vol. VI. p. 281, and Vol. VII. p. 5).—Year 17, Śaka 1054 (for 1057): Thursday, the 18th April A.D. 1135.

G.—Kulôttuṅga-Chôla III. Parakêsarivarman.

(Between the 8th June and the 8th July A.D. 1178.)

No. 23 (Vol. IV. p. 264).—Year 8: Monday, the 8th July A.D. 1185.

No. 19 (Vol. IV. p. 220).—Year 12: Monday, the 4th December A.D. 1189.

No. 60 (Vol. VII. p. 6).—Year 14: Thursday, the 2nd January A.D. 1192.⁵

No. 24 (Vol. IV. p. 265).—Year 16: Saturday, the 4th June A.D. 1194.⁶

No. 17 (Vol. IV. p. 219).—Year 19: Tuesday, the 12th November A.D. 1196.

No. 16 (Vol. IV. p. 219).—Year 19 (for 20), Śaka 1119: Friday, the 21st November A.D. 1197.⁷

No. 31 (Vol. V. p. 199).—Year 20. This date is quite incorrect.

No. 44 (Vol. VI. p. 281).—Year 27: Thursday, the 5th May A.D. 1205.

No. 29 (Vol. V. p. 198).—Year 29: Wednesday, the 7th March A.D. 1207.

No. 18 (Vol. IV. p. 220).—Year 34: Monday, the 19th September A.D. 1211.

No. 30 (Vol. V. p. 199).—Year 37: Sunday, the 7th June A.D. 1215.

¹ The original date contains the expression *ultardyaṇa-vyattpāta-nimittamuna*, the exact import of which here and elsewhere is doubtful.

² In the original date No. 28 the 12th *tithi* is wrongly quoted instead of the second which is correctly given in No. 20.

³ In the original date the 7th *tithi* (*saptamīyū*) is wrongly quoted instead of the 8th (*aṣṭamīyū*).

⁴ In the original date either the *nakṣatra* or the week-day is quoted incorrectly.

⁵ In the original date the first fortnight is wrongly quoted instead of the second.

⁶ In the original date the 4th *tithi* is wrongly quoted instead of the 14th.

⁷ In the original date the 15th solar day is wrongly quoted instead of the 25th.

H.—Rājarāja III. Rājakêsarivarman.¹(Between the 17th March and the 13th August A.D. 1216.)²

No. 45 (Vol. VI. p. 281).—Year opposite to 16 : Saturday, the 25th September A.D. 1232.

No. 46 (Vol. VI. p. 282).—Year 17 : Tuesday, the 18th January A.D. 1233.

No. 47 (Vol. VI. p. 282).—Year 18 : Tuesday, the 23rd August A.D. 1233.

No. 48 (Vol. VI. p. 282).—Year 18 : Wednesday, the 7th December A.D. 1233.

No. 49 (Vol. VI. p. 283).—Year 18 : Monday, the 2nd January A.D. 1234.

No. 50 (Vol. VI. p. 283).—Year 19 : probably Sunday, the 13th August A.D. 1234.³No. 51 (Vol. VI. p. 284).—Year 22 : Tuesday, the 16th March A.D. 1238.⁴

No. 52 (Vol. VI. p. 284).—Year opposite to 22 : Monday, the 28th February A.D. 1239.

No. 53 (Vol. VI. p. 284).—Year opposite to 22 : Wednesday, the 2nd March A.D. 1239.

No. 54 (Vol. VI. p. 285).—Year opposite to 22 : Friday, the 4th March A.D. 1239.⁴

To the above I may add that, between A.D. 1054 and 1069, the date of the fifth year (of the reign) of Virarājendra Rājakêsarivarman, which occurs in *South-Ind. Inscr.* Vol. III. No. 30, is correct only for Monday, the 10th September A.D. 1067,⁵ and that therefore, if the date does fall within the sixteen years stated and has been correctly recorded, Virarājendra Rājakêsarivarman must have commenced to reign between (approximately) the 11th September A.D. 1062 and the 10th September A.D. 1063.

POSTSCRIPT.

Date of the Chellûr plates of Kulôttunga-Chôda II.

In the text of these plates, published by Dr. Fleet with a photo-lithograph in *Ind. Ant.* Vol. XIV. p. 56 ff., the date, in lines 49-51, is given thus:—

Śāk-ābdânām pramāṇē rasa-vīśikha-viyach-chaṇdra-saṁkhyām prayâtê . . . s-Ārdra-rkshê pûrvva-ma(pa)kshê vishuvati su-tithâ(thau)—

i.e. “when the measure of the Śaka years had advanced to the number of the flavours (6), the arrows (5), the sky (0), and the moon (1),”—i.e. in Śaka-Saṁvat 1056 —
“at the equinox combined with the Ārdra nakshatra, in the bright half, on an excellent tithi.”

In *Ind. Ant.* Vol. XX. p. 191, Dr. Fleet has shown that this date would be incorrect for Śaka-Saṁvat 1056 current and expired, as well as for Śaka-Saṁvat 1057 expired; and he has communicated a suggestion of Mr. Sh. B. Dikshit's, in accordance with which the date would correspond to the 24th March A.D. 1132, in Śaka-Saṁvat 1055 current. But really the date would be incorrect even for Śaka-Saṁvat 1055 current, because in this year also the equinox was not combined with the Ārdra nakshatra.

In the twenty Śaka years from 1047 to 1066 the date is correct only for Śaka-Saṁvat 1065 expired. In this year the Mēsha-vishuva-saṁkrānti took place 16 h. 37 m. after mean sunrise

¹ This surname occurs only in the date No. 45.

² The latest date of this Rājarāja, known to me, is from the month of Karkāṭaka of his 28th year which was current after the Śaka year 1165; see *South-Ind. Inscr.* Vol. I. No. 64. This date would shew that Rājarāja's reign could not have commenced after the last day of the month of Karkāṭaka in A.D. 1216, i.e. not later than the 27th July A.D. 1216.

³ In the original date either the *nakshatra* Uttirattādi (Uttara-Bhādrapadā) has been wrongly quoted instead of Uttirām (Uttara-Phalgunī), or the first fortnight instead of the second.

⁴ In the original date the 4th *tithi* has been wrongly quoted instead of the 14th.

⁵ The day was the 15th day of the month of Kanyā, and on it the 14th *tithi* of the dark half (of the month Bhādrapada) ended 9 h. 21 m. after mean sunrise; the *nakshatra* was Uttara-Phalgunī, by the Brahma-siddhānta for 21 h. 40 m. after mean sunrise, according to Garga the whole day, and by the equal space system from 0 h. 39 m. after mean sunrise.

of the 24th March A.D. 1143, and on this day the 7th *tithi* of the bright half of Chaitra commenced 8 h. 9 m., and the *nakshatra* by the equal space system was Ârdra for 23 h. 48 m., after mean sunrise; i.e. the equinox took place while the moon was in the *nakshatra* Ârdra, during the 7th *tithi* of the bright half. This result, moreover, shows that the *tithi* on the day now given by me was really, in agreement with the term *su-tithi* of the original text, an excellent *tithi*; for, a seventh *tithi* of the bright half, on which — as is the case in the present instance — a Samkrânti takes place, is called *Mahâjayâ*, and for making donations is superior even to an eclipse.¹

For these reasons I have no doubt whatever that the 24th March A.D. 1143 is the proper equivalent of the date, and that the Śaka year intended is 1065, not 1056. The writer of the date has wrongly written *rasa-viśikha*-, instead of *viśikha-rasa*-.

No. 2.—DATES OF PANDYA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from Vol. VI. page 315.)

I herewith publish thirteen more Pāṇḍya dates, the European equivalents of which may be given with certainty. Eight of these dates, in addition to regnal years, also give the Śaka years in which the dates fell, and the three latest dates, Nos. 41-43, also quote the corresponding Jovian years, according to the southern luni-solar system. I have still a number of other dates — of apparently twelve different Pāṇḍya kings — the publication of which may be deferred to the time when more dates of the same kings have been discovered.²

A.—VIRA-PANDYA.

31.—In the Kailâsapati temple at Śrîvaikunṭham.³

2 śrî-Vi(vî)ra-Pāṇḍiyadê[va]ṛkku yâ-
3 ṇḍu 15vadu Kâ[r*]tt[i]gai-mâ[da*]ttu 13 tiyad[i]yum apara-pakshattu
saptam[i]yum Viyâla-kkîlamaiyum perṛa Magattu nâl.

“In the 15th year (of the reign) of the glorious Vîra-Pāṇḍyadêva, — on the day of Maghâ, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Kârttigai.”

Between A.D. 1200 and 1500 the only year for which this date would be correct, is 1267. In this year the Vṛiśchika-samkrânti took place 13 h. 33 m. after mean sunrise of Friday, the 28th October. The 13th day of the month of Vṛiśchika (or Kârttigai) therefore was Thursday, the 10th November A.D. 1267; and on this day the 7th *tithi* of the dark half (of the month Kârttika) ended 8 h. 9 m., and the *nakshatra* was Maghâ, by the equal space system for 19 h. 42 m., by the Brahma-siddhânta for 5 h. 16 m., and according to Garga for 7 h. 53 m., after mean sunrise.

¹ Compare *Ind. Ant.* Vol. XXVI. p. 178.

² The date No. 32, here published, has been sent to me by Dr. Hultsch quite recently. It proves the correctness of the equivalent which I had previously ascertained for the date No. 31, but which for want of confirmation I did not wish to publish with my first series of Pāṇḍya dates.

³ No. 174 of the Government Epigraphist's collection for 1895.

32.—In the Akshêśvara temple at Acheharapâkkam.¹

- 1 Svasti śrī [||*] Tribhuvanach[cha]kra[va]ttiga[|] śr[ī]-Vī[ra]-Pāṇḍi[ya]dēvaṅku
[y]āṇḍu 7[va]du Kaṅkaḍaga-nāyaṅgu apa[ra]-pakshattu N[ā]-
2 yaṅgu-k[i]lamai[yu]m saptamiyum peṅṅa Aśvati-nā[|].

“In the 7th year (of the reign) of the emperor of the three worlds, the glorious Vira-Pāṇḍyadēva,— on the day of Aśvini, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkāṭaka.”

If the equivalent found for the date No. 31, which is of the 15th year of the king's reign, is the true equivalent of that date, this date No. 32, which is of the 7th year of the same reign, will in the first instance be expected to fall in A.D. 1259. The date actually corresponds to Sunday, the 13th July A.D. 1259, which was the 17th day of the month of Karkāṭaka, and on which the 7th *tithi* of the dark half (of the month Āshāḍha) ended 11 h. 3 m., and the *nakshatra* was Aśvini for 19 h. 3 m., after mean sunrise.

The two dates Nos. 31 and 32 together shew that the reign of Vira-Pāṇḍya commenced between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

B.—MARAVARMAN PARAKRAMA-PANDYA.

33.—In the Rishabhêśvara temple at Sengama.²

- 1 Svasti śrīh [||*] Śakā[bda][m*] 1262ṇ mēl kô Mārapaṇmar T[i]ru(ri)bu-
[va*]nāsakravattigaḷ śrī-Parākrama-Pāṇḍiyadēvaṅku yāṇḍu 6[vadu] Vṛiś-
chika-nāyaṅgu pūrvva-pakshattu dvādaśiyum Budan-ki[lamaiyum peṅṅa*]
2 Uttarattādi-n[ā][|*].

“After the Śaka year 1262 (*had passed*), in the 6th year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,— on the day of Uttara-Bhadrpadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛiśchika.”

For Śaka-Samvat 1262 expired this date regularly corresponds to Wednesday, the 1st November A.D. 1340, which was the 5th day of the month of Vṛiśchika, and on which the 12th *tithi* of the bright half (of the month Kārttika) ended 22 h. 56 m., and the *nakshatra* was Uttara-Bhadrpadā for 1 h. 19 m., after mean sunrise.

34.—In the Kailāsanātha temple at Maṇṇārguḍi.³

- 1 Svast[i] śr[ī] [||*] Kô [M]ārapaṇmar Tr[i]bhu[va]nachakra[vatti]gaḷ [śrī].
Parākrama-Pā[ṇ]ḍiyadēvaṅku yā[ṇḍu] 8vadu Dhanu-[n]āyaṅgu apara-
pakshattu navamiyu[m] V[e]lī-kk[i]lam[ai]yum peṅṅa
2 Attattu nāl.

“In the [8th] year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,— on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanus.”

If this date were one of the 8th year of the king's reign, it ought, in accordance with the result obtained under No. 33, to fall in Śaka-Samvat 1263 or 1264 expired; but for either of these years it would be incorrect. The date, in my opinion, is really one of the 18th (*not* the 8th)

¹ No. 243 of the Government Epigraphist's collection for 1901.

² No. 113 of the Government Epigraphist's collection for 1900.

³ No. 100 of the Government Epigraphist's collection for 1897.

year of the king's reign and corresponds—for Śaka-Saṃvat 1274 expired—to **Friday**, the **30th November A.D. 1352**, which was the 4th day of the month of **Dhanus**, and on which the 9th *tithi* of the dark half (of the month **Mârgaśīrsha**) commenced 0 h. 17 m., and the *nakshatra* was **Hasta**, by the **Brahma-siddhānta** from 0 h. 39 m., and by the equal space system and according to **Garga** from 2 h. 38 m., after mean sunrise.

The two dates Nos. 33 and 34 would shew that the reign of **Māravarman Parākrama-Pāṇḍya** commenced between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

C.—JATAVARMAN PARAKRAMA-PANDYA.

35.—In the Chôlêśvara temple at Chôlapuram near Nagercoil.¹

- 1 ॐ Svasti śrī [||*] Śakâbdam 1293ṇ mēl
 3 śr[i-k]ô=Chchadaipaṇmar=âṇa Tribhuvana-
 4 chchakravarttigaḥ śrī-Parākrama-Pāṇḍiyadēvar iyāṇḍu añjâ-
 5 vadiṇ edir pattâvadu Makara-nâyirru pûrvva-pakshattu tṛiti(tī)jai-
 6 yum Vell[i]-kki[la]m[aiyum] peṛra Śadaiyattiṇ nâl.

“After the Śaka year 1293 (*had passed*), in the tenth (*year*) opposite to the fifth year (*of the reign*) of the glorious king **Jaṭavarman** *alias* the emperor of the three worlds, the glorious **Parākrama-Pāṇḍyadēva**,—on the day of **Śatabhishaj**, which corresponded to a **Friday** and to the third *tithi* of the first fortnight of the month of **Makara**.”

For Śaka-Saṃvat 1293 expired this date regularly corresponds to **Friday**, the **9th January A.D. 1372**, which was the 14th day of the month of **Makara**, and on which the third *tithi* of the bright half (of the month **Mâgha**) ended 19 h. 59 m., and the *nakshatra* was **Śatabhishaj**, by the equal space system for 20 h. 21 m., according to **Garga** for 11 h. 50 m., and by the **Brahma-siddhānta** for 9 h. 12 m., after mean sunrise.

Being of the 10th opposite to the 5th, *i.e.* of the 15th year of the king's reign, the date would shew that the reign of **Jaṭavarman Parākrama-Pāṇḍya** commenced between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

D.—JATILAVARMAN PARAKRAMA-PANDYA (ARIKESARIDEVA).

36.—In the Kuttalanâtha temple at Kuttalam.²

- 1 Śakâbdam 1377 mēl [ś]ellâniṇṇa
 Parâkkira[ma*]-Pāṇḍyadēvarṅku yāṇḍu 31vadiṇ edir y[i]raṇḍâvadu
 Mi(mi)ṇa-jñâyarru irubattettân=diyadiyum pûrvva-pakshat[t]u shashayam³ Tiṅgaṭ-
 [k]ilamaiya(yu)m [pe]ṛra Mṛigaś[īr]shattu n[âl].

“In the second (*year*) opposite to the 31st year (*of the reign*) of **Parākrama-Pāṇḍyadēva**, which was current after the Śaka year 1377 (*had passed*),—on the day of **Mṛigaśīrsha**, which corresponded to a **Monday**, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of **Mīna**.”

In solar Śaka-Saṃvat 1377 *current* the **Mīna-samkrānti** took place 1 h. 30 m. after mean sunrise of Tuesday, the 25th February A.D. 1455, which was the first day of the month of **Mīna**. The 28th day of the month of **Mīna** therefore was **Monday**, the **24th March A.D. 1455**; and on this day the 6th *tithi* of the bright half (of the month **Chaitra** of luni-solar Śaka-Saṃvat 1377 *expired*) ended 15 h. 44 m., and the *nakshatra* was **Mṛigaśīrsha**, by the equal

¹ No. 30 of the Government Epigraphist's collection for 1896.

No. 203 of the Government Epigraphist's collection for 1895.

² Read *shashthiyum*.

space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhânta for 9 h. 12 m., after mean sunrise.

37.—In the Viśvanâtha temple at Tenkāśi.¹

1 Svasti śrī [||*] Kô Jaṭilavarṃmar=âṇa Tribhuvanaścha(cha)kravarttiga! śrī-Parākrama-Pāṇḍyadēvaṅku yāṇḍu muppattonṛāvaḍiṇṇ edirāvadu Ka[r]kkāṭaka-ñāyaṅṇu irubattoṇṇān=diyadiyum pūrvva-pakshattu chcha(cha)turddaśiyum Tiṅgaṭ-kīlāmaiyum peṇṇa Uttirāḍattu nāḷ.

“(In the year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Uttarāshāḍhā, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkāṭaka.”

Judging by the preceding date, this date would be expected to fall in about A.D. 1454; in my opinion, it corresponds to the 19th July A.D. 1453. In A.D. 1453 the Karkāṭa-samkrānti took place 19 h. 36 m. after mean sunrise of the 28th June. The 21st day of the month of Karkāṭaka therefore was the 19th July; and on this day the 14th *tithi* of the bright half (of the month Śrāvaṇa) ended 14 h. 14 m., and the *nakshatra* was Uttarāshāḍhā, by the equal space system and according to Garga for 18 h. 24 m., and by the Brahma-siddhânta for 11 h. 50 m., after mean sunrise. But the day found was a Thursday, *not* a Monday.—Since in the whole of the 15th century A.D. there is not a single year for which the date, as recorded by the writer, would be correct, I take Thursday, the 19th July A.D. 1453, to be its proper equivalent, and have no doubt that the writer has quoted the week-day incorrectly.

38.—In the Kuttalanâtha temple at Kuttālam.²

1 Svasti śrī [||*] Kô [Ś]eḍilavaṇṃmar=â[na] Tribhuvana[cha]kravatt[i]ga! śr[ī]-Parākka[i]rama-Pāṇḍi[yad]ēvaṅku yāṇḍu muppattonṛ[ā]vaḍiṇṇ edir nā[l]ā[va]du Mi(mî)ṇa-ñāyaṅṇu iru[badān=diya]di[yu]m [apa]ra-[pa]kshattu pañchamiy[u]m Budan-kīlāmaiyum peṇṇa Anisha[tti=n]āḷ.

“In the fourth (year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna.”

Judging by the preceding dates, this date would be expected to fall in about A.D. 1457; it actually corresponds to Wednesday, the 16th March A.D. 1457. In A.D. 1457 the Mīna-samkrānti took place 13 h. 55 m. after mean sunrise of Thursday, the 24th February. The 20th day of the month of Mīna therefore was Wednesday, the 16th March; and on this day the 5th *tithi* of the dark half (of the month Phālguna) ended 10 h. 25 m., and the *nakshatra* was Anurādhā, by the equal space system and according to Garga for 4 h. 36 m., and by the Brahma-siddhânta for 0 h. 39 m., after mean sunrise.

39.—In the Viśvanâtha temple at Tenkāśi.³

1 Sakābdam āyirattu-muṇṇūṅṇu-enbattu-onṇi mēṅ=chellāniṅṇa
Ar[i]keśar[i]dēvar=âṇa Parākkirama-Pāṇḍiyadēvaṅku yāṇḍu 31[vadu] edir
8vadu Miduṇa-ñāyaṅṇu irubattumu(mū)-

¹ No. 195 of the Government Epigraphist's collection for 1896.

² No. 204 of the Government Epigraphist's collection for 1895.

³ No. 199 of the Government Epigraphist's collection for 1895.

2 nrân=diyadiyum pûruva-pakshattu=tde(tta)śamiyummyum¹ Budan-kilamaiyum perṛa
Śôdi-nâl.

“In the 8th (*year*) opposite to the 31st year (*of the reign*) of Arikêsaridêva *alias* Parâkrama-Pândyadêva, which was current after the Śaka year one thousand three hundred and eighty-one (*had passed*),—on the day of Svâti, which corresponded to a **Wednesday**, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of **Mithuna**.”

The three dates Nos. 36-38 shew that the reign of Jaṭilavarman Parâkrama-Pândya commenced between (approximately) the 25th March and the 19th July A.D. 1422. A date of the month of Mithuna of the 8th year opposite to the 31st year, *i.e.* of the 39th year, of the same reign should therefore fall in either A.D. 1460 or 1461. Now assuming this date No. 39 to be really one of the 39th regnal year, its proper equivalent could only be **Wednesday, the 17th June A.D. 1461**. On this day the 10th *tithi* of the bright half (of the month Âshâḍha) ended 17 h. 51 m., and the *nakshatra* was Svâti, by the equal space system for 19 h. 42 m., by the Brahma-siddhânta for 3 h. 17 m., and according to Garga for 7 h. 13 m., after mean sunrise. But the 17th June A.D. 1461 was the 21st (*not* the 23rd) day of the month of **Mithuna**,² and fell in Śaka-Saṁvat 1383 (*not* 1381) expired.

No better result would be obtained if we were to assume the writer to have quoted the Śaka year correctly and the regnal year incorrectly. Śaka-Saṁvat 1381 *expired* would yield no satisfactory result at all. For Śaka-Saṁvat 1381 *current* the date might be said to correspond to **Wednesday, the 21st June A.D. 1458**, on which day the 10th *tithi* of the bright half (of the month Âshâḍha) ended 15 h. 35 m., and the *nakshatra* was Svâti, by the equal space system for 10 h. 30 m., after mean sunrise. But the 21st June A.D. 1458 was the 24th (*not* the 23rd) day of the month of **Mithuna**³ (and would fall in the 36th or 37th, *not* the 39th year of the king's reign).

The date therefore is certainly incorrect; but I have hardly any doubt that its incorrectness is caused by the writer's interchanging the last figures of the numbers of the Śaka year and of the solar day (*i.e.* by his giving us erroneously 1381 instead of 1383, and 23 instead of 21), and that the day intended is **Wednesday, the 17th June A.D. 1461**. And accepting this result as correct, it would follow that the king's reign commenced between (approximately) the 18th June and the 19th July A.D. 1422.

E.—JATILAVARMAN PARAKRAMA-PANDYA (KULASEKHARA).

40.—In the Viśvanâtha temple at Tenkâsi.⁴

- 1 Śubham=astu [||*] Śakâbdam 1421 l mēl śellâniṅṅa [!]* svasti śrî [!]* Kô
Jaṭilavarmmar=âna Tribhuvanachchakravattiga! Kâ[r*]ttigai-nâl piranda
Parâkki[ra*]ma-Pândiyadêvar
2 âṇa Kulaśêgaradêvar nam yâṇḍu irubadâvadu Virichchiga-nâyayṛṛu padinañjân=
diyadiyum ⁵pûrvvava-pakshattu dvâdaśiyum Brihaspati-vâramum perṛa
3 Rêba(va)ti-nâl.

“In the twentieth year (*of the reign*) of king Jaṭilavarman *alias* the emperor of the three worlds, Parâkrama-Pândyadêva *alias* Kulaśêkharadêva who was born on the day of Kṛittikâ, which (*year*) was current after the Śaka year 1421 (*had passed*),—on the day of Rêvatî, which corresponded to a **Thursday**, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of **Vṛiśchika**.”

¹ Cancel the second *yum*.

² In A.D. 1461 the Mithuna-saṁkrânti took place 6 h. 41 m. after mean sunrise of Thursday, the 28th May.

³ In A.D. 1458 the same Saṁkrânti took place 12 h. 4 m. after mean sunrise of Sunday, the 28th May.

⁴ No. 197 of the Government Epigraphist's collection for 1895.

⁵ Read *pûrvva*.

In Śaka-Samvat 1421 expired the Vṛiśchika-samkrānti took place 13 h. 53 m. after mean sunrise of Wednesday, the 30th October A.D. 1499. The 15th day of the month of Vṛiśchika therefore was **Thursday, the 14th November A.D. 1499**, and on this day the 12th *tithi* of the bright half (of the month Mārgaśīrsha) ended 16 h. 13 m. after mean sunrise. On the day found the *nakshatra* by our Tables ceased to be Rêvatî exactly at mean sunrise, but it may be reasonably assumed that by other Tables the moon continued in Rêvatî for some short time after mean sunrise.

Being of the 20th year of the king's reign, the date would shew that the reign of Jaṭilavarman Parākrama-Pāṇḍya Kulaśekhara commenced between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

F.—JATILAVARMAN SRIVALLABHA.

41.—In the Viśvanātha temple at Tenkāśi.¹

2 Śakābdam āyirattu-nānūrru-aṇbattu-oṇbadil mēṛ=chellāniṇṇa
 4 kô Jaṭilavarmmar=āna Tribhuvanachchakrava[r]tti Kônērmaikoṇḍ[ā]ṇ
 5 Perumāḷ Śrīvallabhadēva[r]ku yāṇḍu mu(mū)ṇṇāvadu [Ē]viḷambi-va[r]sham
 Vṛiśchika-[ravi iruba]t[tu]-oṇbadā[n]=diyadiyum [a]para-pakshattu [ē]kā[da]śiyu-
 6 m Budha-vāramum peṇṇa Śōdi-nāl.

"In the [H]ēvilambin year, the third year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, Kônērmaikoṇḍāṇ Perumāḷ Śrīvallabhadēva, which (year) was current after the Śaka year one thousand four hundred and fifty-nine (*had passed*),—on the day of Svāti, which corresponded to a **Wednesday**, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (*the month in which*) the sun (*was*) in Vṛiśchika."

The Jovian year Hēvilambin (Hēmalamba) by the southern luni-solar system corresponds to Śaka-Samvat 1459 expired. In this year the Vṛiśchika-samkrānti took place on Tuesday, the 30th October A.D. 1537, by the Ārya-siddhānta 9 h. 48 m., and by the Sūrya-siddhānta 12 h. 30 m., after mean sunrise. By the Sūrya-siddhānta therefore—and by the Ārya-siddhānta also in case the Malabar rule was followed²—the month of Vṛiśchika commenced on the 31st October, and the 29th day of that month was **Wednesday, the 28th November A.D. 1537**. On this day the 11th *tithi* of the dark half (of the month Mārgaśīrsha) ended 9 h. 34 m. after mean sunrise, and the *nakshatra* was Svāti, by the equal space system during the whole day, by the Brahma-siddhānta for 9 h. 12 m., and according to Garga for 13 h. 8 m., after mean sunrise.

Being of the third year of the king's reign, the date would shew that the reign of Jaṭilavarman Śrīvallabha commenced between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

G.—MARAVARMAN SUNDARA-PANDYA.

42.—In the Kailāsapati temple at Gaṅgaikoṇḍāṇ.³

1 Svasti śrī [||*] Kô Māra[vaṇ]mar=āṇa Tribhuvanachśa(cha)kravat[t]i
 Kônērmaikoṇḍā[ṇ] śrī-Śundara-Pāṇḍiyadēva[r]ku y]āṇḍu 2 āvadu edir
 22āvadukku Śakābda[m*] 1477ṇ mēl sellān[i]ṇṇa Irākshasa-varusham
 Āṇi-mādam⁴ 3 tēdi⁴ pū[rvva]-pakshattu
 2 duvādeśiyum [Manda]-vāramum peṇṇa Śōdi-nāl.

¹ No. 200 of the Government Epigraphist's collection for 1895.

² See Sewell and Dikshit's *Indian Calendar*, p. 12.

³ No. 171 of the Government Epigraphist's collection for 1895.

⁴ The two words *mādam* and *tēdi* are expressed by their modern abbreviations.



“In the **Rākshasa** year which was current after the **Śaka** year 1477 (*had passed*), (*and which corresponded*) to the 22nd (*year*) opposite to the 2nd year (*of the reign*) of king **Māravarman** *alias* the emperor of the three worlds, **Kônērmaikondān**, the glorious **Sundara-Pāṇḍyadēva**,—on the day of **Svāti**, which corresponded to a **Saturday**, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of **Āṇi**.”

The Jovian year **Rākshasa** by the southern luni-solar system corresponds to **Śaka-Saṃvat** 1477 expired. In this year the **Mithuna-saṃkrānti** took place 14 h. 16 m. after mean sunrise of Wednesday, the 29th May A.D. 1555, and the third day of the month of **Mithuna** (or **Āṇi**) therefore was **Saturday**, the 1st June A.D. 1555. This day was entirely occupied by the 12th *tithi* of the bright half (of the month **Jyaisṭha**), and on it the *nakshatra* by the equal space system was **Svāti** for 11 h. 10 m. after mean sunrise.

Being of the 22nd opposite to the 2nd, *i.e.* of the 24th year of the king's reign, the date would shew that the reign of this **Māravarman Sundara-Pāṇḍya** commenced between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

H.—JATILAVARMAN SRIVALLABHA (ATIVIRARAMA).

43.—In the **Kulasêkharamudaiyâr** temple at **Tenkāsi**.¹

- 2 Śakā[bda]m 1489l mēl śellāniṅga [*] svasti śrī [*] Kō
 Jaṭilava[r]mmar=āna Tribhuvanachchakrava[r]tt[i] Kônērmai[k]o[n]ḍān
 Śrī-[P]erumā[ī]
 3 Aḷagaṇ-Perumāl Ativīrarāmaṇ Śrīva[*]labha[d]ēvaṅku yāṇḍu aṇ[j]āvadu
 Piṇabava-varuṣham² Āvaṇ[i]-mādam² 22 tēdi² apara-[pa]kshastu(ttu)
 4 tiṇḍigaiyūm Śukk[i]ṇa-vāramum Keṇḍa-[yô]gamum Vaṇik-karaṇamum perṇa
 Uttirattādi-nāl.

“In the **Prabhava** year (*corresponding to*) the fifth year (*of the reign*) of king **Jaṭilavarman** *alias* the emperor of the three worlds, **Kônērmaikondān** **Śrī-Perumāl Aḷagaṇ-Perumāl Ativīrarāma Śrīvallabhadēva**, which (*year*) was current after the **Śaka** year 1489 (*had passed*),—on the day of **Uttara-Bhadrapadā**, which corresponded to the **Vaṇik-karaṇa** and to the **Gaṇḍa-yôga** and to a **Friday**, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of **Āvaṇi**.”

The Jovian year **Prabhava** by the southern luni-solar system corresponds to **Śaka-Saṃvat** 1489 expired. In this year the **Simha-saṃkrānti** took place 18 h. 35 m. after mean sunrise of Thursday, the 31st July A.D. 1567, and the 22nd day of the month of **Simha** (or **Āvaṇi**) therefore was **Friday**, the 22nd August A.D. 1567. On this day the third *tithi* of the dark half (of the month **Bhādrapada**) ended 20 h. 28 m., the *karāṇa* **Vaṇij** ended 8 h. 43 m., the *nakshatra* was **Uttara-Bhadrapadā** for 1 h. 19 m., and the *yôga* was **Gaṇḍa** for 11 h. 37 m., after mean sunrise.

Being of the 5th year of the king's reign, the date would shew that the reign of **Jaṭilavarman Ativīrarāma Śrīvallabha** commenced between (approximately) the 23rd August A.D. 1562 and the 22nd August A.D. 1563.

For convenience of reference I subjoin a list of the above dates, with the approximate commencement of the reign of each king, put in brackets after his name.

¹ No. 202 of the Government Epigraphist's collection for 1895.

² The three words *varuṣham*, *mādam* and *tēdi* are expressed by their modern abbreviations.

A.—Vira-Pāṇḍya (November 11, A.D. 1252—July 13, A.D. 1253).

No. 32. 7th year : July 13, A.D. 1259.

No. 31. 15th year : November 10, A.D. 1267.

B.—Māravarman Parākrama-Pāṇḍya (December 1, A.D. 1334—November 1, A.D. 1335).

No. 33. 6th year (Śaka 1262) : November 1, A.D. 1340.

No. 34. 8th [for 18th] year : November 30, A.D. 1352.

C.—Jaṭavarman Parākrama-Pāṇḍya (January 10, A.D. 1357—January 9, A.D. 1358).

No. 35. Year 10 opp. to 5 (i.e. 15th year ; Śaka 1293) : January 9, A.D. 1372.

D.—Jaṭilavarman Parākrama-Pāṇḍya Arikēsarideva (June 18—July 19, A.D. 1422).

No. 37. [Year] opp. to 31 (i.e. 32nd year) : July 19, A.D. 1453.

No. 36. Year 2 opp. to 31 (i.e. 33rd year ; Śaka 1377) : March 24, A.D. 1455.

No. 38. Year 4 opp. to 31 (i.e. 35th year) : March 16, A.D. 1457.

No. 39. Year 8 opp. to 31 (i.e. 39th year ; Śaka 1381 [for 1383]) : June 17, A.D. 1461.

E.—Jaṭilavarman Parākrama-Pāṇḍya Kulaśēkhara (November 15, A.D. 1479—November 14, A.D. 1480).

No. 40. 20th year (Śaka 1421) : November 14, A.D. 1499.

F.—Jaṭilavarman Śrīvallabha (November 29, A.D. 1534—November 28, A.D. 1535).

No. 41. 3rd year (Śaka 1459) : November 28, A.D. 1537.

G.—Māravarman Sundara-Pāṇḍya (June 2, A.D. 1531—June 1, A.D. 1532).

No. 42. Year 22 opp. to 2 (i.e. 24th year ; Śaka 1477) : June 1, A.D. 1555.

H.—Jaṭilavarman Śrīvallabha Ativīrarāma (August 23, A.D. 1562—August 22, A.D. 1563).

No. 43. 5th year (Śaka 1489) : August 22, A.D. 1567.

No. 3.—AMARAVATI INSCRIPTION OF KRISHNARAYA OF VIJAYANAGARA; SAKA-SAMVAT 1437.

By H. LÜDERS, PH.D.; GÖTTINGEN.

This inscription,¹ which I edit from inked estampages supplied by Dr. Hultzsch, is engraved on a slab in the *Saṁnyāsin's* room in the *Amarēśvara* temple at *Amarāvati* in the Kistna district.

It contains 53 lines of writing. The average size of the letters is $\frac{5}{8}$ ". The alphabet is Telugu of the type described in Vol. VI. p. 108 f. *Ka* shows here everywhere the advanced form. *La* appears twice (ll. 10 and 14) in the older form of the *Biṭraguṇṭa* and *Vānapalli* plates, but in l. 49 it shows a form which comes nearer to that of the *Maṅgalagiri* inscription. The *ottu* appears in *ḍha* (l. 35) ; in the case of *dha* and *bha* it occurs only in a few cases, and it is never

¹ No. 266 of the Government Epigraphist's collection for the year 1897.

found in *kha* and *tha*. As first letter of a group, *r* is represented by the full sign in *ryô* in l. 15 and *rvâ* in l. 46. In all other cases the secondary sign has been used. The language is Sanskrit, and, with the exception of the introductory phrase *śubham=astu* in l. 1 and the concluding words *śrī śrī śrī* in l. 53, the whole text is in verse. As regards orthography, it may be noticed that a consonant is doubled after *r* in *dévair=mmathyamānān* (l. 7), *kurrevan* (l. 22), *sārththā* (l. 24), *-audāryyas* (l. 43), *arththi-sārththa* (l. 48), *kīrtti-dharmmau* (l. 50), after *anusvāra* in *tuṅga* (l. 1), *Vinikoṃḍḍam* (l. 32), *Bellakoṃḍḍam* (l. 32), *-āmttād* (l. 48), and as first letter of a group in *jāta-ppratishthān* (l. 28) and *Amarēśa-pprasādatah* (l. 52). The groups *tth* and *ddh* are written *thth* and *dhdh*; compare, in addition to the cases cited above, *tadh-dhāma* (l. 4) and *samiṇdhdhē* (l. 49).

The inscription is one of king **Kṛishṇarāya** of **Vijayanagara**. The greater portion of it consists of verses already known to us from other records.¹ New are only the verses 7, 9, 10 and 12. Verse 7 states that "from him (*i.e.* king Narasa) was born by **Nāgamāmbā** king **Kṛishṇarāya**, who causes pleasure to the world, as the moon, who causes the fragranciness of the water-lilies, was born from the milk-ocean." **Kṛishṇarāya**'s mother is generally called **Nāgalā**. However, the variant **Nāgāmbikā** is found also in the prose portion of the Hampe and Saṅkalāpura inscriptions.²

Of greater interest is verse 9, which praises **Kṛishṇarāya** as him "who, having taken by a forcible attack **Śivanasamudra**, **Udayādri**, **Vinikoṇḍa** and **Bellakoṇḍa**, and having captured alive on the battle-field **Virabhadra**, the son of the **Gajapati** king, took **Koṇḍaviḍu**." This account, although rather meagre, is of considerable importance as being the first epigraphical record of **Kṛishṇarāya**'s warlike exploits up to the conquest of **Koṇḍaviḍu**. The enumeration of the events seems to follow the chronological order. The taking of **Śivanasamudra**, at any rate, appears to have been the first military success in **Kṛishṇarāya**'s career. The ancient city of **Śivanasamudra** is situated on an island between the two great falls of the **Kāvērī**, 9 miles north-east of the modern **Koḷḷēgāl** in the **Coimbatore** district. It belonged at that time to the **Ummatūr** chiefs, who regarded **Somēśvarasvāmin**, whose magnificent temple may still be seen at **Śivanasamudra**, as their family god.³ The **Ummatūr** chiefs were subject to the kings of **Vijayanagara**. The then lord of **Ummatūr** must have revolted against his sovereign; for, quite in accordance with the inscription, a native chronicle relates that, after having first settled the **Drāviḍa** country about **Conjeeveram**, **Kṛishṇarāya** crushed a refractory **Rāja** in the **Maisūr** country, the **Gaṅga Rāja** of **Ummatūr**. In the war against the latter **Kṛishṇarāya** captured the strong fort of **Śivanasamudra** and the city of **Śrīraṅgapattana**, after which all **Maisūr** submitted to him.⁴ We can even determine, with great probability, the cause which led to this war, by combining the facts ascertained hitherto with the statements of a Portuguese author. In his *Commentaries of the Great Afonso Dalboquerque*⁵ the son of the great conqueror gives us an abstract of a letter written by a certain **Luiz**, a Franciscan friar, who, after the disaster at **Calicut** in January 1510, was sent by **Albuquerque** to the court of **Vijayanagara** with the view of securing **Kṛishṇarāya**'s assistance against the **Zamorin**. The letter was delivered by the

¹ See *e.g.* Kuppēlūr plates of **Kṛishṇarāya**, *J. Bo. Br. R.A.S.* Vol. XII. p. 381 ff.; Hampe inscription of the same, *Ep. Ind.* Vol. I. p. 361 ff.; Ūṇamāñjēri plates of **Achyutarāya**, *ibid.* Vol. III. p. 147 ff., etc. Verse 5 of the present inscription is formed by combining the first halves of two *ślōkas* of those inscriptions (vv. 6 and 9 of the Hampe inscription, vv. 7 and 8 of the Ūṇamāñjēri plates).

² *Ep. Ind.* Vol. I. p. 365, and Vol. IV. p. 267.

³ *Ep. Carn.* Vol. IV. p. 60 of the text; compare for the **Ummatūr** chiefs Mr. Rice's account, *ibid.* Introduction, p. 27.

⁴ R. Sewell, *Sketch of the Dynasties of Southern India*, p. 109. Mr. Sewell quotes as his authorities Mr. Foulkes in the *Salem District Manual*, p. 45, and the summary of a manuscript in the *Madras Journal*, Vol. XIV. (I.), p. 39. I regret that these two books are not accessible to me at present.

⁵ Translated by Walter de Gray Birch (Hakluyt edit.), Vol. III. p. 35.

ambassadors whom Kṛishṇarāya sent to Goa immediately after having received the news of the recapture of that place by the Portuguese in November 1510. In this letter Fr. Luiz informed Albuquerque "that the king of Narsinga was getting himself ready with five thousand men on foot and two thousand on horse, for an expedition against one of his vassals who had risen up in rebellion and seized the city of Pergunda, (the rebel) declaring that to himself belonged the kingdom itself by right; and that directly he had taken the rebel the king would proceed with all this force of men to his places situated on the edge of the sea." There can be little doubt, I think, that the rebel spoken of in the letter is the Rāja of Ummatūr. Pergunda has already been correctly identified by Mr. Sewell¹ with Penakonḍa in the Anantapur district, situated about half-way between Vijayanagara and Śivanasamudra, and the war would thus appear to have arisen from a dispute about this hill-fort. This view is further strengthened by an inscription at Hōṇakanahalli in the Guṇḍlupēṭe tāluka,² where Chikkarāja-Oḍeyar, the lord of Ummatūr, is given the *biruda Penugonḍa-chakrēśvara*. As this inscription is dated in Śaka-Samvat 1426, the Krôdhana *saṃvatsara*, during the reign of Narasa, it would seem that the Rājas of Ummatūr had taken possession of Penakonḍa already under Kṛishṇarāya's predecessor, and that it was not until Kṛishṇarāya's accession to the throne that their claims were seriously disputed.

The taking of the forts of Udayādri, Vinikonḍa, Bellakonḍa and Koṇḍaviḍu formed part of Kṛishṇarāya's campaign on the eastern coast against the Gajapati of Orissa. Fernão Nunes³ tells us that Kṛishṇarāya had a special desire of acquiring Udayagiri, because king Narsymga (Narasimha) in his testament had enjoined on his successors the necessity of taking the fortresses of Rracholl (Raichūr), Medegulla (Mudkal), and Odigair (Udayagiri).⁴ He therefore collected 34,000 foot-soldiers and 800 elephants and arrived with this army at Digary (Udayagiri), which, although its garrison numbered only 10,000 foot-soldiers and 400 horse, was nevertheless a very strong place on account of its natural position. The king laid siege to it for a year and a half, cutting roads through the surrounding hills in order to gain access to the towers of the fortress, and finally took it by force of arms. On this occasion an aunt of the king of Orissa fell into his hands.

The capture of Vinikonḍa, the modern Viṇukonḍa, and of Bellakonḍa, generally called Bellamkonḍa, is not mentioned by Nunes, probably because these places were only of secondary importance. He proceeds at once to the account of the siege of Koṇḍaviḍu, which I have discussed above, Vol. VI. p. 109 ff. According to inscriptions at Maṅgalagiri, Kâzâ and Koṇḍaviḍu the fortress surrendered on Saturday, the *Harivâsara* of the bright half of the month Âshâḍha in Śaka-Samvat 1437, which, for Śaka-Samvat 1437 expired, corresponds to Saturday, the 23rd June A.D. 1515.

There remains the statement that the king took alive on the battle-field Vīrabhadra, the son of the Gajapati. This fact is mentioned by Nunes as well as by Domingos Paes. The latter has only the short notice that, in the war against the king of Orissa, Kṛishṇarāya took captive his enemy's son and kept him for a long time in the city of Bisnaga (Vijayanagara), where he died.⁵ Nunes' account is more detailed.⁶ He tells us that, after the capture of Koṇḍaviḍu, Kṛishṇarāya continued his march northward until he arrived at Comdepallyr (Koṇḍapalle). After a siege of three months he took it; among the prisoners he made was a wife of the king of Orissa, and one of his sons who was a prince, and seven principal captains of the kingdom, all of whom he sent to Bisnaga (Vijayanagara). When Kṛishṇarāya himself had returned to Bisnaga, he summoned

¹ *A Forgotten Empire (Vijayanagar)*, p. 126. Mr. Sewell was also the first to draw attention to the importance of this letter for the history of the first years of Kṛishṇarāya's reign.

² *Ep. Carn.* Vol. IV. p. 77 of the text.

³ *Chronica dos Reis de Bisnaga*, p. 19 f.; Sewell, *A Forgotten Empire*, p. 316 f.

⁴ *Ibid.* p. 13; by Sewell, *loc. cit.* p. 308, their names are given as Rachol, Odegany, and Conadolgi.

⁵ *Ibid.* p. 89; Sewell, *loc. cit.* p. 247.

⁶ *Ibid.* p. 21 f.; Sewell, *loc. cit.* p. 318 ff.

the son of the king of Orissa, who was renowned as being a good swordsman, to show his skill. The prince consented, but seeing that the antagonist whom the king had chosen for him was a man of low birth, he felt greatly offended and, unable to bear such an insult, he killed himself. The news of the death of this prince induced the king of Orissa to open fresh negotiations with Kṛishṇarāya, which in the end led to a conclusion of peace.

Nunes generally shows himself so well informed that there is no reason to doubt that this story also is substantially correct. The only discrepancy between the chronicle and the inscription is with respect to the date when the prince was taken captive. Whereas the Portuguese author asserts that it took place more than three months after the capture of Koṇḍavīḍu, it would follow from the inscription that it was before that event. This is implied not only by the words of the text, which admit of no other interpretation, but also by the date of the inscription in verse 10, which states that 'in the Śaka year marked by the Munis (7), the towns (3), the oceans (4), and the moon (1), (i.e. Śaka-Saṃvat 1437), in the year Yuvan, on the twelfth day in the month Āshāḍha, (the king) duly performed the gift called *tulāpūruṣa* and gave away many incomparable *agrahāras* in the presence of the god Śūlapāṇi, who is renowned in the world as **Amarēśa**, on the bank of the Kṛishṇavēṇī, which destroys darkness.' This date, although it is incomplete and cannot be verified, is without doubt identical with the date given above as that of the capture of Koṇḍavīḍu, the *Harivāsara* mentioned there being only another term for the twelfth day of the bright half of the month Āshāḍha.¹ Whether the chronicle or the inscription is to be trusted in this case, I do not venture to decide at present. It is quite possible that the text of the inscription was composed and engraved some months after the event which it is intended to commemorate, and that the author inadvertently referred to things which had happened in the meantime. But it is equally possible that Nunes has made a slight mistake, and that Virabhadra was taken captive on an earlier occasion.

The inscription concludes with a verse (12) invoking the blessing of **Amarēśa** on Kṛishṇarāya. The **Amarēśa** mentioned here and in verse 10 is, of course, the god of the temple where the inscription is found.

TEXT.²

- 1 शुभमस्तु ॥ नम[स्तु]ग[शि]रयुंवि-
- 2 चंद्रचामरचारवे । त्रैलोक्य-
- 3 नगरारंभमूलस्तंभाय शं-
- 4 भवे ॥ [१*] कल्याणायस्तु तद्धाम³ प्रत्यू-
- 5 हतिमिरापहं । यद्गजोप्य[ग]जोङ्ग-
- 6 तं हरिणापि [च] पूज्यते ।[१ २*] अस्ति क्षीरम-
- 7 [य]द्देवैर्मथ्यमानान्महांबुधेः । नवनी-
- 8 तमिवोद्भूत[मप]नीततमो महः ।[१ ३*] तत्⁴
- 9 वं[शि] देवकी]जानिर्दिदीपे तिम्रभूपतिः [१]
- 10 यशस्वी तुर्वेदेषु यदोः क-
- 11 ण [इवा]न्वये ।[१ ४*] ततो[भू]दुक्कमाजा-

¹ See above, Vol. VI. p. 111, note 4.

² From inked estampages supplied to me by Dr. Hultzsch.

³ Read तद्धाम.

⁴ Read तदंशे.

- 12 निरोश्वरक्षितिपालकः । सर-
 13 मादुदभूतस्माच्चरसावनिपा-
 14 लकः ।[। ५*] चेरं चोळं च पांड्यं तमपि
 15 च मधुरावन्नभं मानभृषं वीर्यो-
 16 द[ग्रं] तुरुष्कं गजपतिनृपतिं चा-
 17 पि जित्वा तदन्यान् । आगंगातीरलंका-
 18 प्रथमचरमभूत्तटांतं नि-
 19 तांतं ।¹ ख्यातः क्षीणोपतीनां स्रजमि-
 20 व शिर[सां शा]सनं यो व्यतानीत् ॥ [६*] त-
 21 तोभृन्नागमांवायां कृष्णराय-
 22 महीपतिः । कुर्वन् कुवलयामोदं
 23 क्षीराब्धेरिव चंद्रमाः ।[। ७*] महत्तामर्थि-
 24 माथ्या² श्रियमिह सुचिरं भुंजता-
 25 मित्यवेत्य प्रायः प्रत्यूहहेतोस्त-
 26 पनरधगतेरालयां³ देवतानां । त[त्त]-
 27 दिग्जैत्रवृत्त्यापि⁴ च विरुदपदैरंकि-
 28 तांस्तत्र त[त्र] स्तंभान्⁵ जातप्प्र-
 29 तिष्ठान् व्यतनुत भुवि यो भूभृ-
 30 दभ्रं कषाग्रान् ॥ [८*] अपि शिवनसमु-
 31 द्रं यो बलाच्चोदयाद्रिं तद-
 32 पि च विनिकोडुं वेत्तकोडुं च
 33 धाव्या [।*] गजपतिनृपसूनुं वी[र]-
 34 भद्रं गृहीत्वा समरभुवि सजीवं
 35 चाग्रहीत् कोडवीडुं ॥ [९*] आषाढ-
 36 व्दे युवाख्ये मुनिपुरजलधीद्वं-
 37 किते यः शकाब्दे विख्यातस्यामरेश⁶
 38 स्वयमिति भुवने सन्निधौ शूल-
 39 पाणेः । तीरे श्रीकृष्णवेण्या हत-
 40 तमसि तुलापूरुषाख्यं च दा-
 41 नं द्वादश्यां सा[धु] कृत्वा व्य[तर]-

¹ This sign of punctuation is superfluous.

² Read साव्याः.

³ Read पनरधगतेरालयान्.

⁴ Read °वृत्त्यापि; between व्या and पि an original न has been effaced

⁵ Read संभाज्जात°.

⁶ Read °शः.

- 42 दनुपमानग्रहा[र]ाननेकान् ॥ [१०*]
 43 [स्तु]त्यौदार्यसुधीभिस्त विजयन-
 44 गरे रत्नसिंहानस्थः¹ क्षमापालान्
 45 कृष्णरायक्षितिपतिरधरीकृत्य
 46 नीत्या नृगादीन् ॥² आ पूर्वाद्रे-
 47 रधास्तक्षितिधरकटकादा [च]
 48 हेमाचलांततादा सेतोरर्थिसार्थ-⁴
 49 श्रियमिह बह्वीकृत्य कीर्त्यासमिधे⁵ [॥ ११*]
 50 अस्य श्रीकृष्णरायस्य कीर्त्तिधर्मौ
 51 [स]होद्वौ । आकल्पं तिष्ठतां लो-
 52 [के]ष्वमरेशप्रसादतः । [१ १२*]
 53 श्री श्री श्री [॥*]

No. 4.— THREE MEMORIAL STONES.

By E. HULTZSCH, PH.D.

I.— BANGAVADI STONE OF NARASIMHAVIKRAMAVARMAN.

The stone which bears this inscription (No. 103 of 1899) was discovered by Mr. H. Krishna Sastri, B.A. It is set up near the Śiva temple at Baṅgavâdi in the Muḷubâgal tâluka of the Kôlâr district of the Mysore State and bears the representation of a warrior riding on a horse at full gallop.

The alphabet is archaic Tamil and resembles that of the published inscriptions of the same king.⁶ The only Grantha letter which occurs is *da* of *Daḍiya*⁷ (l. 2). The language is Tamil. An archaic form is *nâlgâvadu* (l. 2) for *nâṅgâvadu*. Instead of *kâṅga* and *Daḍiyarṅgaḷ* we find the vulgar forms *kâṅga* (l. 5) and *Daḍiyarṅgaḷ* (l. 2 f.). *Mayindirāmikkirama* (l. 3) is a Prākṛit corruption of *Mahēndravikrama*. The word *tonru* (l. 4) is a variant of *toru*, 'cattle.'⁷

The inscription is dated in the 24th year of the reign of the (Gaṅga-Pallava) king Vijaya-Narasimhavikramavarman.⁸ It records the death of a hero, who was in the service of Skanda, the *adhirāja* of the Bâṇas,⁹ and who fell in recovering cattle which had been seized by three persons. These were the *Daḍiya*,—evidently the chief of *Daḍigavâdi*,¹⁰—an unnamed Bâṇa chief, and a certain *Mahēndravikrama*. The usual imprecation at the end of the inscription is only partially preserved.

¹ Read °सिंहासनस्थः.

² Read °दीन् ।

³ Read रघास्त°.

⁴ Read °रत्निसार्थ-.

⁵ Read कीर्त्या समिधे.

⁶ Above, Vol. IV. No. 22, A. and No. 52.

⁷ See above, Vol. IV. p. 179, note 2, and Vol. VI. p. 163.

⁸ In two Kîl-Muttugûr inscriptions (see note 6 above) the name of this king appears in the shorter form Vijaya-Narasimhavarman.

⁹ On the title *Bâṇādhirāja* see above, Vol. V. p. 50 and note 14.

¹⁰ See Dr. Fleet's remarks in *Ind. Ant.* Vol. XXX. p. 109 f. and above, Vol. VI. p. 256, note 3.

There is another *virakkal* lying near the same temple (No. 102 of 1899), which records, in the Kanarese language, that a hero met with his death when **Bānarasa** together with the **Mahārāja Mahāvali-Bānarasa** attacked **Noḷamba**, **Rāchamalla**, **Mayindaḍiya** and **Daḍiga**, and that the **Kaṅgavaḍiyān** (i.e. probably the Gaṅga king **Rāchamalla**) assigned land for setting up this stone¹ in memory of the hero. Here **Bānamahārāja**, **Bānarasa**, **Mayindaḍiya** and **Daḍiga** correspond to **Bāṇādhirāja**, **Bānarāja**, **Mahēndravikrama** and **Daḍiya** of the subjoined inscription. If **Rāchamalla** could be identified with one of the three Gaṅga kings named **Rāchamalla** or **Rājamalla**,² this would fix the time of king **Vijaya-Narasimhavikrama-varman** to whose reign the subjoined inscription belongs.

TEXT.³

- 1 K[ô] Viśaiya-Naraśiṅgavikkirama[pa]ruma[rk=i*]-
- 2 yā[n]ḍu irubattu-nāl[g]āvadu Daḍiyaṅga-
- 3 [ḷu][m*] Vānarāśarum Mayindiramikkiramarum eṛ[i]-
- 4 nda tonṇa Kanda-Vāṇ[ā]diaraśar sēvagar Ś[e]-
- 5 ḷigar eṇind[u] paṭṭār=adu Kaṇṇāḍagaruṇ=gāṇ[ga] [i*]
- 6 idaṛk=ali[ppu] pāda-
- 7 ga

TRANSLATION.

In the twenty-fourth year (of the reign) of king **Vijaya-Narasimhavikramavarman**, Śeḷigar, the servant of **Skanda-Bāṇādhirāja**, fell, having seized (back) the cattle that had been seized by **Daḍiya**, **Bānarāja** and **Mahēndravikrama**. Let the **Kaṇṇāḍagas** (i.e. the Kanarese people) look after⁴ this (stone)! [Those who] injure it [shall incur the five great] sins.

II.—HANUMANTAPURAM STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears the two subjoined records (Nos. 16 and 17 of 1900) was discovered by Mr. G. Venkoba Rao. It is set up in a field at **Hanumantapuram** near **Pennagaram** in the **Dharmapuri** tāluka of the **Salem** district. Unlike other *virakkals*, the stone bears no sculptures of any kind.

The alphabet is *Vaṭṭeḷuttu*. The letters *k*, *ṭ* and *ṇ* resemble those of the **Madras Museum** plates of **Jaṭilavarman**,⁵ while *y* is more nearly allied to the *y* of the **Cochin** and **Tirunelli** plates.⁶ In two cases (*ḍa* of *paḍa* in l. 3 f. and *ṭi* of *Kāṭṭirai* in l. 4 of A.) the **Tamiḷ** form of *ṭ* or *ḍ* seems to be used. The *ḍu* of *iyāṇḍu* (l. 2 of A.) is reversed. In *ḍai* (l. 3 of A. and l. 4 of B.) the vowel *ai* is drawn through the consonant *ḍ*. The *ā* of *ṭā* in *paṭṭāṇ* (l. 4 of A. and l. 4 of B.) and the *ā* of *kā* in *Kāṭṭirai* (l. 4 of A.) go downwards instead of upwards. The language is **Tamiḷ**. The *ḷ* of *paḍiṇēllāvadaṇ* (l. 2 of A. and B.) is doubled, and the *saṁdhi* is not observed in *Kaṇaiūr* (l. 3 of A.). The locative affix *kaṇ*, which has been changed into *kaṭ* before the following *k*, occurs in both inscriptions (l. 3 of A. and l. 2 of B.).

The two inscriptions are dated in the 17th year of the reign of king **Vijaya-Īśvaravarman**, who, to judge from the prefix *vijaya*, seems to have been one of the **Gaṅga-Pallavas**, and record the death of two heroes in the service of **Kāṭṭirai**. This title means 'the king of the forest' and is synonymous with **Kāḍavaṇ**, 'the forester,' which according to Mr. V. Kanakasabhai

¹ This seems to be the meaning of the words *kal-nāḍu koṭṭadu*, which occur also on the **Dodḍahunḍi** stone; see above, Vol. VI. p. 43, note 1.

² See Dr. Fleet's Table, above, Vol. VI. p. 59. ³ From an inked estampage.

⁴ The infinitive *kāṅga* is used in a similar manner in l. 105 of the **Kaśākūḍi** plates; *South-Ind. Inscr.* Vol. II. p. 351.

⁵ *Ind. Ant.* Vol. XXII. p. 57 ff.

⁶ Above, Vol. III. No. 11, and *Ind. Ant.* Vol. XX. p. 285 ff.

Pillai was a title of the **Pallavas**.¹ The correctness of this view is proved by the *Periyapurāṇam*, in which, as Mr. Venkayya informs me, 'the king of the Kādavas' and 'the Pallava' are used as synonyms. The Kādava king whom the Hoysala king Narasimha II. claims to have defeated² was probably one of the Pallava chiefs of Nolambavādi. It thus appears that a descendant of the Pallava dynasty was tributary to the Gaṅga-Pallava king Vijaya-Īśvaravarman. **Pūdūr**, the native village of the first of the two heroes (A. l. 5), is now a hamlet of Pennagaram.³

TEXT.⁴

A.— *On the left of the stone.*

- 1 Kô Viśaiya-Īchchuvaraparuma-
- 2 [r]k=iyāṇḍu padinēllāvada-
- 3 ṇkaṭ=Kaṇaiūr⁵ mārr-uḍai pa-
- 4 ḍa=ttāṇ=aṇubattāṇ Kāṭṭirai-
- 5 gaḷ sēvagaṇ Pūdūr Śāttāṇ [||*]

B.— *On the right of the stone.*

- 1 Kô Viśaiya-Īchchuvaraparuma[rk=i*]-
- 2 yāṇḍu padinēllāvadanka[t*]=
- 3 Kāṭ[tirai]gaḷ śeyi[k]kav=araśar
- 4 mārr-uḍai sēṇra tāṇ=aṇubattāṇ
- 5 K[ā]ḍaḍi Kaṇakka[n] [||*]

TRANSLATION OF A.

In the seventeenth year (of the reign) of king Vijaya-Īśvaravarman, when Kaṇaiyūr fell into the possession of the enemies,⁶ Śāttāṇ of Pūdūr himself, the servant of Kāṭṭirai, was cut down.

TRANSLATION OF B.

In the seventeenth year (of the reign) of king Vijaya-Īśvaravarman, when Kāṭṭirai was victorious, Kāḍaḍi⁷ Kaṇakkaṇ himself, who went among the enemies of the king, was cut down.

III.—HEBBINI STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears this inscription (No. 101 of 1899) is lying near the Gôpālakṛishṇa temple at Hebbini in the Muḷubāgal tāluka of the Kôlār district. It bears the representation of a bearded warrior with helmet, sword, shield and sword-belt.

The alphabet is Vaṭṭeḷuttu, and the language Tamil. The inscription is dated in the 12th year of the same king as No. II. and records the death of a hero, who was killed by a Bāṇa chief named Kārôniri at Śiraiyūr.

¹ *Ind. Ant.* Vol. XXII. p. 143.

² Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

³ See the *Postal Directory of the Madras Circle*, p. 1088.

⁴ From two inked estampages.

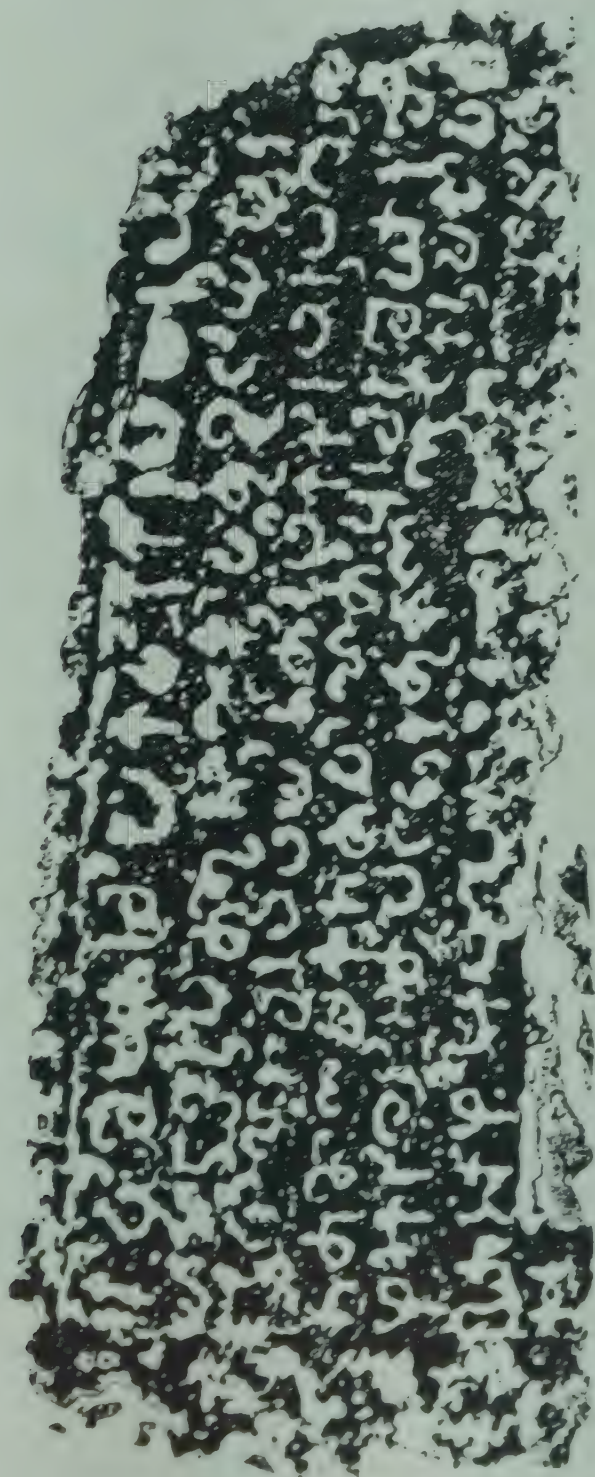
⁵ Read =Kaṇaiyūr.

⁶ *Mārru* seems to be used in the sense of *mārrār*, 'enemies.'

⁷ This portion of the name consists of *kāḍu*, 'forest,' and *āḍi*, 'His Majesty,' and is evidently a synonym of Kāṭṭirai or Kādavaṇ.

Three memorial stones.

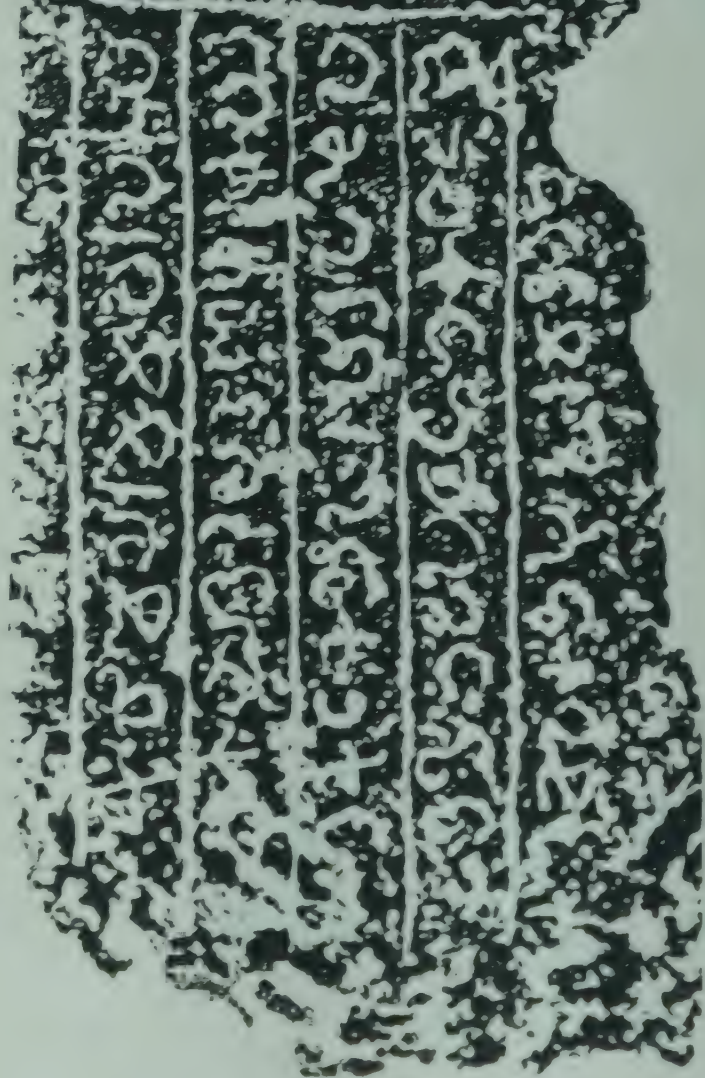
I.



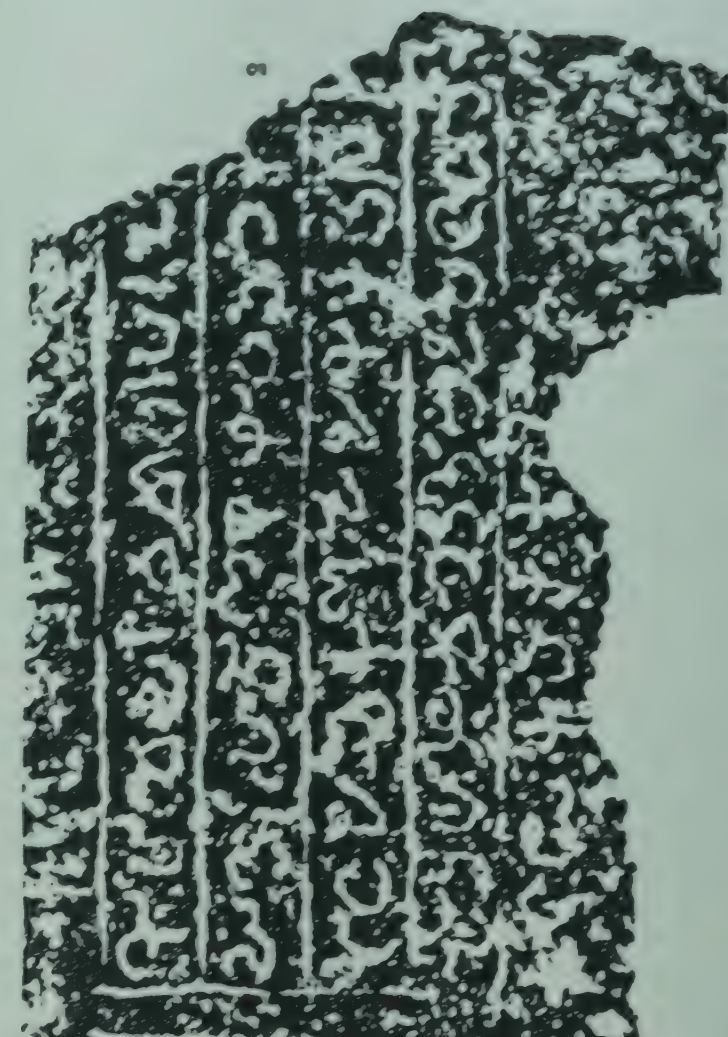
III.



II. A.



B.



TEXT.¹

- 1 Kô Viśaiya-Ī[eh]chuvara-
 2 parumaṅki paṇṇira-
 3 ṇḍāvadu Kārôniri
 4 Vānarāśar=piḥ[ir]=
 5 ²Chiraiū[r-e]ṇiya Vāna-
 6 rāśar=[ariya] paṭṭār=Ad[i]y[ā][r ||*]

TRANSLATION.

In the twelfth (year of the reign) of king Vijaya-Īśvaravarman, when Kārôniri Bānarāja seized Śiraiyūr in battle, Aḍiyār fell, cut down by Bānarāja.³

No. 5.— A ROCK-INSRIPTION AT TANDALAM.

By E. HULTZSCH, PH.D.

The existence of this inscription (No. 1 of 1892) was brought to my notice by Mr. E. Srinivasachari, Deputy Collector, Madras. It is engraved on a rock near the tank at Tandalam, a village in the Kārvēṭinagar Zamīndārī, 4½ miles west by north of Arkōṇam Junction. With the exception of the two Grantha words *svasti śrī* in the beginning, the alphabet is Tamil, and resembles that of the Vēlūr rock-inscription of Kaṇṇaradēva.⁴

The inscription is dated in the 10th year of Śatti, the king of the Kādavas, i.e. Pallavas.⁵ It consists of two Tamil verses, each of which states that Pallavamahārāja built a sluice for the tank at Tandalam. The donor may have been either a relative of, or identical with, Śatti, who, as his title implies, claimed descent from the ancient Pallava dynasty. Pōliyūr-nāḍu, to which Tandalam belonged, was perhaps named after the present Pōlūr, a village 3 miles north-north-west of Arkōṇam Junction.

The Veṅkaṭēśa-Perumāḷ temple on the Tirupati hill bears on the north wall of its first *prākāra* four Chōḷa inscriptions, which were copied from their (now lost) originals when the temple was rebuilt in the fortieth year of Vīra-Nārasimhadēva-Yādavarāya. The second and third of these four copies (Nos. 62 and 63 of 1888-89) are dated in the 14th year of "Paratramahēndravarman" and "Paratravarman"—evidently misreadings of the copyist for Parakēsari-varman. These two inscriptions record gifts by Śāmavai *alias* Kādavaṇ-Perundēvi, the daughter of Pallava-Perkadayār,⁶ (and) the queen of Śattiviḍaṅgaṇ *alias* Śrī-Kāḍapaṭṭigaḷ."⁷ It is not improbable that this Pallava king Śattiviḍaṅgaṇ (i.e. Śakti-Viṭaṅka),⁸ who was a contemporary of the early Chōḷa king Parakēsari-varman,⁹ is the same person as the Pallava king Śatti (i.e. Śakti). In this case the subjoined inscription would belong roughly to the second half of the ninth century of the Christian era.

¹ From two inked estampages.

² Read *Chiraiyūr*.

³ Literally, 'while Bānarāja cut (him) down.'

⁴ Above, Vol. IV. No. 9.

⁵ See above, p. 23 f.

⁶ *Perkadayār* seems to be a Tamil form of the Kanarēse *pergaḍe* and the Telugu *preggaḍa*, 'a minister.'

⁷ Compare Mr. Venkayya's paper in the *Madras Christian College Magazine* for August 1890. *Kāḍapaṭṭi* seems to be a mistake of the copyist for *Kāḍupaṭṭi*, which occurs in a Pallava inscription at Conjeeveram (*loc. cit.*) and in two Gaṅga-Pallava inscriptions (*South-Ind. Inscr.* Vol. III. p. 92 f.). Compare also *Kāḍuvaṭṭi* (above, Vol. V. p. 171 and note 1) and *Kāḍuviṭṭēśvara* (*ibid.* p. 143).

⁸ Dantīśakti-Viṭaṅkī *alias* Lōkamahādēvi, a queen of the Chōḷa king Rājarāja I., built a shrine in the Pañchanadēśvara temple at Tiruvaiyāru; see my *Annual Report* for 1894-95, p. 4.

⁹ See above, Vol. V. p. 42 and note 7.

TEXT.¹

- 1 Svasti śrī [||*] ²Kāḍavar-daṇ=gōṇ Śatti [poṇ]-rōṭṭil=iṭṭa yāṇḍ=ēḍ=iyal=i(i)r-
aīndil=iḍuvittā=ni(nī)-
2 ḍiya-śi(śī)r Pa[l*]lavamārāyaṇ paṣi ni(nī)kki Tāṇḍalattu=kkall-ivar
ni(nī)r-ēri-kkalīṅgum=aṇḍattu-
3 [l]ōr madippavaṇ [|| 1*] Pōli[*yu(yū)*]r-nāṭṭu=Ttāṇḍalatt=ēri-kka-
4 līṅg=amaittāṇṇ=oṇ-Damiḷ-ppār-maṅgai-dāṇ
5 virumbum Pallavamārāyaṇ=eḷiṇ-pu(pū)-maṅgai-da[n]=
6 gōṇ purindu [|| 2*][ḷ]

TRANSLATION.

Hail! Prosperity! (Verse 1.) In (*the year*) twice five (*i.e.* ten), which was engraved on palm-leaves,³ (*from*) the year when (*the name of*) Śatti, the king of the Kāḍavas, was entered on a gold leaf,⁴— Pallavamārāyaṇ of enduring fame, who is respected by (*all*) the inhabitants of the world, having freed (*the villagers*) of hunger, caused to be built also a sluice, composed of stones, for the water-tank at Tāṇḍalam.

(V. 2.) The lord of the beautiful goddess of the (*lotus*) flower (*i.e.* Lakshmi), Pallavamārāyaṇ, who is beloved by the excellent goddess of the Tamiḷ country, graciously constructed a sluice for the tank at Tāṇḍalam in Pōliyūr-nāḍu.

No. 6.—CAMBAY PLATES OF GOVINDA IV.;

SAKA-SAMVAT 852.

By D. R. BHANDARKAR, M.A.; POONA.

The copper-plates, a transcript and translation of which are given below, were originally found at Cambay, called Khambāyat by the people. While a husbandman was tilling his field, his plough struck against a hard substance. On digging a portion of the ground near that spot, he discovered a wooden box, which was so rotten that with little effort he broke it to pieces. It contained a black dirty object, which, until it was cleaned, was not recognised to be these plates. From the husbandman the plates afterwards went into the possession of a Gujarātī living at Petlad, which is not very far from Cambay. The Gujarātī was very unwilling to part with the plates. I requested Professor Abaji Vishnu Kathavate to intercede in my favour. This he kindly did, and was soon successful in securing the plates for me.

The plates are three in number, each about 13½" long by 10¾" broad. The edges of them are fashioned slightly thicker, so as to serve as rims for the protection of the writing. The inscription is engraved on the inner sides of the first and third plates, and on both sides of the second plate. Two small pieces have been broken off near the lower corners of the third plate, and a few letters are here and there damaged on account of verdigris. Still the inscription is on the whole well preserved and legible throughout. The plates are strung together by a circular ring, of about 4¾" in diameter and of about ¾" in thickness, passing through holes on one side of each plate. The ring had not yet been cut when the plates were sent to Dr. Hultsch. The ends

¹ From an inked estampage.

² In this verse °d=ēḍ=iya° rhymes with nīḍiya and Tāṇḍa° with °m=aṇḍa°.

³ *I.e.* with which all documents issued at this time had to begin.

⁴ This seems to refer to some custom observed at the coronation of a king; compare *South-Ind. Inscr.* Vol. III. p. 135 and note 2.

of the ring are soldered into a roughly square seal, which measures $2\frac{3}{4}$ " in height and breadth, and bears, in relief on a countersunk surface, as the principal figure, an image of **Garuda**, squatting and facing to the full front, with his prominent beak-nose and expanded wings, and holding a snake in each hand. On Garuda's proper right there is a representation of **Ganapati** in the upper corner, and lower down a *chauri* and a lamp; and on his proper left, some goddess, seated on an animal, too indistinct to be recognised, and below her, a *svastika*.¹ Along the border of the seal are to be seen certain emblems, among which a dagger, a bow and an arrow, and a thunderbolt are recognisable. Beneath the central figure certain letters were doubtless engraved, but are now almost effaced.—The engraving is clear and well executed.—The characters agree fully with those of the other Râshtrakûṭa records of this period, viz. the 10th century. The average size of the letters is about $\frac{3}{8}$ ".—The language is Sanskrit throughout. Excepting the introductory *ôm svasti*, down to the beginning of line 38 the inscription is in verse; and the rest is in prose, excepting the five benedictive and imprecatory verses (ll. 61-66) and another verse, containing the name of the person who drew up the charter (l. 66 f.). All the verses of this grant, excepting three of the introductory, and two of the genealogical, verses, occur in the Sâṅglī charter of the same royal grantor, viz. the Râshtrakûṭa prince Gôvinda IV.—As regards orthography, it is sufficient to say (1) that the letter *b* is throughout denoted by the sign for *v*; (2) that the letters *g, j, n, t, d, p, m, l* or *v* following *r* are doubled; but in the case of *ju* or the conjunct *dyu* coming after *r*, the letter *j* or *d* is not doubled. There is also an indifference about the doubling of *y* following *r*; thus it is doubled in *Nâgamâryyasya* in l. 60, but not in *Nâgamâryâya* in l. 52; (3) that the letter *dh* is doubled (with *d* in the usual manner) in conjunction with a following *y*, once in 'samvaâdhyamâna' in l. 42; and (4) that the final *m* of a word, instead of being changed to an *anusvâra*, is twice joined to a following *p*, in *pulakam=pâyât* and *phaninâm=patyuh* in l. 4.—As regards prosody, it is worthy of note that the metre of verse 7, which occurs also in the Sâṅglī grant, cannot be determined. There can be little doubt that it is an instance of a half-equal metre (*ardha-sama-vṛtta*). But it cannot be identified with any one of the half-equal metres, given in ordinary works on prosody. There is, indeed, a rule of prosody that any two quarters of regular metres may be combined to form what is technically called an *upajîti*. But even here the unequal quarters of the verse in question cannot be severally identified with those of the regular metres.

The inscription is one of the Râshtrakûṭa prince Gôvinda IV. or, as he is described in lines 40-42, the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the prosperous **Suvarṇavarsha-dêva-Prithvivallabha**, the prosperous **Vallabhanarêndradêva**, who meditated on the feet of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the prosperous **Nityavarsha**, i.e. his father **Indra III**. Govindarâja had, when this charter was issued, gone from his capital **Mânyakhêṭa** to **Kapitthaka** near the bank of the **Godâvarî**, for the festival of *paṭṭabandha*² (l. 46). On that occasion he weighed himself against gold. When he ascended the scales, he bestowed on Brâhmanas six hundred *agrahâras* and three lacs of *suvarṇa* coins, and on temples eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas* (ll. 46-49). Afterwards, without descending from the pan, he granted the village of **Kêvañja**, lying near the holy place **Kâvikâ** and

¹ The figures on this seal are identical with those on that of the Dêolî plates, excepting the central figure, which Dr. Hultzsch thinks to be that of Śiva. See above, Vol. V. p. 189, note 1.

² The term *paṭṭabandha*, which literally means 'binding of the fillet,' has been generally supposed to signify 'coronation-ceremony.' Though evidence may perhaps be adduced in support of this signification, there can be little doubt that it does not suit here. The earliest record of Gôvinda IV. gives for him the date Śaka 840 (expired), which is prior to Śaka 852 (expired), the date of our grant, by no less than twelve years. It is hardly credible that he remained uncrowned for at least twelve years, if *paṭṭabandha* is to be understood in the sense of 'coronation-ceremony.' Besides, in these as well as the Sâṅglī plates he is expressly said to have been 'permanently settled at his capital Mânyakhêṭa' when he issued the charters. Again, what can be more unnatural than that a king, instead of getting himself crowned at his own capital, goes to some place far away from it for his coronation? For these reasons, I think, the word *paṭṭabandha* does not here at any rate mean 'coronation-ceremony.'

situated in the **Khêṭaka** district of the **Lāṭa** country (ll. 52-54). It is to record the grant of this village that the present charter was issued. The donee was a Brâhman of the name of **Nâgamârya**, son of **Mahâdêvayya**, a member of the **Mâṭhara gôtra** and a student of the **Vâjī-Kâṇva śâkhâ** (ll. 51-52). He is described as staying at **Mânyakhêṭa** and subsisting on the feet of **Vallabhanarêndradêva**, i.e. **Gôvinda IV.** himself, but is said to have originally resided at **Kâvikâ**.

The grant is dated, both in words and figures, in **Śaka-Saṁvat 852** expired, in the current cyclic year of **Khara**, on **Monday**, the tenth *tithi* of the bright half of **Jyaishtṭha**, when the moon was near the constellation **Hasta** (ll. 44-46). Professor Kielhorn kindly contributes the following remarks:—“This date, for **Śaka-Saṁvat 852** expired, regularly corresponds to **Monday, the 10th May A.D. 930**, when the tenth *tithi* of the bright half ended 12 h. 3 m., and the *nakshatra* was **Hasta**, by the equal space system and according to Garga for 22 h. 59 m., and by the Brahma-siddhânta for 19 h. 42 m., after mean sunrise. By the northern luni-solar and strict mean-sign systems the day fell in the year **Khara**, which lasted from the 23rd December A.D. 929 to the 19th December A.D. 930. [By the southern system the year would have been **Vikṛita**.]”

Having thus disposed of the formal part of the grant, I shall now give an account of the thirty-one verses, descriptive of genealogy, and of the preamble of the prose passages that follow. After the introductory *ôm svasti*, the inscription opens with a verse (well known to us from other Râshṭrakûṭa records), invoking the protection of Vishṇu and Śiva. The next verse is in honour of the *Sâma*vêda, and the two verses following it (3-4) contain invocations to Vishṇu and Śêsha. In verse 5 we are told that from the **Moon** was descended the race of the **Yadus**, to the glorification of which the next verse is devoted. After thus bestowing praise on the **Yadus**, **Dantidurgarâja** is mentioned in verse 7 as having arisen in the spotless race of the **Yadus**, as the moon in the clear sky. He was succeeded on the throne by his paternal uncle **Kṛishṇarâja (I.)**, who is represented to have destroyed the **Chalukya** race, as the sun dispels darkness (v. 8). After **Kṛishṇarâja I.** his eldest son **Gôvindarâja (II.)** came to the throne, and after **Gôvindarâja II.** his younger brother, who bore the appellation **Nirupama** (vv. 9-10). Dr. Fleet, who strongly holds that **Gôvindarâja II.** did not obtain sovereignty, brings forward the argument, among others in support of his view, that the *Sâṅglî* charter, though it places **Gôvindarâja II.** between **Kṛishṇa I.** and (Dhruva-) **Nirupama**, “does not make any assertion that he reigned.”¹ This statement can only be understood to mean that verse 6 of the *Sâṅglî* grant, which is identical with verse 9 of our grant, does not explicitly speak of **Gôvindarâja II.** as having become a king, but that his name occurs between those of **Kṛishṇarâja I.** and (Dhruva-) **Nirupama**. If this is what Dr. Fleet means, then we shall have to suppose that **Jagattuṅga(-Gôvinda III.)** and **Amôghavarsha (I.)** also did not reign. For verses 11 and 12, in which their names are mentioned, do not tell us in explicit words that they became kings, but simply place them between (Dhruva-) **Nirupama** and **Akâlavarsha(-Kṛishṇa II.)**. Hence, if **Jagattuṅga(-Gôvinda III.)** and **Amôghavarsha I.** are to be supposed to have reigned, **Gôvindarâja II.** too must, for the same reason, be regarded as having sat on the throne.

(Dhruva-) **Nirupama** was succeeded by his son **Jagattuṅga(-Gôvinda III.)**, on whom nothing but conventional praise is bestowed (v. 11). After **Jagattuṅga(-Gôvinda III.)**, **Amôghavarsha (I.)** became king, who, in the first half of verse 12, is said to have gratified the god **Yama** at **Viṅgavallî** with unprecedented morsels of cakes, which were the **Châlukyās**. This means that he inflicted a crushing defeat on the Eastern **Châlukyās** at **Viṅgavallî**, which, I think, probably signifies the **Vēṅgimaṇḍala**, the territory over which they ruled. The second half of the verse, if I have rightly understood it, seems to mention a reservoir or some such thing,

¹ See above, Vol. VI. p. 170 f., where Dr. Fleet meets the objections I brought against his view in my paper in *J. Bo. Br. R. A. S.* Vol. XX. p. 133 f.

which received the name of **Jagattuṅga-sindhu** after **Jagattuṅga**(-Gôvinda III.), father of **Amôghavarsha I.**

After **Amôghavarsha I.** the throne was occupied by his son **Akâlavarsha**(-Kṛishṇa II.), of whom verse 13 says that his enemies abandoned the city of **Khêtaka**, which, in my opinion, is here meant to denote **Mânyakhêṭa** itself, the capital of the **Râshtrakûṭa** princes. Two Eastern **Châlukya** records¹ mention that **Guṇaka-Vijayâditya III.** (A.D. 844-888) "frightened the fire-brand **Kṛishṇa** and completely burnt his city,"² and that "king **Vallabha** did honour to the arms of **Vijayâditya (III.)**." It, therefore, appears that the Eastern **Châlukya** prince **Guṇaka-Vijayâditya III.** defeated the **Râshtrakûṭa** king **Kṛishṇa II.** and was in possession of his capital **Mânyakhêṭa**, and it is to the act of repulsing this **Châlukya** prince from **Mânyakhêṭa** that verse 13 of our grant refers.³ Verse 14 states that **Akâlavarsha**(-Kṛishṇa II.) married the daughter of **Kôkkala**, who belonged to the family of **Sahasrârjuna**, i.e. the **Chêḍi** dynasty. Now, the **Bilhari** inscription speaks of **Kôkkalla** as having erected two columns of fame, viz. **Kṛishṇarâja** in the south and **Bhôjadêva** in the north.⁴ Similarly, the **Benares** plates of the **Chêḍi** prince **Karṇadêva** state that **Kôkkalla's** hand, which granted freedom from fear, was on (the head of) **Bhôja Vallabharâja**, **Śrî-Harsha** and **Śaṅkaragaṇa**.⁵ There can hardly be a doubt that the **Kṛishṇarâja** of the **Bilhari** inscription is identical with the **Vallabharâja** of the **Benares** plates, and that both are identical with the **Râshtrakûṭa** prince **Akâlavarsha**(-Kṛishṇa II.). And the support, which **Kôkkala** lent to **Akâlavarsha**(-Kṛishṇa II.), was given in all likelihood at the time when the latter was defeated, and his capital **Mânyakhêṭa** occupied, by the Eastern **Châlukya** king **Guṇaka-Vijayâditya III.** The last *pâda* of verse 14 tells us that from the union of **Akâlavarsha**(-Kṛishṇa II.) and the daughter of **Kôkkala** sprang **Jagattuṅga**, who, in verses 15 and 16, is said to have married **Lakshmî**, daughter of **Raṇavigraha**, son of **Kôkkala**.⁶ Verse 16 speaks of a prince named **Arjuna** as having helped **Jagattuṅga** with his army and thus enabled him to acquire fame. It does not seem difficult to identify this **Arjuna**. In verse 20, **Arjuna** is mentioned as a son of **Kôkkalla**. **Arjuna** was thus a brother of **Raṇavigraha**, and consequently an uncle-in-law of **Jagattuṅga**. And, in all likelihood, it is this **Arjuna** who seems to have rendered him assistance.

Verses 17-18 relate that from this **Jagattuṅga** and **Lakshmî** king **Indra (III.)** was born. Verse 19 describes a great victory achieved by this **Indra**. The first line of this stanza may be thus translated :—"The courtyard (of the temple of the god) **Kâlapriya** (became) uneven by

¹ *Ind. Ant.* Vol. XX. p. 102.

² [For a different explanation of this statement and its bearing, see above, Vol. IV. p. 226 f.—E.H.]

³ Verse 13 is also susceptible of another interpretation. **Khêtaka** may be taken to denote the modern **Kaira**, and the term *maṇḍala* to refer to the surrounding district. If so, the verse must be understood as containing an allusion to **Kṛishṇa II.**'s having supplanted the subordinate branch of the **Râshtrakûṭa** dynasty, reigning at **Khêtaka**. But the word *parityakta* implies that **Khêtaka**, before it was occupied by the enemies, was under the sway of **Kṛishṇa II.**, and that, when it was so occupied, he by his prowess compelled the enemies to evacuate it. But the **Râshtrakûṭas** of the subordinate branch did not occupy **Khêtaka** and the surrounding district at any time during **Kṛishṇa II.**'s reign, but were ruling over it long before him. Again, the word *ahita* as applied to these tributary **Râshtrakûṭas** does not seem to be appropriate. They are referred to as *śulṅika-Râshtrakûṭas* when their rebellion against **Amôghavarsha I.** is mentioned (*Ind. Ant.* Vol. XII. p. 183, and Vol. XIV. p. 199). Again, they are spoken of as *bândhavas* when their disaffection towards the **Gujarât Râshtrakûṭa** prince **Dhruva II.** is alluded to (*Ind. Ant.* Vol. XII. p. 184). But in no case the word *ahita* or its synonyms are used to denote them. For these reasons the second interpretation does not commend itself to me as easily as the first, suggested in the text. The latter is much more probable, because we know that **Mânyakhêṭa** was once occupied during **Kṛishṇa II.**'s life-time by the Eastern **Châlukyas**, who can, with propriety, be called his *ahitas*, inasmuch as they were the mortal enemies of the **Râshtrakûṭa** dynasty.

⁴ See above, Vol. I. p. 256, verse 17.

⁵ *Ibid.* Vol. II. p. 306, verse 7.

⁶ The true spelling of the name appears to be **Kôkkalla**, as attested by the records of the **Chêḍi** dynasty. It is spelt **Kôkkala** in verses 14 and 15, on account of the exigencies of the metre. The correct spelling of the name occurs in verse 20.

the strokes of the tusks of his rutting elephants." The god Kâlapriya is the same as **Mahākāla**,¹ whose temple at **Ujjain** is so widely known all over India. It is on the occasion of the festival held in honour of this Kâlapriya that the three plays of the poet **Bhavabhūti** were represented. It thus appears that, in his expedition of conquest in Northern India, **Indra III.** halted at **Ujjain** to pay his homage to the god. The remaining three lines may be thus rendered :—
 "His steeds crossed the unfathomable **Yamunā** which rivals the sea. He completely devastated that hostile city of **Mahôdaya**, which is even to-day greatly renowned among men by the name of **Kuśasthala**." **Indra III.** therefore appears to have marched from **Ujjain** northward, crossed the **Jumna** and reduced the city of **Mahôdaya**. The lexicon of **Hemachandra** tells us that **Mahôdaya** and **Kuśasthala** are both names of **Kanyakubja**,² i.e. **Kanauj**, so that verse 19 represents **Indra III.** to have attacked the city of **Kanauj**. But the complete devastation of **Mahôdaya**, which **Indra III.** is spoken of as having brought about, is merely poetical. For, the poet's object appears to be to introduce a play on the words *mahôdaya* and *kuśasthala*, which in their conventional sense mean **Kanauj**, and in their etymological one, 'full of high prosperity' and 'a spot of *kuśa* grass' respectively: **Mahôdaya**, i.e. **Kanauj**, ceased to be *mahôdaya*, i.e. highly prosperous, and became *kuśasthala*, i.e. a mere spot of *kuśa* grass. Hence, the complete annihilation of the city of **Mahôdaya** or **Kanauj** alluded to in this stanza cannot be reasonably assumed to be a historical fact. This is also seen from the consideration that, as a matter of fact, for long after the event recorded in this verse took place, **Kanauj** continued to be the capital of several princes, ruling over Northern India.³ What **Indra III.** actually did beyond attacking **Mahôdaya** or **Kanauj**, cannot be inferred from the verse itself. But we can ascertain it with the help of other inscriptions. We shall, however, in the first place, see whether we can decide which of the rulers of **Kanauj** **Indra III.** vanquished. The **Râshtrakûṭa** records give the dates 915 and 917 A.D. for **Indra III.**; and the succession and dates of the princes, reigning at **Mahôdaya** or **Kanauj** about this period, as determined from the **Gwalior**, **Pehwa** and **Siyāḍḍī** inscriptions, are as follows:

1. **Bhōja**, A.D. 862, 876 and 882.
2. **Mahēndrapāla**, A.D. 903 and 907.
3. **Kshitipāla** or **Mahîpāla**, A.D. 917.
4. **Dēvapāla**, A.D. 948.⁴

Now, as for **Indra (III.)** we have the dates A.D. 915 and 917⁵ and for **Kshitipāla** or **Mahîpāla** the date A.D. 917, there can hardly be a doubt that they were contemporaries. And it is almost certain that it is this **Kshitipāla** whom **Indra III.** conquered. Let us now find out what **Indra III.** did beyond obtaining a victory over **Kshitipāla**. A **Khajurāho**

¹ **Jagaddhara**, in his commentary on the *Mālatīmādhava*, says that **Kâlapriyanātha** is *tad-dēśa-dēva-bhēda*, i.e. a particular deity belonging to that country. But what country **Jagaddhara** had in his mind, cannot be accurately made out. **Īśvarachandra Vidyāsāgara**, in his edition of the *Uttararāmacharita*, says in a footnote that **Kâlapriyanātha** is the name of a deity installed in **Padmapura** in **Vidarbha**, i.e. the native town of the poet **Bhavabhūti**. But this note appears to be based on the comment of **Jagaddhara** just quoted, and, according to **Īśvarachandra**, it seems that the expression *tad-dēśa*^o must be understood to mean the country to which **Bhavabhūti** belonged. In the *St. Petersburg Dictionary*, however, **Kâlapriyanātha** is identified with the **Mahākāla** of **Ujjayinī**. This identification doubtless fits here excellently, but I have not been able to trace the authority which supports it.

² **Hemachandra's Abhidhānashintāmaṇi**, v. 273 f.

³ The king of **Mahôdaya** or **Kanauj**, whom **Indra III.** defeated, has been shown further on to be **Kshitipāla** or **Mahîpāla**. And we have actual records to show that, after this **Kshitipāla**, there reigned at **Kanauj** his successors called **Dēvapāladēva**, **Vijayapāladēva**, **Rājyapāladēva** and **Trilōchanapāladēva**, respectively (see above, Vol. III. p. 265; *Ind. Ant.* Vol. XVIII. p. 33 ff.). They were followed by the **Gaharwaras** or **Rāthōrs** of **Kanauj** (**C. Mabel Duff's Chronology of India**, p. 285).

⁴ See above, Vol. I. p. 171 f.; **C. Mabel Duff's Chronology of India**, p. 296.

⁵ **Dr. Fleet's Dyn. Kan. Distr.** p. 415 f.

inscription¹ claims that a king named Kshitipâla was placed on his throne by the Chandêlla prince Harshadêva. As this Harshadêva flourished at the beginning of the tenth century, the Kshitipâla, whom he re-instated on his throne, can be no other than Kshitipâla, king of Kanauj, who was a contemporary of, and vanquished by, Indra III. Indra III., therefore, appears not only to have attacked Mahôdaya or Kanauj, but also to have defeated and ousted its ruler Kshitipâla.

Let us now proceed a step further. The Bhâgalpur grant of Nârâyanapâla² asserts that Dharmapâla, the second prince of the Pâla dynasty, acquired the sovereignty of Mahôdaya by conquering Indrarâja and others, but bestowed it upon one Chakrâyudha, just as Bali acquired the sovereignty of the three worlds by vanquishing Indra and other gods, and bestowed it upon Chakrâyudha (Vishnu). The Bhâgalpur grant thus tells us that Dharmapâla first defeated Indrarâja and others, and obtained the sovereignty of Mahôdaya or Kanauj for himself, but gave it over to one Chakrâyudha. The same event is referred to in the Khâlimpur charter³ of Dharmapâla himself, in the verse—

भोजैर्मत्स्यैः समद्वैः कुर्यदुयवनावन्तिगन्धारकीरै-
 भूपैर्व्यालोलमौलिप्रणतिपरिणतैः साधु संगीर्यमाणः ।
 हृथ्यत्पञ्चालवृद्धोद्धृतकनकमयस्त्राभिषेकोदकुम्भी
 दत्तः श्रीकन्यकुब्जस्त्रललितचलितभूलतालक्ष्य येन ॥

The stanza, as it stands, yields no intelligible sense. There can be little doubt that the reading of the last line is faulty, though it occurs, as given here, in the plates.⁴ Since we have *dattah* in the nominative case,—that which is given, or in this particular case *abhishêk-ôda-kumbhah*, which is in the nominative case, must go with *dattah*. Further, the person to whom something is given must be in the dative case; but we have no such dative in the verse, and moreover the nominative *śrī-Kanyakub(b)jah* remains unconnected. The sense, however, requires that *śrī-Kanyakubja* should be considered the person to whom the coronation pitcher was given. Evidently, therefore, *śrī-Kanyakubjah* requires to be corrected into *śrī-Kanyakubjāya*, even at the risk of the break of the *cæsura*. With this emendation, the verse yields the following sense:—“With a sign of his eyebrows gracefully moved, he made over to the illustrious king of Kanyakubja his own golden water-pitcher of coronation, lifted up by the delighted elders of Pañchâla, and acquiesced in by the Bhôja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhâra and Kîra kings, bent down while bowing with their heads trembling.” What the verse means is, that Dharmapâla earned for himself the sovereignty of Pañchâla, and was consequently entitled to the coronation as king of Pañchâla, which was approved of by the neighbouring rulers, such as Bhôja, Matsya and other kings; but he declined it and assented instead to the installation of the king of Kanyakubja. The Pañchâla country here referred to denotes the upper half of the Dôâb between the Ganges and the Jumna with Kanyakubja as its principal town, and to this effect we have the authority of the poet Râjasêkhara who flourished about this period.⁵ Hence the fact mentioned in the Khâlimpur charter is the same as that reported in the Bhâgalpur grant. And

¹ See above, Vol. I. p. 121 f. Prof. Kielhorn, however, thinks that Harshadêva first vanquished Kshitipâla and subsequently restored him to his throne. But, in my humble opinion, the natural interpretation that can be put on the verse is that Harshadêva placed Kshitipâla on his throne, who was ousted, not by Harshadêva himself, but by a different king. This interpretation is supported by the fact mentioned in our grant, that Indra III. reduced Mahôdaya or Kanauj, in other words defeated the then reigning sovereign, who can be no other than Kshitipâla himself. This interpretation, again, agrees with what the Khâlimpur and Bhâgalpur charters have to say, as will be shown further on.

² *Ind. Ant.* Vol. XV. p. 304 ff.; *ibid.* Vol. XX. p. 187 f.

³ See above, Vol. IV. p. 243 ff.

⁴ See the photo-etching of the plates in *J. B. A. S.* Vol. LXIII. Part I.

⁵ See the *Bâlarâmâyana*, X. 86.

piecing together the items of information furnished by these two charters, we find that Dharmapâla defeated a prince named Indrarâja, and acquired for himself the sovereignty of Mahôdaya or Kanauj, i.e. the supremacy of Pañchâla, but conferred it upon Chakrâyudha, according to the Bhâgalpur plates, and upon the king of Kanyakubja, according to the Khâlimpur plates. Further, as Dharmapâla wrested the sovereignty of Mahôdaya or Kanyakubja, not from the king of Kanyakubja himself, but from Indrarâja, and bestowed it upon the king of Kanyakubja, the conclusion is irresistible that Indrarâja must have vanquished the king of Kanauj and occupied his capital before he himself suffered defeat at the hands of Dharmapâla. What we find, therefore, from these two charters is, that (i) Indrarâja vanquished the king of Kanyakubja, but (ii) was afterwards defeated by Dharmapâla; and that (iii) the king of Kanyakubja, who was ousted by Indrarâja, was restored to his throne by Dharmapâla; whereas the facts we have above ascertained from verse 19 of our grant and a Khajurâho inscription are, that (i) the Râshtrakûta prince Indra III. reduced Mahôdaya or Kanauj and deprived its ruler of his dominions, that (ii) the name of this ruler was Kshitipâla or Mahîpâla, and that (iii) Kshitipâla or Mahîpâla regained his lost possessions through the assistance of the Chandêlla king Harshadêva. Thus in both cases we have a king named Indrarâja, who attacked Mahôdaya or Kanauj and ousted the king of Kanyakubja. The Indrarâja,¹ therefore, mentioned in the Bhâgalpur and Khâlimpur grants must be identical with the Râshtrakûta prince Indra III., and the king of Kanyakubja, whom he vanquished, is doubtless Kshitipâla or Mahîpâla. But the honour of placing Kshitipâla on his throne is claimed for the Chandêlla prince Harshadêva by the Khajurâho inscription above alluded to, and for Dharmapâla by the Bhâgalpur and Khâlimpur charters. And what in all likelihood must have come to pass is, that both Harshadêva and Dharmapâla placed Kshitipâla on his throne.

There remains another conclusion yet to be deduced from the Bhâgalpur grant. The king of Mahôdaya or Kanyakubja, whom Indrarâja ousted, is mentioned therein as Chakrâyudha. And we have just shown that this king of Mahôdaya was Kshitipâla or Mahîpâla. Kshitipâla, therefore, appears to have borne the epithet Chakrâyudha. Now, the Nausârî charters² of the Râshtrakûta prince Indra III. contain a verse, wherein Indra is represented to have conquered Upêndra. Of course, the terms Indra and Upêndra, according to one sense, refer to the gods Indra and Upêndra; but when we take them in their other sense, what the verse means to state is, that the Râshtrakûta prince Indra III. vanquished a certain prince of the name of Upêndra. Upêndra is another name for Vishnu, and Vishnu is also known by the name Chakrâyudha. The allusion, therefore, in the Nausârî grants most probably refers to the defeat of Kshitipâla, mentioned by the name Chakrâyudha in the Bhâgalpur charter. The Nausârî and Bhâgalpur grants thus corroborate each other, and consequently there can be little doubt that Kshitipâla also bore the epithet Chakrâyudha or Upêndra.³

¹ In *J. B. A. S.* Vol. LXIII. p. 62, Mr. Batayyal has expressed the opinion that Indra, brother of the Râshtrakûta prince Gôvinda III., is the same as the Indrarâja of the Bhâgalpur charter, and the *Lâtêsvaramandala*, which he is mentioned in the Kâvî grant to have received from this Gôvinda III., may be identical with the kingdom of Kanauj. I leave it to those who are interested in the subject to judge of the correctness of this view.

² *J. B. A. S.* Vol. XLIX. pp. 259 and 263.

³ In his note on verse 3 of the Bhâgalpur charter in *Ind. Ant.* Vol. XX. p. 188, Prof. Kielhorn suggests that, just as Bali wrested the sovereignty of the three worlds from the god Indra and gave it to Upêndra-Chakrâyudha, his younger brother, so Dharmapâla took away the kingdom of a prince named Indra and made it over to the prince Chakrâyudha, whom, on the analogy of the mythological allusion, he thinks to be a brother of the prince Indra. In this note he proposes, with some diffidence, that this name Chakrâyudha points to Âdivarâha, which was another name of Bhôjadêva of Kanauj. In his paper on the Khâlimpur plate of Dharmapâladêva (above, Vol. IV. p. 246, note 1) he puts forth the conjecture that there was some connection between Indra and Chakrâyudha of the Bhâgalpur grant and Indrâyudha, who is spoken of as governing the north in the colophon of the Jaina *Harivamśa-Purâna*, meaning thereby, if I have correctly understood him, that Indra is identical with Indrâyudha and that both Indrâyudha and Chakrâyudha belonged to one and the same family. But now our plates have conclusively

Two other points of some importance deserve to be noticed. The first is with regard to the date of **Dharmapâla**, who has been placed conjecturally by Cunningham and Prof. Kielhorn in the earlier part, or about the middle, of the 9th century.¹ But we have seen that Dharmapâla was a contemporary of the Râshtrakûta prince Indra III., for whom the Râshtrakûta records furnish the dates 915 and 917 A.D. We thus have positive evidence that Dharmapâla lived in the earlier part of the 10th century, *i.e.* at least half a century later than he has hitherto been placed. Next, the Mungir plates of Dêvapâladêva tell us that Dharmapâla married **Rañṇâdêvi**, daughter of the Râshtrakûta prince **Śrī-Paravala**. Prof. Kielhorn, who re-edited the inscription, corrects Śrī-Paravala into **Śrī-Vallabha**.² If this correction is accepted, the Râshtrakûta king, who was the father-in-law of Dharmapâla, was either Kṛishṇa II. or Indra III. himself. For Jagattuṅga, father of the latter and son of the former, died without coming to the throne. Further, it appears unlikely that Dharmapâla, if he had been the son-in-law of Indra III., would have carried on hostilities with him. On the whole, therefore, it seems more probable that Kṛishṇa II. was the father-in-law of Dharmapâla.

So much for the historical conclusions to be drawn from verse 19 of our grant. From verse 20 we gather that Indra III. married **Vijâmbâ** of the **Haihaya**, *i.e.* Chêdi, dynasty. She is therein said to be the daughter of **Ammaṇadêva**, who himself was the son of **Arjuna** and grandson of **Kôkkalla**. From Indra III. and Vijâmbâ sprang the prince **Gôvinda (IV.)**, "the beauty of whose form excelled that of the god of love" (v. 21). The first three lines of verse 22 look as if the composer of the inscription were giving of his own accord quite an uncalled-for defence to establish the spotless character of his patron Gôvinda IV. This is enough to lead one to suspect that certain accusations, which the composer tries to confute, were in his time actually whispered against Gôvinda IV. The second and third lines of this verse, as will be seen from the translation, defend him against the attack of sensuality and incest. This indicates that Gôvinda IV. was popularly believed to have led a dissolute life and even looked upon as incestuous. And, that he had given himself up to sensual pleasures, is mentioned in the Khârêpâṭaṇ grant and in the Dêlî and Karhâḍ charters. The former calls him "an abode of the sentiment of love, surrounded by crowds of lovely women."³ The two latter represent him as "the source of the sportive pleasures of love" and as "one whose intelligence was entangled in the nooses which were the eyes of women."⁴ The Dêlî and Karhâḍ charters, moreover, tell us that, in consequence of his sensual courses, he undermined his health and bedimmed his natural lustre. Another sense is also here intended, *viz.* that Gôvinda IV. incurred the displeasure of his subjects, rendered the constituents of the political body loose, and thus met with destruction. To this may be added the further statement of the aforesaid grants that, after Gôvinda IV. had thus come to ruin, the feudatory chieftains besought his uncle **Amôghavarsha** to ascend the throne and thereby maintain the **Raṭṭa**, *i.e.* Râshtrakûta, sovereignty, and that accordingly he acceded to their request.⁵ Mr. K. B. Pathak has drawn my attention to a passage in the *Vikramârrjunaviṇaya* by the Kanarese poet **Pampa**, which has an important bearing

proved that the Indra, who is associated with Chakrâyudha in the Bhâgalpur charter, was a Râshtrakûta prince, holding sway in the Dekkan, and cannot, therefore, be identified with Indrâyudha, who was ruling in the north, and that this Râshtrakûta king Indra can neither be the elder brother of, nor belong to the same family with, Chakrâyudha, who was king of Kanauj.

¹ See above, Vol. IV. p. 246; *Ind. Ant.* Vol. XXI. p. 254; *Arch. Sur. Rep.* Vol. XV. p. 150, where Cunningham fixes the accession of Dharmapâla in A.D. 831. Now that we know that Dharmapâla was a contemporary of the Râshtrakûta prince Indra III., the mention of the week-day and the regnal year in his Mahâbôdhi inscription can be utilised to determine much more approximately the date of Dharmapâla's accession, as was first suggested by Cunningham.

² *Ind. Ant.* Vol. XXI. p. 254, and note 10 on p. 99.

³ Above, Vol. III. p. 298, text line 10.

⁴ Above, Vol. IV. p. 283 f., verse 20; Vol. V. p. 194, verse 18.

⁵ Above, Vol. IV. p. 284, verse 21; Vol. V. p. 194, verse 19.

on this point. The translation of the passage, as kindly supplied to me by him, is as follows:—
 “**Arikêsari** conquered the great feudatories sent by the emperor named **Gojjiga** and, destroying the emperor who offered opposition, gave universal sovereignty to **Baddegadêva**, who came placing confidence in him (**Arikêsari**).”¹ Of the personages mentioned in this passage, **Arikêsarin** (II.) was the patron of Pampa and was a Chalukya chieftain, ruling over the Jôla country, which in the main coincides with the Dharwar district; **Gojjiga** was the Râshtrakûta sovereign **Gôvinda IV.**, and **Baddegadêva** his uncle **Vaddiga** *alias* **Amôghavarsha**. Now, piecing these facts together, the conclusions that we arrive at, are (i) that **Gôvinda IV.** was a sensual monarch; (ii) that by his vicious courses he displeased his subjects, and some of his feudatories as may be naturally presumed; (iii) that these feudatories, including **Arikêsarin II.**,² rose in rebellion against **Gôvinda IV.**, met him and his tributary allies in battle and killed him; and (iv.) that **Arikêsarin II.** together with the victorious feudatories requested his uncle **Amôghavarsha** to occupy the Râshtrakûta throne, which had fallen vacant by the death of **Gôvinda IV.**

So far we have dealt with the second and third lines of verse 22. We have yet to find out the full significance of the first line, which, as will be seen from the translation, means to state that **Gôvinda IV.** did not practise cruelty towards his elder brother, although he had the power to do so. This evidently presupposes that, in his time, **Gôvinda IV.** was commonly understood to have acted cruelly towards his elder brother. This is the natural inference to be deduced from the first line, unless it is to be regarded as meaningless. It now behoves us to see what probably constituted this cruelty. The name of this elder brother, as known from copper-plate inscriptions, was **Amôghavarsha** (II.). That he came to the throne can scarcely be seriously doubted. Dr. Fleet, however, has taken exception to this view, on the ground that **Gôvinda IV.**, in his Sângli charter, describes himself as meditating on the feet of, not his elder brother **Amôghavarsha**, but his father (Indra-) **Nityavarsha**.³ But this conclusion is directly contradicted by the Râshtrakûta and other records. The Bhâdâna and Khârêpâṭa charters, which scrupulously give the list of those Râshtrakûta princes only who reigned, mention therein the name of **Amôghavarsha**.⁴ The Dêoli and Karhâd grants, which mention those princes, who did not reign, as specifically not having reigned, do not speak of **Amôghavarsha** as not having reigned, but on the contrary, furnish positive indications that he did reign.⁵ Nay, we may proceed a step further. The last mentioned charters assert that **Amôghavarsha II.** went to heaven soon after his father's death, as if out of affection for the latter.⁶ This indicates that **Amôghavarsha II.** reigned only for a very short period. This inference receives a strong confirmation from the Bhâdâna grant, which distinctly tells us that **Amôghavarsha** reigned for a year only. Now, placing together the fact that the duration of **Amôghavarsha's** reign was very brief, and the implication derivable from the first line of verse 22 that **Gôvinda IV.** was popularly supposed to have treated his elder brother, *i.e.* **Amôghavarsha**, cruelly, one is naturally inclined to hold that **Gôvinda IV.** was chiefly instrumental in shortening the period of **Amôghavarsha's** reign, or that, in other words, **Gôvinda IV.**, if not actually caused, at any rate hastened, the death of his elder brother and usurped his throne. If this is so, **Gôvinda IV.** can by no means be expected in any one of his copper-plate grants to speak of himself as meditating on the feet of his elder brother **Amôghavarsha**, although the latter was his predecessor. But to conclude from this circumstance that **Amôghavarsha** did not reign, is entirely to set aside the

¹ Pampa's *Vikramârvijaya*, edited by Mr. Rice; Âsvâsa IX. p. 196, ll. 5-9.

² Pampa would have us believe that **Arikêsarin II.** played a prominent part in defeating the allies of **Gôvinda IV.** and putting him to death; but as Indian poets are in the habit of magnifying the deeds of their patrons, one may reasonably doubt whether **Arikêsarin II.** actually led the rebellion against **Gôvinda IV.** as his protégé tells us.

³ *Dyn. Kan. Distr.* p. 416 and note 5; above, Vol. VI. p. 176 f.

⁴ Above, Vol. III. p. 271, verse 6; *ibid.* p. 298, the second half of the last line of verse 3.

⁵ Above, Vol. IV. p. 283, verse 18; Vol. V. p. 193 f., verse 16.

⁶ See verses 19 and 17.

positive evidence, looking quite the other way, furnished by the copper-plate inscriptions, and to render the first line of verse 22 void of all meaning.

The last line of verse 22 tells us that Gôvinda IV. was known as **Sâhasânka** in consequence of his unparalleled heroic deeds. Verse 23 states that, although he had the appellation **Prabhûtavarsha**, he was styled **Suvarṇavarsha**, because he rained down showers of gold and made the whole world golden. This means that Gôvinda IV. had previously the usual epithet **Prabhûtavarsha**, but that, on account of his profuse munificence, he earned for himself the additional *biruda* of **Suvarṇavarsha**. And deservedly was he styled **Suvarṇavarsha**. It has been mentioned above, in the summary of the contents of the formal part of the inscription, that Gôvinda IV. weighed himself against gold, bestowed upon the Brâhmanas no less than six hundred grants, together with three lacs of *suvarṇas*, and granted, for repairing temples and feeding and clothing ascetics, eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*. Such exuberant liberality no other prince of the Râshtrakûṭa dynasty ever displayed, so far as their records inform us.

Little that is historically important can be gleaned from the remaining verses (24-31). Some historical fact, however, is undoubtedly contained in verse 28, wherein the **Gaṅgâ** and **Yamunâ** are represented as doing service at **Gôvinda IV.'s** palace. The exact sense of this can be determined by the consideration of two other epigraphic references to the same fact. The Baroda charter of the Gujarât Râshtrakûṭa prince Karka asserts that Gôvinda III., "after taking away simultaneously from his enemies (the rivers) Gaṅgâ and Yamunâ, charming through their waves, attained to the best and highest rank, by means of the display of the actual signs (of those rivers)."¹ This clearly means that Gôvinda III. wrested the territory intervening between the Ganges and the Jumna from a prince belonging to some northern dynasty, and assumed their signs as a part of his *insignia*. The same fact is mentioned in a Nerûr grant, wherein the early Chalukya prince Vijayâditya is represented as fighting before his own father with the hostile kings of Northern India, and securing for his father Vinayâditya the signs of the Gaṅgâ and Yamunâ among other *insignia* of paramount sovereignty.² When, therefore, the Gaṅgâ and Yamunâ are mentioned as doing service in the palace of Gôvinda IV., a similar thing is intended, *viz.* either that, after an expedition of conquest against Northern India, he added the signs of these rivers to his *insignia*, or that he inherited these signs from some one of his predecessors, perhaps his own father Indra III., who, as we have seen above, overran Northern India.

There now remains to be noticed the preamble of the prose passages, preceding the formal part of the inscription. These set forth the various appellations by which **Gôvinda IV.** was known. The topic of the appellations of the Râshtrakûṭa princes has already been handled in

¹ *Ind. Ant.* Vol. XII. p. 159, text lines 22 and 23. Here Dr. Fleet perceives a distinct allusion to some conquest over the Chalukyas, whether Western or Eastern, and further propounds the theory that the Râshtrakûṭas wrested these signs from the Chalukyas, and the Chalukyas from the Early Guptas (*loc. cit.* pp. 157 and 248; *Dyn. Kan. Distr.* p. 338, note 7). In my humble opinion, the word *cha* in the second line of the verse, wherein Gôvinda III.'s assumption of the signs of the Gaṅgâ and the Yamunâ is mentioned, clearly indicates that he first conquered the regions round about the Ganges and the Jumna and then adopted the signs of these rivers as part of his *insignia*. Dr. Fleet himself recognises this fact (*loc. cit.* p. 157). If so, I cannot understand how Gôvinda III. wrested these signs from the Chalukyas, whether Western or Eastern, who were ruling in the Dekkan, far away from the Ganges and the Jumna. Again, I fail to understand how the Chalukyas, towards the end of the seventh century, wrested these signs from the Early Guptas, whose power was extinct by the middle of the sixth century A.D. The view which I have put forth here is, that an expedition of conquest in the regions round about the Ganges and the Jumna entitled both Gôvinda III. and Vijayâditya to add the signs of these rivers to their *insignia*. The same may also be said in regard to Gôvinda IV.; but, as we do not know for certain that he ever invaded Northern India, and as we do know that his father Indra III. overran it, it is equally reasonable to suppose that Gôvinda IV. perhaps inherited these signs from his father.

² *Ind. Ant.* Vol. IX. p. 131, text lines 20-22.

detail by a much abler antiquarian than myself.¹ I shall, therefore, be as brief as possible. The first of the appellations mentioned of Gôvinda IV. is **Nitya-Kandarpa**, which he is said to have received because he outshone the god of love. In accordance with this, verse 21 speaks of him as a prince, "the beauty of whose form excelled that of the god of love." His father Indra III. also bore the appellation **Raṭṭa-Kandarpadêva**,² from which it may be inferred that the Râshtrakûṭa kings had some of their *birudas* ending in *Kandarpa*. The second of these appellations is **Châṇakya-Chaturmukha** or '(the god) Brahman (in regard to the art) of Châṇakya,' i.e. civil polity. What this phrase signifies is that, just as the Vêdas emanated from the god Brahman, so civil polity originated from Gôvinda IV. His third appellation is **Vikrânta-Nârâyana**. This reminds us of the epithets **Vira-Nârâyana** and **Kirti-Nârâyana**, borne respectively by Amôghavarsha I. and Indra III.,³ and points to the conclusion that some of the Râshtrakûṭa *birudas* ended in *Nârâyana*. The last appellation of Gôvinda IV. referred to in the preamble is **Nṛipati-Trinêtra**, which corresponds to **Mahârâja-Śarva**,⁴ mentioned by the Gujarât Râshtrakûṭa records with reference to Amôghavarsha I. The titles of Gôvinda IV., occurring in the formal part of the inscription, are too general to require any special notice.

As regards the places mentioned in the grant, **Kêvañja**, the village granted, is the **Kimôj** or **Kîmaj** of the present day, **Kâvikâ** the well-known **Kâvi**, and **Sihukagrâma** the modern **Sigâm** or **Śigâm**. The names of these villages occur in the "Inscriptions from Kâvi"⁵ by Dr. Bühler, under the slightly altered forms of **Kemajju**, **Kâpikâ** and **Sihugrâma**. It deserves to be noticed that **Kâvikâ** is in our inscription called a *maḥâsîhâna*, i.e. a holy place. This indicates that **Kâvikâ** or **Kâvi** was not formerly noted as a mere sacred place of the Jainas, as it is now, but was a centre of Brâhmanism, and that its sanctity goes back to the beginning of the tenth century A.D. It is also interesting to note that **Kêvañja**, the village granted, is said in our plates to be situated in the **Khêṭaka** district of the **Lâṭa désa**. This implies that the province of **Lâṭa** included the city of **Khêṭaka** or **Kaira**, and also a small portion of territory to its north, as may naturally be presumed. The view of Dr. Bühler and Pandit Bhagwanlal Indraji⁶ that **Lâṭa** corresponds to the country between the **Mahî** and the **Konkan** or the **Taptî** is, therefore, not tenable, and that held by Dr. Hultzsch⁷ that it extended as far north as the **Shêri** (**Shêdhi**) is correct.

TEXT.⁸

First Plate.

- 1 श्री⁹ स्वस्ति ॥ स¹⁰ वोव्यादेधसा धाम यन्नाभिकमलङ्कृतम् । हरस्य
यस्य कान्तेन्दुकलया कमलङ्कृतम् ॥ [१*] जयन्ति ब्रह्मणः¹¹ संगनि-
2 षत्तिमुदितात्मनः । सरस्वतीकृतानन्दा मधुराः सासगीतयः ॥ [२*]
सान्द्रैः¹² श्रीस्तनभारभूरिमकरीकाश्मीरसम्मिश्रितैः

¹ Above, Vol. VI. pp. 160-198.

² *J. Bo. Br. R. A. S.* Vol. XVIII. pp. 259 and 263.

³ *Ibid.* pp. 258 f. and 262 f.

⁴ In *J. Bo. Br. R. A. S.* Vol. XX. p. 146, I understood the expression to mean 'the illustrious great king Śarva;' but now I think that with Dr. Fleet it must be translated 'a very Śarva (Śiva) among *Mahârâjas* or great kings' (above, Vol. VI. p. 174 and note 7; *Dyn. Kan. Distr.* p. 401 and note 4).

⁵ *Ind. Ant.* Vol. V. pp. 112, 114, 145 and 147.

⁶ *Ind. Ant.* Vol. V. p. 145; *History of Gujarât*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7.

⁷ *Ind. Ant.* Vol. XIV. p. 198.

⁸ From the original plates.

⁹ Expressed by a symbol.

¹⁰ Metre: *Ślôka* (Anushtubh); and of the next verse. This verse, which occurs in almost all the Râshtrakûṭa records, is, however, not to be found in the Sângli plates.

¹¹ Read ब्रह्मणः.

¹² Metre: *Sârdûlavikrîḍita*; and of the next verse. Both these verses do not occur in the Sângli plates.

- 3 प्रोन्मज्जजराजगैरिकरजःपुञ्जद्रवैः यिञ्जराः¹ । क्षीराब्धेः² क्षुभितस्य मन्दर-
गिरिव्यावर्त्तनादुन्नताः कल्लोला जन-
- 4 यन्ति यस्य पुलकम्पायात्स वः केशवः ॥ [३*] शम्भोर्यानि शिरःस्थि-
तस्य फणिनामृत्युः फणानां दश द्योतन्ते परितः
- 5 शतानि समण्योतींषि जूटाटवोम् । एनस्तान्युपरिस्रवत्सुरसरित्सिक्तेन्दु-
कन्दोल्लसज्ज्योत्स्नाकल्पलतालवालव-
- 6 लयश्रीभाञ्जि भञ्जन्तु वः ॥ [४*] ³ताराचक्राजषण्डावृतगगनसरःपद्मि-
नीराजहंसाक्षैलाक्यैकाधिपत्यस्थितमदनमहारा-⁴
- 7 जशुभ्रातपत्रात् । लावण्यक्षीरसिन्धोर्युतिरजतगिरेर्द्विग्वधूदन्तपञ्चादंशः सोमा-
दयं यस्त्रिभुवनकमलावाससौधादुप्रेतः⁵ ॥ [५*]
- 8 ⁶तस्माच्छ्रियः कुलगृहं भवनं महिम्नः क्रीडास्पदं स्थितिमहर्द्धिगभीरता-
नाम् । आपन्नसत्त्वपरिपालनलब्धकीर्त्तिर्विशो⁷ वभूव⁸ भु-
- 9 वि सिन्धुनिभो यदूनाम् ॥ [६*] ⁹परिणतपरमण्डलः कलावान्प्रवितत-
वहलयशोशुपूरिताशः¹⁰ । शशधर इव दन्तिदुर्गराजो यदु-
- 10 कुलविमलवियत्यथोदियाय ॥ [७*] ¹¹तस्याद्यं नृपतेः पितृव्य उदयो
श्रीवीरसिंहासनं मेरोः शृङ्गमिवाधिरुह्य
- 11 रविवच्छ्रीकृष्णाराजस्ततः । ध्वस्तोद्विक्तचलुक्यवंशतिमिरः पृथ्वीभृतां मस्तके
न्यस्ताङ्घ्रिः¹² सकलं जगत्प्रविततैस्ते-
- 12 जीभिराक्रान्तवान् ॥ [८*] ¹³तस्मान्नोविन्दराजोभूदिन्दुविम्बशिलावले¹⁴ ।
यस्यारिप्लोषधूमोद्गः प्रशस्तिरिव लक्ष्यते ॥ [९*]
- 13 ¹⁵तस्याभवद्भुवनपालनधीरबुद्धिरुद्धूत[श]त्रुकुलसन्ततिरिद्धतेजाः¹⁶ । राजानुजो
निरूपमापरनामधेयो यन्मुद्रयाम्बुधिरपि¹⁷ प्रथितः
- 14 समुद्रः ॥ [१०*] तदनु¹⁸ जगत्तुङ्गोजनि परिहृतनिजसकलमण्डलाभोगाः ।
गतयौवनवनिताजन[कु]चसदृशा यस्य वैरिन्तपाः ॥ [११*]
- 15 ¹⁹तस्माच्चामीघवर्षोभवदतुलवलो²⁰ येन कोपादपूर्वैश्चालुक्याभ्युपखाद्यैर्जनितर-
तियमः प्रीणितो विङ्गवल्याम्²¹ । वैरिन्चा-

Read पिञ्जराः.

² Read क्षीराब्धेः.³ Metre: Sragdharā; read °चक्राज°.⁴ Read °क्षैलोक्यै°.⁵ Read °दुप्रेतः.⁶ Metre: Vasantatilakā.⁷ Read °लक्ष्य°.⁸ Read वभूव.⁹ For the metre see the introductory remarks.¹⁰ Read °वहल्य°.¹¹ Metre: Śārdūlavikrīḍita.¹² Read न्यस्ताङ्घ्रिः. The middle vertical stroke of the letter gha is inadvertently omitted.¹³ Metre: Ślōka (Anushtubh).¹⁴ Read °विम्बशिलावले.¹⁵ Metre: Vasantatilakā.¹⁶ Read °बुद्धि°.¹⁷ Read °याम्बुधि°.¹⁸ Metre: Āryā.¹⁹ Metre: Sragdharā.²⁰ Read °वलो.²¹ Read °वल्याम्.

- 16 ¹ण्डोदरान्तर्व्वहिरुपरितल² यन्न ³लब्धावकाशं तीयव्याजाद्विशुद्धं यश्च इव
निहितं तज्जगत्तुङ्गसिन्धौ ॥ [१२*] ⁴तस्मादकालवर्षो नृपति-
17 रभूद्यत्पराक्रमवस्त्रैः । सद्यः समण्डलाग्रं खेटकमहितैः परित्यक्तम् ॥ [१३*]
⁵सहस्रार्जुनवंशस्य भूषणं कीकलात्मजा । तस्याभ-
18 वन्महादेवी जगत्तुङ्गस्तोजनि ॥ [१४*] ⁶गम्भीराद्रन्ननिधेर्भूभृत्प्रतिपक्ष-
रक्षणक्षमतः । कीकलसुतरणविग्रहजलधेर्लक्ष्मीः स-
19 मुत्पन्ना ॥ [१५*] सा⁷ जायाजायताजातशत्रोस्तस्य महीभृतः । भीम-
सेनार्जुनोपात्तयशोभूषणशालिनः ॥ [१६*] तत्र⁸ जगत्तुङ्गोदय-
20 ध[र]णीधरतः प्रतापकलितात्मा । लक्ष्म्या नन्दन उदितोजनि विजयी
राजमार्त्तण्डः ॥ [१७*] स्थितिचलितसकलभूभृत्प्रक्षेदाभिमुक्त-
21 भुजवज्रः । अनिमिषदर्शनयोग्यो यः सत्यमिहेन्द्रराज इति ॥ [१८*]
⁹यन्माद्यद्विपदन्तघातविषमं¹⁰ कालप्रियप्राङ्गणं तीर्णं

Second Plate ; First Side.

- 22 यत्तुरगैरगाधयमुना सिन्धुप्रतिसर्द्धिनी । येनेदं हि महोदयारिनगरं
निर्मूलमुन्मूलितं नान्नाद्यापि जनैः कुशस्थ-
23 लमिति ख्यातिं परां नीयते ॥ [१९*] यस्तस्मिन्दशकण्ठदर्पदलने श्री-
हैहयानां कुले कीकलः प्रतिपादितोऽस्य च गुणज्ये-
24 ष्ठोर्जुनोभूत्सुतः । तत्पुत्रोऽग्रेण देव ¹¹इत्यतिवलस्तस्माद्विजाम्बाभवत्पद्मेवाम्बुनिधे-
रुमेव¹² हिमवन्नान्नः क्षमाभृत्प्र-
25 भोः ॥ [२०*] ¹³श्रीन्द्रनरेन्द्रात्तस्यां सूनुरभूद्रूपतिर्व्विजाम्बायाम्¹⁴ । गोवि-
न्दराजनामा कामाधिकरूपसौन्दर्यः ॥ [२१*] सामर्थ्ये¹⁵ सति
26 निन्दिता प्रविहिता नैवाग्रजे क्रूरता ¹⁶वन्धुस्त्रीगमनादिभिः कुचरितैराव-
र्जितं नायशः । शौचाशौचपराङ्मुखं न च भि-
27 या पैशाच्यमङ्गीकृतं त्यागेनासमसाहसैश्च भुवने यः साहसाङ्गीभवत् ॥
[२२*] ¹⁷वर्षन्सुवर्णवर्षः प्रभूतवर्षोऽपि कनकधा-
28 राभिः । जगदखिलमेककाञ्चनमयमकरोदिति¹⁸ जनैरुक्तः ॥ [२३*] कः¹⁹
केनार्थो की दरिद्रः पृथिव्यामित्यं घुष्टे द्वारि लिप्सो-

¹ Read °व्वहि°.

⁴ Metre: Āryā.

⁷ Metre: Ślōka (Anushtubh).

⁹ Metre: Śārdūlavikrīḍita; and of the next verse. This verse does not occur in the Sānglī plates.

¹⁰ Read यन्माद्यद्विप°.

¹³ Metre: Āryā.

¹⁵ Read वन्धु°.

¹⁹ Metre: Sālinī. This verse does not occur in the Sānglī plates.

² Read °तले.

⁵ Metre: Ślōka (Anushtubh).

⁸ Metre: Āryā; and of the next verse.

¹¹ Read °तिवल°.

¹⁴ Read °जाम्बा°.

¹⁷ Metre: Āryā.

³ Read लब्धा°.

⁶ Metre: Āryā.

¹² Read °जाम्बा° and °वाम्बुनिधे°.

¹⁵ Metre: Śārdūlavikrīḍita.

¹⁸ Read °काञ्चनमय°.

[illegible]

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- 29 रभावात् । हेलासिद्धैर्दीपनाथैः प्रणीतोप्युच्चैः कोशः प्रीतये यस्य नाभूत्
॥ [२४*] ^१यदधिदिग्विजयावसरे सति प्रसभसं-
- 30 भ्रमभावनयेव भूः । सपदि नृत्यति ^२पालिमहाध्वजोच्छृतकरान्यकुनाथ-
विवर्जिता ॥ [२५*] स[ह]ते^३ न हि मण्डलाधि-
- 31 पं परमेष्ठोभ्युदयो समुद्धतम् । इति जातभियाविवाग्रतो रविचन्द्रावपि
यस्य धावतः ॥ [२६*] ^४अवनतपर-
- 32 मण्डलेश्वरं सहविजयश्रमभिवेश्म शोभितम् । समहिमकरतोरणं चिरं
निजतेजस्तति यस्य राजते ॥ [२७*] सहते^५
- 33 समवाहिनीमयं न परेषां सविशेषशालिनीम् । यदनिन्दितराजमन्दिरं
ननु गङ्गा यमुना च सेवते ॥ [२८*] ^६यस्मिन्नाज-
- 34 नि सौराज्यं निर्जितारि वितन्वति । विमानस्थितिरित्यासीन्न भोगेषु
कदाचन ॥ [२९*] ^७यस्योद्दामप्रतापानलवहलशिखाकज्जलं^८
- 35 नीलमेघा विस्फूर्जत्खड्गधारास्फुरणविसरणान्येव विद्युद्विलासाः । दुर्वारा-
रीभकुम्भस्थलदलनगलन्मौक्तिकान्येव ताराश्व-
- 36 न्द्रक्षीराधिशेषा^९ भृतभुवनयशोराशिनिस्थन्दितानि ॥ [३०*] ^{१०}यस्मिन्कण्ट-
कशोधनोत्सुकमनस्यभोजनालैर्भियेवोन्मग्नं न पयः-
- 37 सु कोशवसतिर्लक्ष्मीः कृतोपायनम् । केतक्या पवनोल्लसन्निजरजःपुञ्जान्धकारो-
दरे भूगर्भे पनसेन वेचलतया [हा]र्या-
- 38 त्मशुद्धौ स्थितम् ॥ © ॥ [३१*] यश्च समुपहसितहरनयनदहनविहि-
तानित्यकन्दर्परूपसौन्दर्यदर्पः श्रीनित्यकन्दर्पः । प्रभुमन्त्र-
- 39 ^{११}शक्त्युपवृंहितोत्साहशक्तिसमाक्षिप्तशतमुखसुखश्राणक्यचतुर्मुखः । प्रथितैकवि-
क्रमाक्रान्तवसुन्धराहितकरणपराय-

Second Plate; Second Side.

- 40 णः श्रीविक्रान्तनारायणः । स्वकरकलितहेतिहलदलितविपक्षवक्षःस्थलक्षेत्रः
श्रीनृपतिचित्रेनः समभवत्^{१२} च परमभट्टार-
- 41 कमहाराजाधिराजपरमेश्वरश्रीमन्नित्यवर्षदेवपादानुध्यातपरमभट्टारकमहाराजा-
धिराजपरमेश्वरश्रीमत्सुवर्णवर्ष-
- 42 देवपृथ्वीवल्लभश्रीवल्लभनरेन्द्रदेवः कुशलो । सर्वानिव ^{१३}यथासम्बद्धमानकाद्या-
ष्टपतिविषयपतिग्रामकूटमहत्तरयुक्तको-

^१ Metre: Drutavilambita.

^४ Metre: Aparavaktra.

^७ Metre: Sragdharā.

^{१०} Metre: Śārdūlavikrīḍita.

^{१२} Read 'सम्बद्धमान'.

^२ Read 'ध्वजोच्छृत'.

^५ Metre: Vidyōgini.

^८ Read 'वहल'.

^{११} Read 'वृंहितो'.

^३ Metre: Vidyōgini.

^६ Metre: Ślōka (Anuṣṭubh).

^९ Read 'क्षीराधि'.

^{१३} Read समभवत् ॥ स च.

- 43 पयुक्तकाधिकारिकान्समादिशत्यस्तु वः संविदितं यथा मान्यखेटराजधानी-
स्थिरतरावस्थानेन मातापित्रोरात्मनश्च पुण्ययशो-
- 44 भिवृद्धये पूर्वलुप्तानपि देवभोगाग्रहारान्प्रतिपालयवा¹ प्रतिदिनं च निर-
वधिनमस्यग्रामशासनानि प्रयच्छता मया शकनृप-
- 45 कालातीतसंवत्सरशतेष्वष्टसु द्वापञ्चाशदधिकेष्वङ्कतोपि शकसंवत् ८५२ प्रव-
र्त्तमानखरसंवत्सरान्तर्गतज्येष्ठशुद्धदश-
- 46 म्यां सोमदिने हस्तसमीपस्थे चन्द्रमसि गोदावरीतटसमीपस्थे कपित्थकग्रामे
पट्टबन्धमकीर्त्तवे² तुलापुरुषमारुह्य
- 47 ब्राह्मणेभ्यः³ षट्कृतान्यग्रहाराणां सुवर्णलक्षत्रयसमेतानि 'वलिचरुवैश्वदेवा-
तिथितर्पणार्थं दत्त्वा । देवभोगार्थं च
- 48 देवकुलेभ्यः खण्डस्फुटितादिनिमित्तं गन्धधूपपुष्पदीपनैवेद्याद्युपचारार्थं तपो-
वनस्य⁴ सत्रीत्तरासङ्ग-
- 49 दानाद्यर्थञ्च⁵ ग्रामाणामष्टशतानि सुवर्णलक्षचतुष्टयं द्रुमलक्षद्वात्रिंशतं च
दत्त्वा । तदनन्तरं च तुलापु-
- 50 रूपादनुत्तरतैव मया प्रथमकरोदकीर्त्तर्गेण लाटदेशखेटकमण्डलान्तर्गतका-
विकामहास्थानवि-
- 51 निर्गताय⁷ इहैव मान्यखेटे वास्तव्याय श्रीमहल्लभनरेन्द्रदेवपादपद्मी-
पजीविने माठरसगोत्रवाजिकाखसत्र-⁸
- 52 ह्यचारिणे महादेवय्यसुताय नागमार्याय लाटदेशान्तर्वर्त्तिखेटकमण्डला-
न्तर्गतः केवञ्जनामा ग्रामः काविकामहा-
- 53 स्थाननिकटतरवर्त्ती । सवृक्षमालाकुलश्चतुःसीमापर्यन्तः सकर्मान्तः सोदङ्गी
धान्यायहिरण्यायदण्डदोषद-
- 54 शापराधादिसमस्तोत्पत्तिसहितो दत्तः । ⁹वलिचरुवैश्वदेवातिथितर्पणा-
र्थङ्काम्यनित्यनैमित्तिककर्म्मोपयोग-
- 55 निमित्तं दर्शपूर्णमासचातुर्मास्याष्टकाग्रयणपक्षादिश्राद्धकर्म्मोष्टिक्रियाप्रवृत्तये
चरुपुरोडाशस्थालीपाकश्रपणा-
- 56 दिक्कर्म्मनिमित्तं ह्रीमनियमस्वाध्यायाध्ययनोपासनदानदक्षिणार्थं राजसूय-
वाजपेयाग्निष्टोमादिसप्तशोमसंस्था-¹⁰

¹ Read °पालयता.⁴ Read बलि°.⁶ Here the *tha* of *rtha* is almost like the letter *sha*.⁸ Read °सत्र°.² Read °बन्धमकीर्त्तवे.⁵ Read तपोवनस्य.⁹ Read बलि°.³ Read ब्राह्मणेभ्यः.⁷ Read °तायैव.¹⁰ Read °सप्तशोम°.

[illegible]

[illegible]

Third Plate.

- 57 क्रतूपकरणार्थं ¹मित्रावरुणाध्वर्युहोतृब्राह्मणाच्छंसिग्रावस्तुदग्नीप्रभृतीनामृत्विजां
वस्त्रालंकारसत्कारदानदक्षिणा-
- 58 दिनिमित्तं ²सत्रप्रपाप्रश्नयवृषोत्सर्गवापीकूपतडारामदेवालयदिकरणोपकर-
णार्थञ्च ॥ यस्य च ग्रामस्याघाटाः ।
- 59 पूर्वतः काविकामहास्थानसीमान्तो दक्षिणतः सामगं नाम ग्रामः पश्चि-
मतः सीहुकग्रामः । उत्तरतोष्यस्यैव कावि-
- 60 काभिधानस्य स्थानस्य सम्बन्धी³ तलसीमान्तः ॥ एवममुं चतुराघाटवि-
शुद्धं केवञ्जनामानं ग्रामं नागमार्थस्य कृषतः क-
- 61 र्षयतो वा भुञ्जतो भोजयतो वा न केनचिद्वाघातः कर्त्तव्यः ॥
⁴सामान्योयन्धर्मसेतुर्नृपाणां काले काले पालनीयो भव-
- 62 ङ्गिः । सर्वानेताभ्याविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः ॥
[३२*] ⁵आगामिभूमिपतिभिः परिरक्ष्य एष धर्मं प्रति
- 63 प्रतिनिविष्टतमैस्तथान्यैः । लक्ष्म्यास्तडित्तुलितबुद्बुदचञ्चलाया⁶ दानं फलं
परयशःप्रतिपालनं च ॥ [३३*] ⁷बहुभिर्बुधैः⁸
- 64 धा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य
यदा⁹ फलम् ॥ [३४*] तथा चोक्तं वेदव्यासेन ॥ ष-
- 65 ष्ठिं वर्षसहस्राणि स्वर्गे वसति भूमिदः । आच्छेत्ता ¹⁰सानुमन्ता च
तान्येव नरके वसेदिति¹¹ ॥ [३५*] स्वदत्तां प-
- 66 रदत्तां वा यो हरेत वसुन्धराम् । अपि वर्षसहस्राणि विष्टायां
जायते कृमिः ॥ [३६*] ¹²गङ्गाधरार्थतनये-
- 67 न कृतधिया नागवर्मणा लिखितम् । शासनमिदं प्रशस्तं श्रीमन्नी-
विन्दराजस्य ॥ [३७*] मङ्गलं महाश्रीः ॥¹³

TRANSLATION.

Om. Hail!

(Verse 1.) May he (Vishnu), the water-lily (*springing from*) whose navel was made (*his*) abode by Vêdhas (Brahman), protect you, and Hara (Śiva) whose head is adorned by the beautiful crescent of the moon!

(V. 2.) Triumphant are the sweet songs of the *Sāmaveda* of (*i.e.* sung by) Brahman whose soul was delighted by the creation of the world,—(*songs*) which gave delight to Sarasvatî!

¹ Read मैत्रावरुणा° and °ब्राह्मणा°. ² Read °प्रतिश्रय° and °तडागाराम°.

³ Metre: Śālinī.

⁴ Metre: Vasantatilakā.

⁵ Read सम्बन्धी.

⁶ Read °बुद्बुद°.

⁷ Metre: Ślōka (Anushtubh); and of the next two verses.

⁸ Read बहु°.

⁹ Read तदा.

¹⁰ Read चानु°.

¹¹ Read वसेत् ॥ इति.

¹² Metre: Āryā.

¹³ Here follows a flower, for which see the accompanying Plate.

(V. 3.) May that Kêśava (Vishṇu) protect you, on whose person horripilation was caused by the waves, which sprang up in the milky ocean agitated by the revolution of the Mandara mountain, and which were reddened by the dense washings of quantities of red chalk of the best of the elephants,¹ emerging (*from the ocean*),—(*washings*) which were mixed with the saffron of the numerous (*marks of*) female crocodiles on the full breasts of Śrî!

(V. 4.) May these ten hundred hoods of the lord of snakes dwelling on the head of Śāmbhu (Śiva) destroy your sin,—(*hoods*) which with the light of their jewels shine all round the forest of the mass of matted hair, and which bear the beauty of the circular basins of the wish-giving creepers (*consisting of*) the lustrous rays coming from the root, (*viz.*) the moon sprinkled by the celestial river (Gaṅgā) flowing on high!

(V. 5.) From the Moon, (*who is*) the royal swan of the lotus-plants of the lake (*viz.*) the sky, filled up with a crowd of lotuses (*which are*) the group of stars; (*who is*) the white parasol of the great king Cupid wielding the sovereignty of the three worlds; (*who is*) the milky ocean of beauty; (*who is*) the silvery mountain (Kailāsa) of lustre; (*who is*) the ear-ornament of the damsels (*viz.*) the quarters; (*and who is*) the dwelling-mansion of the goddess of wealth of the three worlds, there arose this race.

(V. 6.) From that (*race*) sprang up the family of the Yadus, (*which was*) the paternal residence of wealth, the abode of magnanimity, the pleasure-house of lawful conduct, great prosperity and gravity, (*and*) which acquired fame by the protection of distressed beings, just as the ocean (is the family-house of the goddess of wealth, the abode of grandeur, the play-ground of steadiness, vast magnitude and profundity, and is renowned for sheltering all creatures that come to it).

(V. 7.) Then there arose, in the spotless family of the Yadus, Dantidurgarāja, to whom the hosts of (*his*) enemies bowed down, who was versed in arts, (*and*) who filled the directions by (*his*) extensive and great fame, just as the moon (*rises*) in the clear sky, to whom other orbs bow down, who is possessed of digits, (*and*) who fills the quarters by (*his*) extensive and profuse rays.

(V. 8.) After him the prosperous (*and*) glorious Kṛishṇarāja, the paternal uncle of that king,—having ascended the pre-eminent (*and*) glorious lion-throne of the brave, as the rising sun (*ascends*) the peak of the Mêru (*mountain*); having destroyed the vast race of the Chalukyas, (*as the sun destroys*) utter darkness; (*and*) having placed his foot on the heads of kings, (*as the sun casts*) his rays on the tops of mountains,—pervaded the whole universe by (*his*) extensive powers, (*as the sun fills*) the whole world with (*his*) overspreading rays.

(V. 9.) From him was born Gôvindarāja, whose panegyric is seen, as it were, (*engraved*) on the surface of the stone (*viz.*) the disc of the moon in the form of the mark which is dark by the burning of (*his*) enemies.

(V. 10.) His younger brother, possessed of burning lustre² (*and*) bearing the other appellation of Nirupama, became king, whose intellect was adequate for the protection of the world, who uprooted the continuous line of the family of (*his*) enemies, (*and*) by means of whose seal even the sea became renowned as *samudra* (sealed).³

(V. 11.) After him flourished Jagattuṅga, whose princely enemies, deprived of the extent of all their territory, (*became*) like the breasts of women destitute of youth,—(*breasts*) which are shorn of all their plump circumference.

¹ This refers to Airāvata, the elephant of Indra, who was produced by the churning of the milky ocean.

² I am inclined to hold with Dr. Fleet that *Iddhatêjas* is not a mere attribute of Dhruva-Nirupama, but is intended to represent one of his *birudas* (*Ind. Ant.* Vol. XII. p. 252; above, Vol. VI. p. 172 f.). But I am by no means certain of it, as other Râshtrakûṭa records do not mention it.

³ See *Ind. Ant.* Vol. XII. p. 252, note 30.

(V. 12.) And from him was born **Amôghavarsha** of unparalleled strength, by whom Yama who was pleased (*with him*) was angrily gratified at **Viṅgavallī** with unprecedented morsels of cakes¹ (*which were*) the **Chālukyas**, (*and by whom*) that pure fame, which could find no scope in the inside, outside and upper side of the universe, was, as it were, stored up in (*the reservoir or lake called*) **Jagattuṅga-sindhu** under the pretext of water.²

(V. 13.) From him was born king **Akālavarsha**, harassed by whose prowess, (*their*) shield (*also Khêṭaka*) was forthwith abandoned by (*his*) enemies together with (*their*) scimitars (*also, along with the leaders of (their) circles*).³

(V. 14.) The daughter of **Kôkkala**, the ornament of the dynasty of **Sahasrârjuna**, became his chief queen; (*and*) from him was born **Jagattuṅga**.

(V. 15.) From the ocean (*viz.*) **Raṇavigraha**, son of **Kôkkala**, who was grave (*as the ocean is profound*), who was a receptacle of gems (or of excellences), (*as the ocean is a store-house of gems*), who was capable of protecting kings from (*their*) foes (*as the ocean is capable of sheltering mountains from their adversary, viz. Indra*), there was born (*a daughter named*) **Lakshmī**, (*as from the ocean sprang up the goddess of wealth*).

(V. 16.) She became the wife of that king who had no enemy (*and*) who was possessed of the ornament (*consisting of*) fame acquired by **Arjuna** who had a terrific army, (*as Ajātaśatru, i.e. Yudhishtira, was adorned by the ornament (which was) fame earned by Bhīmasēna and Arjuna*).⁴

(V. 17.) From King **Jagattuṅga** there was born a victorious prince, son of **Lakshmī**, endowed with valour, (*as*) from the eastern mountain, the highest in the world, there rises the sun, full of heat.⁵

(V. 18.) Truly he was **Indrarāja**, whose arm was thrust forth for the destruction of the partizans of all kings swerving from lawful conduct, (*and*) who was fit to be seen with untwinkling eyes, (*as the god Indra*) discharged (*his*) thunderbolt to cut off the wings of all mountains swerving from their motionless condition (*and*) is fit to be seen by (*the gods whose eyes*) do not twinkle.

(V. 19.) The court-yard (*of the temple of the god*) **Kālapriya** (*became*) uneven by the strokes of the tusks of his rutting elephants. His steeds crossed the unfathomable **Yamunā** which rivals the sea.⁶ He completely devastated that hostile city of **Mahôdaya** (*also, the highly prosperous city of his enemy*), which is even to-day greatly renowned among men by the name of **Kuśasthala** (*also, a spot of mere kuśa grass*).⁷

(V. 20.) That **Kôkkalla**, who was mentioned (*as belonging*) to that family of the illustrious **Haihayas**, which brought down the pride of **Daśakaṇṭha** (**Râvaṇa**), had a son (*named*) **Arjuna**,

¹ *Abhyūsha* is given in the *Amarakôṣa* as synonymous with *pauli*, which corresponds to the Marāṭhī *pôli*, i.e. cake or bread.

² Another rendering of the last line is also possible: "and by whom pure fame . . . was, as it were, stored up in Jagattuṅga, the ocean, in the shape of (oblation-)water." But this interpretation does not commend itself to me, because the last line is an instance of *apahnuti*, in which the real character of the subject in hand (*prakṛita*) is denied, and that of an alien object ascribed to it. *Tôya* is here denied, and must, therefore, be the *prakṛita* and hence, truly speaking, real. If *tôya* is thus real, then the *sindhu* into which it is put cannot be fictitious, but must be real. If, however, we take *Jagattuṅga-sindhu* as an instance of *rûpaka*, as has to be done in case the second rendering is preferred, *sindhu* ceases to become real. If, on the other hand, we accept the first translation proposed in the text above, *Jagattuṅga-sindhu* is no longer a *rûpaka*, and *sindhu* is made real, and thus the full significance of the *apahnutyalamkāra* is brought out; but we may perhaps adopt the second rendering and say that the composer of the inscription was not such a learned poet as to employ the *apahnutyalamkāra* consistently throughout.

³ See the introductory remarks.

⁴ See the introductory remarks.

⁵ Dr. Fleet thinks that *Râjamârtanda* is probably a *biruda* of Indra III. (above, Vol. VI. p. 176 and note 9). This seems to be borne out by the spurious Wadgaon grant (*Ind. Ant.* Vol. XXX. p. 218 and note 73).

⁶ The word *sindhu* may also mean the river Indus.

⁷ See the introductory remarks.

pre-eminent in virtue. His (Arjuna's) son, who was exceedingly strong, was Ammanadêva. From him was born Vijâmbâ, as Lakshmî (*was produced*) from the ocean and Umâ from the lord of the mountains called Himavat.

(V. 21.) To the glorious king Indra was born by that Vijâmbâ a son, the prince named Gôvindarâja, the beauty of whose form excelled that of Kâma.

(V. 22.) Ignominious cruelty was not practised (*by him*) with regard to (*his*) elder brother, (*though he*) had the power; (*he*) did not obtain infamy by evil courses such as (*illicit*) intercourse with the wives of (*his*) relatives; (*he*) did not through fear resort to diabolical conduct which is indifferent to what is pure and impure; (*and*) by (*his*) munificence and unparalleled heroic deeds he became Sâhasânka in the world.

(V. 23.) Though he was Prabhûtavarsha, he was called Suvarṇavarsha by the people, because, raining down showers of gold, he made the whole world consisting solely of gold.

(V. 24.) There being no mendicant at the door when there was made the proclamation 'who is the supplicant and what does he want? who is impoverished on earth?'—even the treasure which was brought (*to him*) in abundance by the easily conquered lords of the continents did not please him.¹

(V. 25.) On the occasion of his conquest of the quarters, the earth, with uplifted hands (*consisting of his*) mighty pâlihvas (and) abandoning other kings, forthwith quivers as if by the causing of a violent bustle (as a woman, when freed from an evil lord, dances with uplifted hands as if through intense joyous excitement).

(V. 26.) Even the sun and the moon,² as if with fear produced (*in their mind at the thought*) that he, the prosperous one, will not bear the rising up of another lord of a maṇḍala (country), run before him (inasmuch as they are the lords of maṇḍalas, i.e. orbs, and are samuddhata, i.e. rising in the sky).

(V. 27.) For long shines his gateway (*marked by*) the moon who is like (*him*), (*and*) decorated near (*his*) palace, before which other lords of maṇḍalas bow down, which is accompanied by the goddess of victory, and where the whole mass of his lustre (*is seen*).³

(V. 28.) Surely (*thinking that*) he cannot bear the army of (*his*) foes, which is equal (*to his own and*) which is possessed (*of men*) of excellent qualities, the Gaṅgâ and the Yamunâ resort to his flawless royal abode (because they themselves are samavâhinî, i.e. flowing in a level, and possessed of excellences).⁴

(V. 29.) While this king was administering excellent government wherein (*all*) enemies were subdued, there was vimânasthiti (*i.e.* sitting in celestial cars) among the gods (*nabhôga*), (*but*) there never was vimânasthiti (*i.e.* transgression of proper bounds) in enjoyments (*bhôga*).⁵

(V. 30.) The blue clouds (*are*) the soot springing from the copious flames of his luxuriant fire of heroism. The flashes of lightning (*are*) but the spreading-out of the gleams of the blade of (*his*) flourished sword. The stars (*are*) but the pearls issuing in consequence of the splitting-open

¹ There can be no doubt that the stanza is intended to yield two senses, as the words *pranîta* and *kôsa* unmistakably indicate. One of these senses is that given in the text above. What the other sense is cannot be accurately made out. It seems to refer to a lexicon composed by a certain author, who bore the name Hêlâsiddha or Dvîpanâtha, or a name equivalent to either of these words in meaning. Is it Hêlârâja or Kshîrasvâmin? We must await further researches to settle this point.

² This probably refers, I think, to the figures of the sun and the moon on his banners.

³ This is a very knotty verse. I have, in the main, followed Dr. Fleet in point of the separation of words and translation. But I am by no means certain of either. Must we split up the third line of the stanza into *samâhima-karatô=ranam* and translate it accordingly?

⁴ For the historical fact contained in this stanza, see the introductory remarks.

⁵ There is evidently here a play on *vimânasthiti* and on the double analysis of *nabhôgêshu*, viz. (1) *nabhô-gêshu*, 'among the aeronauts,' and (2) *na bhôgêshu*, 'not in enjoyments.'

of the temples of the irresistible elephants of (*his*) enemies. The moon, the milky ocean and Śēsha (*are*) the trickling of the mass of (*his*) glory which has filled the world.

(V. 31.) While his mind was anxious to eradicate thorns, the lotus-stalks, as if through fear, did not emerge from water, (*but*) made (*to him*) a present of the beauty residing in (*their*) buds;¹ for self-purification, the *kētakī* (plant) remained in the interior of the darkness caused by the quantities of its own pollen, set in motion by the wind, the jack-tree in the hollow of the earth, and the reed-branch at (*his*) gate.

(Line 38.) And he, laughing to scorn the vanity of the beauty of the form of Kandarpa (Kāma), who was rendered transient through being burned by the eye of Hara (Śiva), (*became*) the glorious Nitya-Kandarpa (*i.e.* a very eternal Kandarpa); (*he*), destroying the happiness of Śatamakha (Indra) by means of the power of energy amplified by the powers of royal majesty and good counsel, (*became the very god*) Chaturmukha (Brahman) (*in the art of*) Chānakya (*i.e.* in politics); (*he*), intent upon working weal to the earth overrun solely by (*his*) renowned valour, (*became*) the glorious Vikrānta-Nārāyaṇa (*i.e.* a very Nārāyaṇa among heroes), (as Viṣṇu became Vikrānta-Nārāyaṇa, *i.e.* the striding Nārāyaṇa, when intent upon doing good to the earth occupied by (*his*) single renowned step); (*he*), devastating the fields (*consisting of*) the breasts of (*his*) enemies by means of the ploughshare (*consisting of*) the weapon wielded by his hand, (*became*) the glorious Nṛpati-Trinētra (*i.e.* a very god Śiva among kings).²

(L. 40.) And he, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous *Suvarṇavarshadēva-Prithivīvallabha*, the prosperous *Vallabhanarēndradēva*, who meditates on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous *Nityavarshadēva*,—being well, commands all the lords of provinces (*rāshṭra*), lords of districts (*vishaya*), chiefs of villages, leading persons, officials, employés and functionaries, according as they are concerned:—

(L. 43.) “Be it known to you that I, who am permanently settled at the capital of *Mānyakhēṭa*, who am maintaining grants to temples and *agrahāras*, though resumed by previous (*rulers*), and who day by day am issuing charters of villages, to be everlastingly respected (*by all*),—eight centuries of years increased by fifty-two having elapsed since the time of the Śaka king, also in figures Śaka-Saṃvat 852, on the tenth (*tithi*) of the bright (*half*) of *Jyēshṭha* in the current *Khara-saṃvatsara*, on a Monday, when the moon was near (*the constellation of*) *Hasta*,—on the great festive occasion of the binding of the fillet in the village of *Kapitthaka*, situated near the bank of the *Godāvarī*, having ascended the *tulāpurusha*, gave unto the Brāhmaṇs six hundred *agrahāras* together with three lacs of *suvarṇa* (coins) for the sake of *bali*, *charu*, *vaiśvadēva* and *atithitarpaṇa*,³ and granted to the temples of gods for the enjoyment of the gods eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*, for (*the repairs of*) broken parts and so forth, for ointment, frankincense, flowers, lamps, offerings and other requisite articles of worship, and for the purpose of (*providing*) a feeding-establishment, gifts of outer garments and so forth for ascetics; and after this, without descending from the *tulāpurusha*, bestowed first by pouring water from the hand, for the enhancement of the religious merit and fame of my parents and myself,—upon Nāgamārya, son of Mahādēvayya, belonging to the Māthara *gōtra*, student of the Vāji-Kāṇva *śākhā*, come from the holy place of *Kāvika* which is situated in the *Khēṭaka* district (*maṇḍala*) of the *Lāṭa* country (*dēśa*), resident here at *Mānyakhēṭa*, subsisting on the lotus-feet of the prosperous *Vallabhanarēndradēva*,—the village named *Kēvañja*, situated in the *Khēṭaka* district comprised in the *Lāṭa* country,

¹ *Ind. Ant.* Vol. XII. p. 254 and note 36.

² This is very curious; for, the god who wielded the weapon of the ploughshare and devastated fields is Balarāma, the brother of Kṛishṇa, and not Trinētra, *i.e.* Śiva. So far as my knowledge goes, Balarāma is nowhere called Trinētra, nor is Śiva anywhere spoken of as performing these functions of Balarāma.

³ *Gupta Inscr.* p. 116, note 3.

(and) lying quite close to the holy place of **Kâvikâ**, together with its rows of trees, up to its four boundaries, together with its cultivated soil,¹ together with the royal share,² together with all the produce such as the produce of corn, the acquisition of gold, the fines, (*the proceeds of the punishments for*) faults and the ten offences, and so forth,— for the purpose of (*maintaining*) the *bali*, *charu*, *vaiśvadēva* and *atithitarpaṇa*; for the performance of the optional, indispensable and occasional rites; for the performance of the *śrāddha* and sacrificial ceremonies such as the *darśapūrṇamāsa*, *chāturmāsya*, *aṣṭakā* and *āgrayana*³ (rites) and the fortnightly (*śrāddhas*); for the purpose of preparing the *charu*, *purôḍāśa*, *sthālîpāka*⁴ and so forth; for the purpose of (*granting*) priestly fees and gifts in connection with *hōma*, *niyama*, the study of one's own Vêda,⁵ and religious service; for the purpose of (*providing*) accessory assistance for the rites concerning *râjasûya* and the seven forms of the *sōma* sacrifice such as the *vâjapēya*, *agnishṭōma*⁶ and so forth; for the purpose of (*offering*) garments, ornaments, entertainment, gifts, sacrificial fees, etc. to the various priests, such as *Maitrâvaruṇa*, *Adhvaryu*, *Hôtri*, *Brâhmaṇâchchhamsin*, *Grāvastut* and *Agnîdh*;⁷ and for the purpose of (*supplying*) the requisite materials for preparing *sattra*, *prapâ*, *pratisraya*, *vṛishôtsarga*, reservoirs, wells,⁸ tanks, orchards, temples, etc.”

(L. 58.) And the boundaries of this village (*are*), to the east the boundary of the holy place of **Kâvikâ**, to the south the village named **Sâmagam**, to the west the village of **Sihuka**, and to the north the boundary of the land⁹ belonging to the same (*holy*) place named **Kâvikâ**. No one should cause hindrance to Nâgamârya while cultivating this village called **Kêvañja**, thus defined by the four boundaries, or causing (*it*) to be cultivated, while enjoying (*it*) or allowing (*others*) to enjoy (*it*).

¹ So the word *karmānta* is explained in Monier Williams' *Sanskrit-English Dictionary*.

² *Gupta Inscr.* p. 97, note 6.

³ *Darśapūrṇamāsa* denotes “(the days of) new and full moon, ceremonies on these days (preceding all other ceremonies);” *aṣṭakā*, “the eighth day after full moon (especially that in the months Hēmana and Sîsira, on which the progenitors or manes are worshipped, . . . also a name of the worship itself or the oblations offered on those days);” and *āgrayana*, when masculine, “the first *sōma* libation at the *agnishṭōma* sacrifice,” and when neuter, “oblation consisting of first-fruits at the end of the rainy season.”— Monier Williams' *Sanskrit-English Dictionary*.

⁴ *Charu* is “an oblation (of rice, barley and pulse) boiled with butter and milk for presentation to the gods or manes);” *purôḍāśa*, “a mass of ground rice rounded into a kind of cake (usually divided into pieces, placed on receptacles);” and *sthālîpāka*, “a dish of barley or rice boiled in milk (used as an oblation).”— Monier Williams' *Sanskrit-English Dictionary*.

⁵ *Hōma* signifies “the act of making an oblation to the Dēvas or gods by casting clarified butter into the fire;” and *niyama*, “any act of voluntary penance or meritorious piety (esp. a lesser vow or minor observance dependent on external conditions, and not so obligatory as *yama*).”— Monier Williams' *Sanskrit-English Dictionary*. I take *svādhyâyâdhyayana* to be one word, meaning “study of one's own Vêda;” compare Āśvalâyana's *Gṛhya-sûtra*, III. 3, 1.

⁶ *Râjasûya* is “a great sacrifice performed at the coronation of a king (by himself and his tributary princes . . .);” *vâjapēya* is “the name of one of the seven forms of the *sōma* sacrifice (offered by kings or Brâhmaṇas aspiring to the highest position, and preceding the *râjasûya* and the *Brihaspati-sava*);” *agnishṭōma* is “the name of a protracted ceremony or sacrifice (forming one of the chief modifications of the *jyôtiṣṭōma* offered by one who is desirous of obtaining heaven . . .).”— Monier Williams' *Sanskrit-English Dictionary*.

⁷ *Maitrâvaruṇa*, otherwise called *Prasâstṛi*, is the first assistant of the *Hôtri*. The terms *Adhvaryu*, *Hôtri* and *Agnîdh* are well known. *Brâhmaṇâchchhamsin* is “a priest who assists the Brahman or chief priest at a *sōma* sacrifice;” and *Grāvastut* is one of the sixteen priests (called after the hymn [RV. X. 94, 1 ff.] addressed to the *sōma* stones).— Monier Williams' *Sanskrit-English Dictionary*.

⁸ The word *sattra* signifies an alms-house and is frequently met with in the Gupta inscriptions (e.g. Nos. 7, 8, 9 and 10). *Prapâ* denotes a place of distributing water gratis to travellers; *pratisraya* is “a shelter-house for travellers” (*Ind. Ant.* Vol. XII. p. 142). Both these words occur in the celebrated inscription of Ushavadâta at Nâsik, which records his series of benefactions. *Vṛishôtsarga*, according to the *Śabdakalpadruma*, means “setting free a bull and four heifers on the occasion of a *śrāddha* or as a religious act generally.” As regards the details of this ceremony, see this lexicon, *sub voce*. According to Mahêśvara's commentary on the *Amarakôśa*, *kûpa* denotes an ordinary well, and *râpi* means a well with a flight of stairs.

⁹ For *tala-stmâ* see above, Vol. IV. pp. 155 and 157.

[Vv. 32-36 contain the usual admonitions to future rulers.]

(V. 37.) This praiseworthy grant of the prosperous Gôvindarâja has been written by the learned Nâgavarman, son of Gaṅgâdharârya.

(L. 67.) Good luck (*and*) great prosperity.

No. 7.—THE INSCRIPTIONS IN THE CAVES AT KARLE.¹

BY E. SENART; PARIS.

The Editor of the *Epigraphia Indica* has been good enough to make over to me two sets of inked estampages of the inscriptions at Kârlê and at Nâsik, which he caused to be taken in the year 1899 by his Assistant, Mr. G. Venkoba Rao; and he has kindly requested me to contribute a brief commentary on the Plates of them which he intends to issue. All these records have been commented on before by such scholars as Bhandarkar, Bhagwanlal Indraji and Bühler. Still, I cannot resist the temptation of adding my modest gloss in the wake of their learned interpretations. Nobody will expect, however, that I shall arrive at startling new results.

The difficulties with which the explanation of these precious documents has to cope are on the whole due to two causes—(1) their imperfect state of preservation; and (2) the employment of a certain number of obscure terms or formulas. Since the comparatively recent date to which the preceding treatments of these inscriptions belong, few important new materials have come to light. On the other hand, as regards *fac-similes*, the Plates now issued may at first sight appear more imperfect than those which were published by the Archæological Survey. But, having worked direct from the inked estampages, I can testify that the new Plates seem to have been executed with scrupulous care, and that the collotypes are purely mechanical reproductions of the estampages. Of course they do not show all the details of the originals,—because this is impossible,—but they have not been subjected to any touching up by hand. The estampages were made quite recently; and, in the course of several years which separate them from the earlier copies, the disintegration of the rocks which bear the inscriptions will have continued, and characters which existed before may have lost in clearness. Is this enough to account for the difference between the old and the new Plates? It seems to me that the former, or at least portions of them, were touched up by hand in details. These retouches, which were executed by competent readers who worked from the monuments, certainly have a value of their own. Nevertheless they imply certain minute alterations which are hardly compatible with the scrupulous care that is now considered indispensable in such matters. I am dwelling on this point only in order to vindicate myself for not appearing to be quite so well informed as my predecessors in the treatment of several passages, and besides, for admitting that certain apparent readings of the earlier *fac-similes* do not exclude *a priori* some slightly different hypotheses. I do not know if, in this field of enquiry and in the present state of our knowledge, it is not more dangerous to affirm too much than to be too cautious. It goes without saying that I have nowhere neglected the invaluable help which the earlier reproductions and transcriptions furnished; if reduced to my own resources, I would have had to leave more than one lacuna in the texts. Nevertheless the readings which I propose are such as I consider to be actually warranted by the context of the estampages which I have in my hands and which are represented by the new Plates. In several cases where, though believing in a certain transcription, I do not venture to affirm that it is perfectly sure, I enclose in square brackets the letters which to my mind are more or less doubtful. I confess that even this distinction has not been a very easy matter. One need only look at some of the Plates in order to understand that in many cases, if the reading hardly admits of any doubt, the reason is that it is corroborated either by the

¹ Translated from the French by the Editor.

authority of parallel passages or by the evidence of the context in which it occurs. Notably, in a vast number of instances it is perfectly impossible to decide whether we have to deal with intentional strokes or with accidental cracks of the stone. This observation refers to the vowel-signs, and especially to the *anusvāra*. The latter, we know, is frequently omitted; hence it is all the more uncertain in doubtful cases. Fortunately these are details of secondary importance, at least for the interpretation. Is there any need to add that I have scrupulously recorded all the various readings of former editors whenever they are of any interest, i.e. unless they are due to palpable mistakes or to misprints?

The chief value of these documents consists in their throwing light—though dimly—on a number of historic, palæographic and linguistic problems. But they are not the only documents of their kind, nor are such documents our only source of information. Though interesting, it is unwise to take up general questions in connection with a partial publication. This manner of proceeding is inevitable in the first period of researches and of discoveries, but later on it is apt to scatter the information inordinately and to hamper its discussion. It is at any rate natural to rescind the explanatory remarks and the historical conclusions. To my re-edition of the texts and to the explanations which it will suggest to me, I propose to add as a postscript the more comprehensive remarks which appear to be called for.

The really useful bibliography of the **Kārlē inscriptions** comprises only two works¹—(1) *Inscriptions from the Cave-temples of Western India*, 1881 (CTI.), and (2) *Reports of the Archaeological Survey of Western India*, Vol. IV., 1883 (AS.). In the first publication, Dr. Burgess has transcribed and translated the inscriptions in accordance with the readings and remarks furnished by Pandit Bhagwanlal Indrajī; and in the second the texts and explanations have been subjected to a fresh revision by Bühler. Though this edition is more recent and marks in the majority of cases a progress on the first, it has the drawback of assigning texts of the same locality to different chapters according to their official or private character. The new Plates follow Bhagwanlal's numbering. I have added in brackets the number given in AS.; "K." refers to the chapter entitled "Earliest Kārlē inscriptions" (p. 90 ff.) and "Ksh." to "Kshatrapa and Andhra inscriptions" (p. 98 ff.). The remarks regarding the position of each inscription are copied from the labels accompanying the estampages.

No. 1, Plate iii. (K. 1).

Chaitya cave. Left end of the verandah.

TEXT.

Vejayāntito sethinā Bhutapālen[ā] (1) selaghara (2) pariniṭhapita[m] (3) Ja[m]budipamhi (4) ūtama[m] (5).

REMARKS.

(1) CTI. *Bhūta*°. The mark of *ā* seems to exist clearly in *nā*; but it is rather short and, as there are traces of a crack on its right, it may be the result of the wearing of the stone.—(2) AS. and CTI. °*gharam*.—(3) Probably the *anusvāra* has disappeared in the crack; it cannot be said to exist with certainty.—(4) I feel inclined to explain the development of the central loop of *ja* by the presence of an *anusvāra*.—(5) AS. *utama*; CTI. *uttama*. The long *ū* appears to

¹ The partial attempts at interpretation of Bird (*Historical Researches on the Origin and Principles of the Buddha and Jaina Religion*, 1847) and Stephenson (*J. Bo. Br. R. As. Soc.* Vol. V. p. 152 ff. and p. 426 ff.) possess now only a historical interest. As regards the general description of the caves, the first exact reports are those of Fergusson (*J. R. As. Soc.* Vol. VIII. p. 30 ff.) and of Wilson (*J. Bo. Br. R. As. Soc.* Vol. III. p. 48 ff.). At present exact and methodical information may be found in the *Rock-cut Temples of India* of Fergusson and Burgess, and in the *Reports of the Archaeological Survey of Western India*, Vol. IV.

me certain ; this is the only possible meaning of the double hook, contrasted with the ordinary form of *u*. It seems that at the end an *anusvâra* did exist, which got mixed up by the weather of the stone with the upper hook of the last symbol, for which compare the beginning of No. 5.

TRANSLATION.

“(This) rock-mansion, the most excellent one in Jambudvîpa, has been completed by the *Seṭṭhi Bhûtapâla* from *Vaijayantî*.”

Vaijayantî seems to have been the ancient name of Banavâsi in the North Kanara district Bombay.¹ In addition to the instances quoted by Dr. Burgess, where *Jayantî* seems to represent Banavâsi, one might perhaps ask if in the Banavâsi inscription² the letter which has been read *sa* or *saṃ* before *jayaṃtakasa* (l. 2) might not be a *ve*, in which case the sculptor Damôraka would be designated as a native of *Vaijayantî*.—In spite of the general meaning of *selagghara*, it seems—if we compare the occurrence of *chaityagriha* at Kuḍâ (CTI. Nos. 15 and 20), of *chetiyagghara* at Nâsik (Nos. 18 and 19), of *gharamukha* and *gharasa mugha* at Kârlê (Nos. 4 and 6), and of *gharamukha* at Ajaṇṭâ (CTI. No. 1)—that the expression *grîha* or *ghara* was habitually restricted to the halls used for worship, those which are generally styled “*chaitya* caves.”—The expression *pariniṭhapita* implies the idea of completion, which must not be lost sight of. Even if one leaves out of consideration the open screen, the decoration of which may be secondary, several inscriptions describe certain pillars as particular gifts. Hence it may be assumed that the present record attributes to *Bhûtapâla* the honour of having completed the *chaitya* cave.

No. 2, Plate iv. (K. 2).

On the lion-pillar in front of the *chaitya* cave.

TEXT.

Mahâraṭhisa Gotiputrasa Agimitranakasa sihathabho dânam.

REMARK.

Though there can be no doubt, I think, regarding any important detail of the text, the inscription is much worn, and the certainty of some points, *e.g.* the initial *a* of *Agimitranaka* and the *th* of *thabho*, is in some way only a moral certainty. I do not venture to affirm that there is no *anusvâra* on the right of *si*, but incline towards the negative.

TRANSLATION.

“(This) lion-pillar (*is*) the gift of the *Mahâraṭhi Agimitranaka*, the son of *Goti*.”

Mahâraṭhi is an obscure and difficult term. It would be essential to know first whether the actual orthography of the inscriptions is *°rathî* or *°raṭhi*. The *ṭh* seems probable here, and it is certain in an inscription at Bêḍsâ (CTI. No. 2); though on the other hand the *th* is probable in No. 14 of the Kârlê inscriptions and in Bhâjâ No. 2. The writing of *th* by error for *ṭh* being more probable than the reverse, the form *Mahâraṭhi* is the proper one to start from.³ If this is the case, the comparison with the epic epithet *Mahâratha* and with *brihadratha* must be discarded. CTI. (p. 24) declares that “*Mahârathi* is a Paurâṇic title of a great warrior; it is common in the families of Râjas.” I do not know on what this statement rests; if its first part

¹ Dr. Fleet's *Dyn. Kan. Distr.* p. 278, note 2.

² CTI. p. 100; compare *Ind. Ant.* Vol. XIV. p. 331.

³ Dr. Hultzsch reads *Mahârathi* also on the coins reproduced on Plate iii.

were correct, one would at least expect *Mahāratha* and not *Mahārathi*, which is not necessarily the same thing. At any rate *Mahārathi* is a title. This is also Bühler's view (AS. p. 107, note); but the special reason which he adduces in support of it is not at all decisive, viz. that in the Kârlê inscription No. 14 *Okhalakiyānam Mahārathi* should be translated by "the *Mahārathi* of the Okhalakiyas." Nothing proves that the genitive depends on *Mahārathi*. Several instances show us the proper name of a donor accompanied by the name of the tribe or the people to which he belongs in the genitive plural, e.g. Junnar Nos. 5 and 6 (CTI. and AS.). The fact that, in the other cases where we find the word again and in that same No. 14 in the very next line, *Mahārathi* does not govern a genitive, forces us to reject altogether the construction proposed by Bühler.¹ Hence this instance cannot furnish, as he thought, a positive argument against the interpretation previously proposed by Garrez,² who saw in it a kind of ethnical name equivalent to Marāṭha. Etymologically this explanation seems to me strongly supported by the *ṭh*, which presupposes a Sanskrit form *Mahārāshṭrin*. But *Mahārāshṭrin* has not necessarily a geographical meaning, and it is difficult to separate the word from *Mahābhōja* and *Mahāsāmanta*, which are connected with it in our inscriptions. As *rāshṭra* often means a province, it is quite natural that *rāshṭrin* follows the same analogy as *bhōja* and *sāmanta*, so that, if *Mahābhōja* has become a title applied even to women, the same could very easily happen in the case of *Mahārāshṭrin* and *Mahārāshṭrinī*, or *Mahārathi* and *Mahārathinī*.³ This is possible, but not absolutely certain; it may as well have been that the name, starting from the geographical and ethnical meaning, became fixed as a title of honour in certain families, perhaps because of certain important relatives or of special circumstances.⁴ It may be noted that to our *Mahārathi* Agimitranaka corresponds a *Mahārathi* Mitadeva in No. 14; that this Mitadeva is a Kausikīputra, like Vishṇudatta at Bhājā (No. 2); and lastly that the *Mahārathinī* Sāmaḍinikā at Bêḍsā (No. 2) was married to an Āpadevanaka. Do not these different names look as if they were connected with each other in such a way as to suggest the idea that they may have belonged to the same circle of families or relations? We find a *Sthavira* Āgimita, i.e. Agnimitra, at Kuḍā (CTI. No. 5). I believe that the names in *naka* in our inscriptions, as here and as Nandanaka at Junnar (CTI. No. 22), etc., are not different names, but simply equivalents of Agnimitra, Nanda, etc.—Gotiputra⁵ is the same as Gaupṭiputra, from Gupta.

Dr. Hultsch contributes the following note on the three coins figured at the bottom of Plate iii., which are of interest in connection with the explanation of *Mahārathi*:—

"In the year 1888, Mr. A. Mervyn Smith, while prospecting for gold, found a number of lead coins on an ancient site near Chitaldroog in the Mysore State and distributed them to various coin-collectors. The smaller ones among these coins bore only Buddhist and other symbols, but a few larger ones had incomplete legends. On my specimen (Plate iii. B.) I found

¹ The occurrence of the feminine *Mahārathinī* in Bêḍsā No. 2 also indicates rather that the term does not imply the actual office of governor of a district or province, but an honorific or nobiliary title.

² *Journ. Asiat.* VIth series, Vol. XX. p. 201 f.

³ I may here as well draw attention to the use of *raṭṭhika* in Pāli (e.g. *Jātaka*, II. 258, 12) as an equivalent of *grihapati* and *Vaiśya*. Compare *Śatapatha-Brahmaṇa*, XIII. 2, 9, 7, where the *Vīśas* are brought in special connection with the *rāshṭrin*, the wielder of royal power.

⁴ We may compare the parallel use of the attributes *Sōdage(ke)ra* and *Mandava* (*Māṇḍavya*); on the latter see Jacobi in *Ind. Ant.* Vol. VII. p. 254. The occurrence of *Māṇḍavānam* at Kuḍā (CTI. No. 14) leaves no doubt regarding the ethnical meaning of the word, though the use of the dental *d* renders the identification with the *Māṇḍavyas* of literature problematical. At Bêḍsā (CTI. No. 2) *Mandava* is connected with *Mahārathi*; the reading *Māṇḍariya* is quite clear in the *fac-simile* and excludes the useless and improbable conjecture *ma[hā*]deviya*. It will be remarked that in this instance *Māṇḍavi* precedes *Mahārathinī*. Seeing that *Mahābhōja* always precedes either attribute when connected with it, this position does not seem to indicate that *Mahārathi* could imply a title of superior nobility, and consequently still less that it could designate a very high dignity.

⁵ [The same epithet occurs in the Śuṅga inscription of the Bharhut Stūpa; see *Ind. Ant.* Vol. XIV. p. 138 f. — E.H.]

the title *Mahārāṭhi*, which occurs in the cave-inscriptions (Kârlê) Nos. 2 and 14; A.S.W.I. Vol. IV. p. 83, No. 7 (Bhājā), and p. 90, No. 3 (Bêḍsâ). At my request Mr. R. Sewell kindly sent me for comparison the two lead coins (Plate iii. A. and C.) which he had received from Mr. Mervyn Smith in 1888. These supply the first word of the legend, *Sadakana* (see Plate iii. A.) and contain portions of the second word, *Kaḷalāya*, while the third word, *Mahārāṭhisa*, is preserved in B. and C. The three coins may be briefly described as follows:—

Plate iii. A. (Sewell).

Obverse.—A humped bull, standing towards the proper right. Round it, the words *Sadakana-Ka[ḷalā]*

Reverse.—A *bôdhi*-tree between two symbols.

Plate iii. B. (Hultzsch).

Obverse.—Similar to A. There is a deep and distinct punch-mark below the bull. Round the latter, [*Sa*] . . . [*ka*]na-Kaḷalāya-Mahārāṭh[*i*]sa.

Reverse.—A *bôdhi*-tree, a *chaitya*, and a symbol between them.

Plate iii. C. (Sewell).

Obverse.—Similar to A. Round the bull, *Sa* . . . [*Kaḷa*]lāya-Mahārāṭhisa.

Reverse.—A *bôdhi*-tree and a *chaitya*.

“Taking the three coins together, it appears that the complete legend, of which each bears a portion, is *Sadakana-Kaḷalāya-Mahārāṭhisa*.

“The curious word *Kaḷalāya* reminds us of the equally peculiar Andhra name *Puḷumāyi*. *Sadakana* is the same as *Sātakaṇi* in the Andhra inscriptions. Perhaps *Kaḷalāya*, with the surname or family name *Sadakana* and the title *Mahārāṭhi*, held Chitaldroog as a vassal of the **Andhra** kings. From the emblems pictured on his coins we learn that he was a Buddhist, and that his crest was a bull.

“Since writing the above, I found that the Mysore Government Museum at Bangalore possesses two lead coins of the same type, presented by Mr. Mervyn Smith, who found them near Chitaldroog in 1888.”

No. 3, Plate ii. (K. 3).

Chaitya cave. Below the feet of the three elephants at the right end of the verandah.

TEXT.

Therānam bhaṃyaṃta-(1) I[m]dadevasa hathi cha puvādo hathinam cha nparimā hethimā cha veyikā dānam.

REMARK.

(1) AS. and CTI. read *bhayam*°. I do not feel inclined to believe that the *anusvāra* of *bhaṃ* is intentional; but it certainly seems to exist on the stone.

TRANSLATION.

“The elephants and, before the elephants, the rail-mouldings above and below (are) the gift of the *Sthavira*, the venerable *Indradēva*.”

In separating *do* and in considering it to represent the numeral *dvau*, previous editors have created difficulties which they found it hard to overcome. It is sufficient to look at a photograph to recognise that the elephants are actually separated from the spectator by the balustrade

which hides the bottom of their legs. The Prākṛit *pubbādo* = *pūrvataḥ* does not raise any difficulty. Bühler has well defined the meaning of *védikā* by "bands or string-courses carved with the rail pattern." In No. 17 and elsewhere the term *veyikā* is applied to fragments of this kind

No. 4, Plate i. (K. 4).

Chaitya cave. Over the right doorway.

TEXT.

Dhenukākata (1) gaṁdhikasa Si[m]hadatasa (2) dānam gharamugha.

REMARKS.

(1) The vowel-signs are not very pronounced; but the two *ā*-signs seem to be certain. After this word is a space filled with cracks, which would leave room for two characters; one might feel tempted to believe that originally the stone bore *Dhenukākatakasa* (compare No. 6). But I reject this conjecture because the *ā* of *ṭā* is very probable, and there are no traces of *ka* and *sa*, which ought to show among the cracks. Besides, the simple ablative is frequently used in the same sense elsewhere.— (2) Though neither AS. nor CTI. notices the *anusvāra* of *Siṁ*, it seems to me probable.

TRANSLATION.

"(This) door (is) the gift of **Siṁhadata**, a perfumer from **Dhēnukākata**."

Dhēnukākata is a name of frequent occurrence in the cave-inscriptions here and elsewhere in these parts. Several Yavanas profess to be natives of that place. Therefore it ought to be looked for in the north-west; but it has not yet been identified. Compare AS. p. 24.

No. 5, Plate iii. (K. 5).

Chaitya cave. On the pillar of the verandah in front of the central door, above the inscription No. 6.

TEXT.

- 1 Gahatasa Mahādeva-
- 2 ṇakasa mātū Bhāyilāyā (1) dānam.

REMARK.

(1) I cannot say that the *ā* of the last syllable appears to me certain.

TRANSLATION.

"The gift of **Bhāyilā**, the mother of the householder **Mahādevaṇaka**."

Regarding the name **Mahādevaṇaka** = **Mahādēva**, compare No. 2.— The name **Bhāyilā** has been explained by **Bhrājilā**. This transcription is not the only possible one, though it appears to me the most probable. But could not this be the transcription of a foreign name? It occurs again at Kuḍā (AS. No. 13), where a Brāhmaṇī **Bhāyilā** is stated to have been the wife of a certain Ayitlu who, though called a Brāhmaṇa, bears a name of very barbarous form, which reminds us curiously of *Azilizes, etc.* I do not pretend to affirm that our **Bhāyilā** is the same, though the writing of the two inscriptions appears to be quite contemporaneous and to be intimately related in certain details, e.g. the *yī*. I may add that the title of *grihastha*,¹ applied to

¹ For the loss of the aspiration in *gahata* compare e.g. *stāna* in an inscription at Mathurā, *Ep. Ind.* Vol. I. p. 390, No. XVIII.

her son, seems to indicate a Brâhmanical origin. In the case of an ordinary householder of the Vaiśya class we would doubtlessly have *gahapati* as elsewhere.

No. 6, Plate iv. (K. 6).

Chaitya cave. On the pillar of the verandah in front of the central door

TEXT.

- | | | | | |
|---|-------------------|-----|------------------------|---------------|
| 1 | Dhenuk[ā]kaṭakeṇa | (1) | vaḍhakinā | Sāmi- |
| 2 | ṇa | (2) | Vēṇuvāsa-put . . ṇa | (3) ghara[sa] |
| 3 | mugha | (4) | kata durem . . dhu . . | (5). |

REMARKS.

(1) AS. and CTI. read °*ṇukāka*°. The long *ā* seems very doubtful; the slanting stroke resembles a simple crack.— (2) After *Sāmi*, CTI. inserts *ka* and AS. *le*; but in the estampages there is no trace of a letter which might have disappeared. The *ṇa* is very probable, but the crack which crosses the top of the character does not absolutely exclude the reading *nā*.— (3) AS. and CTI. read *puteṇa*; but the *e* attached to the *t* is at least very indistinct. Besides, it appears from a comparison of the preceding line that there ought to have been an additional letter here. The existing traces would seem to point to the reading *putakeṇa*, though this diminutive is not very plausible.— (4) AS. and CTI. read *mugham*. I cannot distinguish the *anuvāra*, but will not deny that it exists. The stone is so much defaced that no detail is quite certain here.— (5) The *ā* has a hook at the bottom which can easily be taken for *u*; but it must not be forgotten that here, as in other cases, this vowel is represented by a vertical line. The hook at the top is too slanting to be considered an *ā*. The *e* expressed by the stroke at the top of *ṇ* seems less doubtful. As the whole lower right portion of the *m* is obliterated, the reading *mu* of AS. and CTI. is possible, but simply hypothetical. Between this character and the *dhu* the space makes it probable that one letter is lost. Certain traces suggest an *h*, perhaps *mahā*. The last letter, read as *ka* in AS. and CTI., is at least very doubtful. CTI. adds a final *sa* which, in my opinion, is inadmissible. The stone may have originally borne one or more additional letters. The sign of punctuation which AS. seems to discover, not without hesitation, is at any rate improbable.

TRANSLATION.

“By the carpenter **Sāmi**, son of **Vēṇuvāsa**, a native of **Dhēnukākata**, there was made the opening of the cave”

The mutilation of the text renders its explanation imperfect. What is sure, is, that we have here in some way the signature of a workman or artist. The separation of the usual compound *gharamukha* into *gharasa mukha* produces the impression that the inscription does not refer to the whole of the door, but to details connected with the opening. These may have been specified by the word or words which remain obscure at the end of the inscription. And as in fact the work of a carpenter is spoken of, we may have to think of some piece of carpentry or wood-decoration. The uncertainty of the reading leaves the name of this sculptor, Śyāmila, Svāmin, or otherwise, undetermined.

No. 7, Plate i. (K. 7).

Chaitya cave. On the top of the third pillar; left row.

TEXT.

- Dhenukakata** (1) **Yavanasa** **Ṣihadhayāna** **thambho** **dātarn** (2)

REMARKS.

(1) The last *i* of *śāṣṭi* in AS. is surely only a clerical mistake. — (2) The final *anuvāsa* seems to me perfectly visible.

TRANSLATION.

"(This) pillar (is) the gift of the Yavana Sihadhaya from Dhānukākāṣa."

For the combination of the singular *Yavaseva* with the plural *Sihadhaya*[*ś*] compare No. 3, where the plural *śihadhaya* is followed by the singular *śihadhaya*.

No. 8, Plate iii. (K. S).

Chaitya cave. On the fifth pillar; left row.

TEXT. (1)

1	Sopārakā	bhayatānam	Dhamutari-	(2)
2	yāna	sa . nathasa	(3)	therasa . (4)
3	bha . . .	sa (5)	antevāsisa	bhāna-
4	kasa .	Na . pat .	sa (6)	Sātimitasa
5	saha . . .	i[i]hi (7)	[tha]bho dānamukha	(8).

REMARKS.

(1) The inscription is much defaced, perhaps intentionally, as Bühler thinks, in order to be replaced by the following one (No. 9). Hence all statements referring to it will have to be made with special caution. — (2) AS. and CTL. read *śāṣṭi* and *śāṣṭi*. I consider the *anuvāsa* and the *i* of *śi* comparatively certain. — (3) CTL. and, with hesitation, AS. read *samānathā*. A single letter seems to be lost; but which? The *m* does not seem to me more probable than any other. — (4) CTL. reads *ma* and AS. *a* as the last letter which I am unable to make out. — (5) AS. and CTL. read *śathasa*. The first letter appears to be certainly a *bh*; compare the *i* of *śihadhaya*. And I have no doubt that two letters have to be supplied between this letter and the final *sa*. — (6) AS. *Nadipatasa*; CTL. *Nadipatasa*. *Dā* or *dā* are possible, but neither is certain. I do not discover any trace of an *n* below the *p*; but, after all, *śathasa* is a *pāṭha*. It is probable that I can hardly doubt that this was the original reading of the stone. — (7) AS. *śāṣṭi*; CTL. *[śāṣṭi]śāṣṭi*. The *i* above the *i* is more probable than the *a* below, and the reading *śāṣṭi* is, though not at first sight, at least as admissible graphically as *ya*. This gives, with the possible restoration *śāṣṭi*, a completely satisfactory form. The reading *śāṣṭi*, admitting the restoration *[. . . śāṣṭi]śāṣṭi*, would seem to be recommended by the expression *sātimita* in the following inscription (No. 9), which seems to have been intended to replace the present one. But why this substitution? Was it only in order to avoid the mention of the master of Sātimita? Or perhaps for inserting the mention of the relics, which would have been passed over in silence in the first redaction and added ultimately by the donor? — (8) The *th* is quite indistinct, but nevertheless certain. The final letter, read *la* by CTL. and left undetermined by AS., must be *kh*, which gives us the excellent reading *dānamukha*[*ś*]. The form of *kh* is not quite usual. But it seems to be so nearly allied to certain variants of the same letter as to make this interpretation probable, which also gives a good sense. To judge from the form of *kh* in No. 13, the shape of this letter seems to have been particularly changeable and undetermined.

TRANSLATION.

"(This) pillar (is) the gift of the preacher Sātimita, the son of Nanda (?) (and) the disciple of the *Sāṅgha* of the venerable Dhammutariyas (Dhammutiariyas), from Sopāraka, together with [his father and mother f]."

In explaining these lines one cannot separate them from the following inscription (No. 9) its abridged reproduction, the motive of which we cannot quite make out. This comparison proves that the connection with the sect of the Dharmottariyas applies in the mind of the authors to Sātimita himself. What is more doubtful, is, whether the first genitive following *sa . nāthasa* applies to him or to his master. I do not believe in Bühler's conjecture *sama[na]nāthasa*. It is too risky to restore a purely hypothetical title of hardly satisfactory meaning at the cost of a mistake attributed to the engraver, and I am unable to suggest a plausible restoration of my own. It seems to me very tempting to find here the proper name (e.g. *Sarvanāthasa* or *Sakranāthasa*, i.e. 'of Śarvanātha' or 'of Śakranātha') of this master of our donor; but generally the title *thera* precedes the proper name. Hence it is *a priori* more probable that the name is hidden in the letters following *therasa*, which cannot be restored with any certainty. I have said that the remaining traces would favour the reading °*putasa* for the second part of the word which AS reads *Nadipatīsa* and CTI. *Nadāputīsa*. If we read at the beginning *Na[m]da*°, or *Na[m]da*°, or *Na[m]da*°, the reading °*putasa* seems to me assured by the consideration that Sātimita, being a preacher and belonging to the sect of the Dharmottariyas, ought to have been a monk and consequently unmarried.¹ As regards the use of *dānamukha* as an equivalent of *dēyadharmā*, it is well known in the Buddhist epigraphy of the North-West, and its occurrence in literature is now sufficiently well established.

No. 9, Plate iii. (K. 9).

Chaitya cave. Immediately below the preceding inscription.

TEXT.

- 1 Sopārakā bhayaṃtānaṃ Dhamutariyānaṃ (1) bhāpa-
- 2 kasa Sātimitāsa
- 3 sasariro thabo dānaṃ.

REMARK.

(1) AS. and CTI. °*yāna*; but this *anustāra* appears to me as certain as the others.

TRANSLATION.

"(This) pillar containing relics (is) the gift of the preacher Sātimita, (of the sect) of the venerable Dhammutariyas, from Sopāraka."

As I have stated in connection with the preceding inscription, I think that the genitive *Dhamutariyānaṃ* cannot depend, as Bühler thinks, on *bhāpakasa*, but goes with *Sātimitāsa*; compare the genitives *Gatānaṃ* and *Apaguriyānaṃ* at Junnar (AS. Nos. 5 and 6).

No. 10, Plate i. (K. 10).

Chaitya cave. On the fourth pillar; left row.

TEXT.

- 1 Dhenukākaṭṭhā
- 2 Dhamma-Yavanasa.

¹ We find another Sātimita at Kuṭṭhā (AS. No. 5). But the type of the writing is there considerably later than that of our inscription and does not permit us to identify the two homonyms.

TRANSLATION.

“Of Dhamma, a Yavana from Dhēnukākāṭa.”

This translation is that of my predecessors. I confess that the explanation of *Dhamma-Yavana* appears to me somewhat doubtful. At Nāsik (No. 18, l. 1) we find a Yavana who was the son of Dharmadēva. But the simple name of Dhamma applied to a Buddhist surprises me.¹ This combination of a proper name with a tribal name in a compound is unusual. In other cases (above, No. 7, and at Junnar, CTI. Nos. 5 and 8) the word *Yavana* precedes the proper name, and both have the termination of the genitive. On the other hand, an inscription at Junnar (CTI. No. 4) supplies a compound which resembles ours at first sight. This is the attribute *dhammanigama* applied to a certain Vīrasēna. It has been translated ‘an upright merchant.’ I doubt this translation for several reasons. First, it is hardly probable that the donor, a simple private person, should bestow such compliments on himself; what one would expect, is, not an encomium, but a positive statement like the title *grihapatipramukha*, which resembles *dhammanigama*. Further, *nigama* does not mean ‘a merchant,’ which would be *negama*. Of course the change of *e* into *i* is not impossible in Prākṛit, but it is *a priori* improbable in a case where the change would produce a confusion with the usual *nigama*, which means, among other things, ‘a group of people’ or ‘a company of merchants.’ It is still less credible, if one compares the two expressions, that *Dhamma-Yavana* could be used for ‘an upright Yavana.’ Hence I feel tempted to take *Dhamma* in both cases in a specifically Buddhist sense, and to understand by *dhammanigama* ‘a member of the guild of Buddhist merchants;’ compare *nigamasabhā* at Nāsik (No. 12, l. 4). On this analogy, *Dhamma-Yavana* would be ‘the community of the Buddhist Yavanas,’ or rather a Buddhist Yavana who has modestly omitted his personal name.

No. 11, Plate i. (K. 11).

Chaitya cave. On the seventh pillar; left row.

TEXT.

- 1 Dhenukākāṭa Usabhadata-putasa Mitade-
- 2 vaṇakasa thabho dānam.

TRANSLATION.

“(This) pillar (is) the gift of Mitadevaṇaka, son of Usabhadata, from Dhēnukākāṭa.”

I feel inclined to believe that this Mitrādēva is the son of that Rishabhadatta who is mentioned in No. 13 and many other inscriptions as the son-in-law of Nahapāna. For this name is not very common, and I find another connecting link in the name of Rishabhadatta’s wife Dakhamitrā (Nāsik No. 11). The silence kept regarding Nahapāna as well as the titles and donations of Rishabhadatta would suggest that the inscription is later than the downfall of the Khaharātas; compare Nāsik No. 4. In the palaeographic forms I do not see sufficient reasons for denying that the present inscription could be slightly later than No. 13.

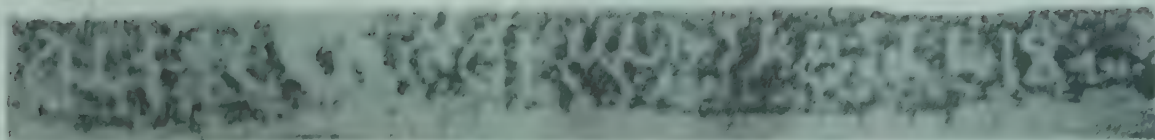
No. 12, Plate i. (K. 12).

Chaitya cave. On the inside of the belt which forms the base of the great arch.

TEXT.

Asāḍhamitāye bhikhuṇi . dānam (1).

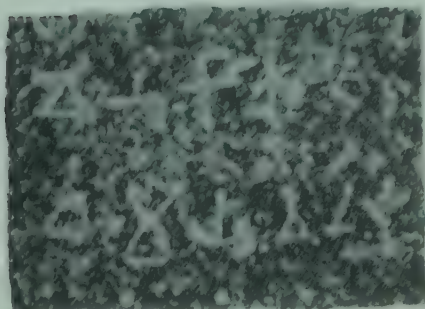
¹ It is evident that the intentional application of this name to a purely fictitious being as the *dēva* in the *Jātaka* No. 457 is a totally dissimilar case and cannot be quoted as a precedent.



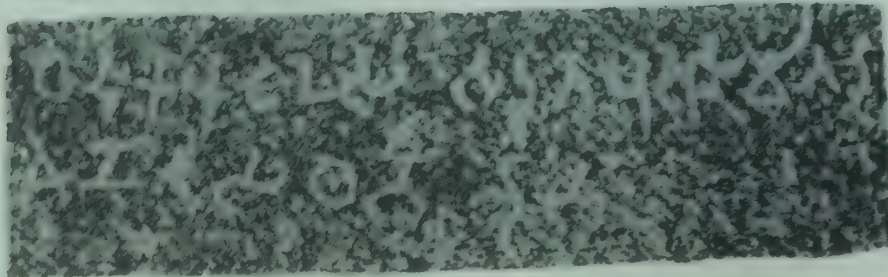
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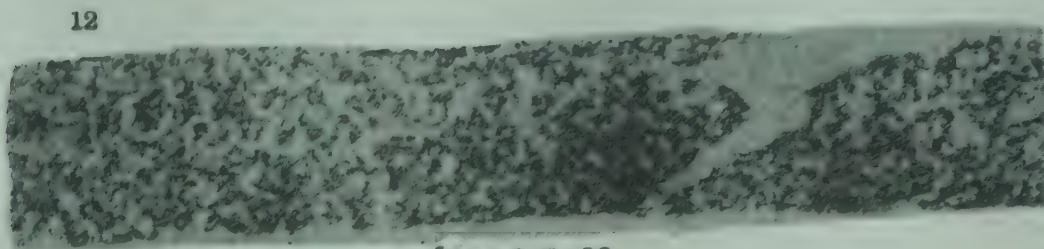
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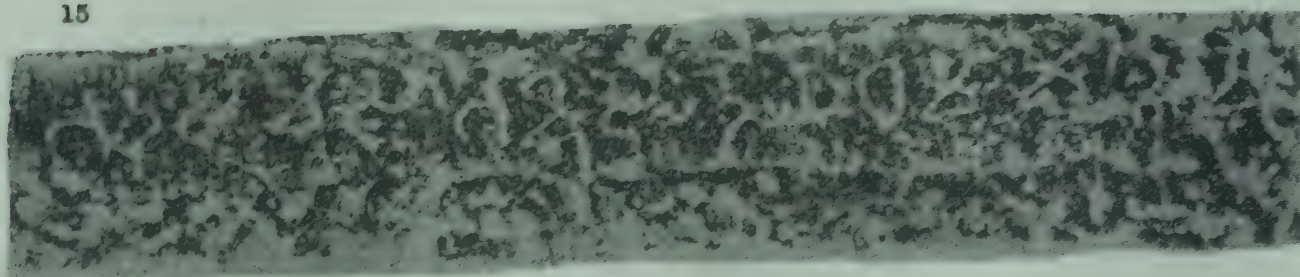
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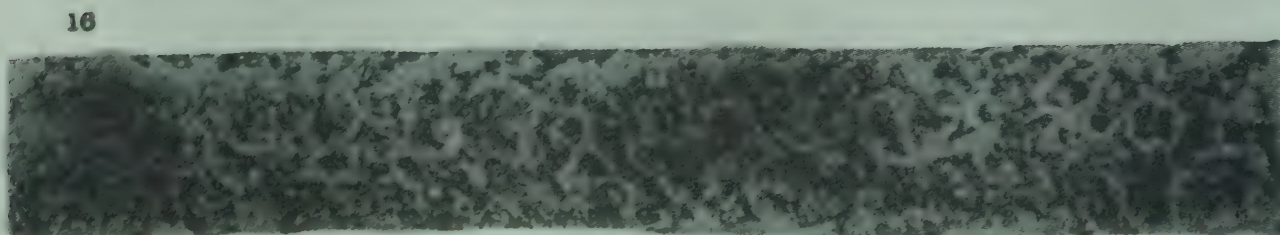
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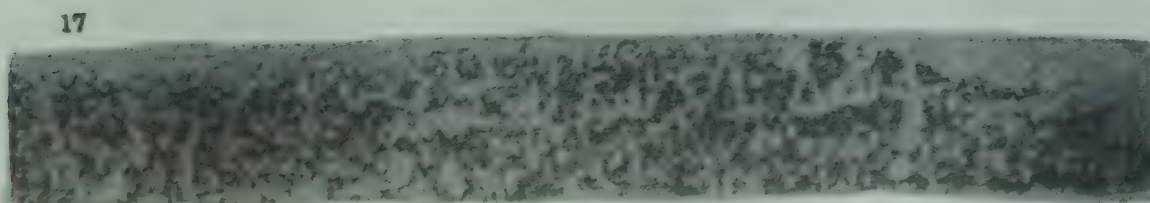
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SCALE · 17

REMARK.

(1) AS. and CTI. °*khuni*[*ye*] The letter *ye* seems to have disappeared in the crack, and I think I can see after it *d[ā]nam*; the *nam*, especially, is comparatively clear.

TRANSLATION.

“The gift of the nun *Āsāḍhamitā*.”

At Kudā (CTI. No. 5) we find a nun named *Āsāḍhamitā*, the disciple of *Padumīkā*. That inscription looks later than the present one. But it may be that the engravers of Kârlé had kept up a slightly more archaic tradition.

No. 13, Plate ii. (Ksh. 6).

Chaitya cave. On the upper frieze to the right of the central door.

The estampage does not throw much more light on the text than the Plate. From this it will be understood that this inscription in its actual state leaves very much room for the ingenuity of the reader, and that the earlier reproductions greatly exaggerate the actual certainty of several readings. To become convinced of this, one need only compare the differences between AS. and CTI. at the end of the 3rd line.

TEXT.

- 1 Sidham [||*] Raño Khaharātasa khatapasa Nahapānasa jā[ma]tarā (1) . n .
kapūtena (2) Usabhadātena ti-(3)
- 2 gosatasahasa[de]ṇa nadiyā (4) Baṇāsāyā (5) s[u]vaṇatathakarena (6) . . .
brahmaṇa (7) cha soḷa[sa]gā-
- 3 ma[d]e . Pabhāse pūtatithe (8) brahmaṇa aṭhabhāyāp[r]a . . [a]nuvāsam
pi tu (9) satasahasam bho-(10)
- 4 japayita Valūrakesu lepaṇāsinaṁ (11) pavajitānaṁ . chātudisasa saghasa
- 5 jāpaṇatha gāmo [Ka]r[a]jiko (12) dato sa . na . . . vāsitaṇaṁ (13).

REMARKS.

(1) CTI. °*mā*°. I cannot discover any trace of the *ā*.—(2) The reading *Dinika* is no doubt certain; but the *d* is quite indistinct on the estampages, and the *k* is much worn.—(3) I believe that there is nothing but *ti* at the end of this line. What has been taken for *ni* (AS.) would run into the bottom of *ti*. Besides, *tīni* = *trīni* would be a serious and unusual mistake.—(4) AS. *nadiyā*, which is inadmissible.—(5) CTI. reads °*ṇāsayaṁ*.—(6) I do not see any trace of the *u* below the *s*, though the reading *su* is certain. AS. and CTI. read °*ratha*°, though admitting that the word corresponds to *titha* = *tīrtha*. The still visible stroke would not be so straight if it were a *ra*. It is the remnant of a *t*, above which the *i* is lost.—(7) I do not see anything of *devāna*, though this word is warranted by the comparison with the Nāsik inscription No. 10. AS. and CTI. read *brahmaṇa*[*m*] with a long *ā*, of which I do not discover any trace.—(8) AS. *puṇatithe*; but the *ta* is sure.—(9) The *p* has at the right bottom a perpendicular line which may express the *r*, as in *brāhmaṇa*. The restoration *dena* seems certain; but nothing remains of these letters. After this, CTI. reads *gāvasāpi trisa*°. The reading of AS., which resembles mine closely, appears to me almost certain, though the initial *a* is much spoiled.—(10) AS. °*tasāhasi*[*bho*]°. The final *bho* is quite clear. Though believing that I see °*sahasam* in the estampages, I do not venture to deny that the actual reading may be °*hasim*.—

(11) AS. and CTI. °*vāsāna*.—(12) The first *k* is very indistinct, and the *r* would seem to have at the top the vowel-mark *ā* or *o*.—(13) I am quite willing to believe that the reading proposed by the first editors, *savāna vāsavāsītānam*, is well founded; but a portion of it has become quite invisible, and between *na* and *vā* there is certainly room for another letter. It is true that between *si* and *tā* there is also room for one more character, which is, however, quite improbable.

TRANSLATION.

“Success! By **Usabhadāta**, the son of **Dinika** (and) son-in-law of the king, the **Khaharāta**, the **Kshatrapa Nahapāna**,— who gave three-hundred-thousand cows, who made gifts of gold and a *tīrtha* on the river **Baṇāsā**, who gave to [the *Dēvas*] and the *Brāhmaṇas* sixteen villages, who at the pure *tīrtha* **Pabhāsa** gave eight wives to the *Brāhmaṇas*, and who also fed annually a hundred-thousand (*Brāhmaṇas*),— there has been given the village of **Karajika** for the support of the ascetics living in the caves at **Valūraka** without any distinction of sect or origin, for all who would keep the *varsha* (there).”

In explaining these lines, we have to compare closely Nos. 10 and 14 at Nāsik. A portion of the first, especially, which is better preserved, comes very near to our text. The river **Baṇāsā** (compare Nāsik No. 14, l. 10) or **Bārṇāsā** (Nāsik No. 10, l. 1) is represented in Western India by two rivers named *Baṇās*, with which it has been successively identified. The first belongs to Northern Gujarāt, passes Pālampur, and falls into the Raṇ of Kachh (Burgess). The second flows through Eastern Rājputāna and joins the Chambal (Burgess, and Bhagwanlal Indraji, *Bombay Gazetteer*, Vol. XVI. p. 633). In Nāsik No. 10, l. 4, we shall see that, after a campaign in the south, Rishabhadatta returned to the sacred lake of Pushkar near Ajmere, bathed there, and made pious gifts. Hence it may be assumed that this country possessed a special importance for his family; and it is *a priori* natural to localise there other donations of his. Now it is precisely in those parts that the second river *Baṇās* flows, and until better information is obtained it seems to me more probable that this river is here alluded to; but the precise nature of the gifts alluded to is not easy to determine with certainty. The reading *suvarṇatitha*^c is supported by the comparison with Nāsik No. 10, l. 1, where we find *suvarṇadānatīrthakarēṇa*. Our text is an abridgment of this expression, on which it is based, just as *satasahasam* in l. 3 corresponds to *brāhmaṇasatasahasrī* at Nāsik. After having hesitated between the two translations ‘the founder of a *tīrtha* and giver of a gift of gold’ and ‘the founder of a *tīrtha* by means of a gift of gold’ (CTI. p. 33, note), Bühler seems to have decided in favour of the second (AS. p. 101). I decidedly prefer to adopt the first, like Bhagwanlal (*Bombay Gazetteer*, Vol. XVI. p. 571). If the second were true, *suvarṇadāna* would represent nothing but a kind of tautology. It is evident that a *tīrtha* cannot be established without expending money. Besides, to take the first portion of the compound *suvarṇadānatīrthakara* in the sense of the instrumental is not inadmissible, but rather far-fetched. Finally, I notice at least one case where the two different ideas are combined in the same way, but in terms which are not ambiguous. The Nadupūru grant of Annavēma¹ says:—*Yēn=āgrahārā bahavō vitīrṇā Hémādrī-dānāni kṛitāni yēna! tīrthēshu sattrāṇi tatāni yēna*. Though this text is much more modern than that of Kārlē, it has its value as witness of a tradition whose constancy we shall have occasion to verify in still other formulas. We would have certainly found some decisive argument in favour of the correct interpretation, whichever it may be, in the Nāsik inscription No. 14, l. 11, which follows a different redaction; but unfortunately its text is mutilated.

Nāsik No. 14 has *pūṇyatīrthē*; *pūta* is a perfect equivalent of *pūṇya*, and, besides the shape of the letter, the long *ū* attached to the *p* confirms this reading. Everybody agrees, I believe, in identifying this **Pabhāsa** with **Prabhāsa** or **Sōmanāthapaṭṭana** in **Kāthiāwār**, where

¹ Above, Vol. III. p. 288, verse 9.

the epic legend locates the death of Kṛishṇa. In connection with the 'gift of wives to Brāhmaṇas,' Bhagwanlal Indraji (*Bombay Gazetteer*, Vol. XVI. p. 571) aptly quotes a passage in the Aphsad inscription of Ādityasēna.¹ If *kanyās* are there referred to, while here the donor speaks of *bhāryās*, the position is in the main identical. Only, it is in the first case considered from the point of view of the Brāhmaṇas who were the fathers of the young women, and in the second case from that of the Brāhmaṇas who became their husbands. There is nothing in this variation to justify the unlikely interpretation which Bhagwanlal (from an argument which in my opinion could easily be turned against him) has tried to substitute for the true one, viz. that Rishabhadatta boasts of having given wives to eight Brāhmaṇas by exempting eight young women of the Brāhmaṇa caste from all the expenses which are involved by the costly ceremonial of Hindū marriages and the acquisition of the ornaments which in a certain way represent the dowry.²

Pi tu are two particles. Bühler's translation 'for the sake of his father' presupposes in the text *pitaram uddissa*. Besides, independently of the omission of the 'mother,' which would be surprising and contrary to custom, the mention would be curiously placed here in a brief recapitulation; it is certainly missing in the parallel passage in Nâsik No. 14.

Valûraka seems to designate Kârlê; compare the following inscriptions. The plural is used frequently in the case of village names. It remains to ascertain in what manner have to be construed all the genitives *leṇavâsinam pavajitânam châtudisasa saghasa*. We may compare several analogous formulas. In No. 19, l. 1 f. we find: *leṇesu Vâlurakesu vâthavâna pavajitâna bhikhuna nikâyasa Mahâsaghiyâna yâpanâya gâma* *dadama*; in Nâsik No. 2, l. 10: *leṇa mahâdevî dadâti nikâyasa Bhadâvaniyânam bhikhusaghasa*; in Nâsik No. 3, l. 12: *gâmo bhikhuhi devileṇavâseki nikâyena Bhadâyaniyehi patiga[h]ya dato*; and *ibid.* l. 13: *gâma bhikhuhi devileṇa[vâseki nikâ]yena Bhadâyaniyehi patigayha dato*. The passage in No. 19 was intentionally copied from the present inscription and has therefore no independent value. In both cases one might be tempted to separate the two genitives and to let the first depend on *dadâti*, the second on *yâpanâya* or *yâpanatha*. But the long distance from the verb would be little favourable to this hypothesis. And in Nâsik No. 2, where *yâpanâya* has no equivalent, it is quite excluded. Besides, in Nâsik No. 3, where a different case is used, both terms are, just as here, in the same case. Hence we must conclude that in all these instances the terms *bhikhu* or *saṅgha*, *nikâya*, and *Mahâsaṅghiya* or *Bhadâyaniya* are co-ordinate. Thus the donation is made here "for the support of the universal *Samgha* in the person of the monks residing in the caves at **Valûraka**;" in No. 19 "for the support of the brotherhood constituted by the Mahâsaṅghikas in the person of the monks (of this community) residing in the caves at **Valûraka**"; in Nâsik No. 2, "to the *Samgha* of the monks in the person of the brotherhood constituted by the Bhadâyaniyas;" and so on. We shall see in due time how the change of the case in Nâsik No. 3 is to be explained. Here I would only remark that in the two passages of that inscription we find both *nikâya* and *Bhadâyaniya* in the instrumental case and are thus prohibited in No. 19 to construe, as would seem natural, *Mahâsaṅghiyâna* as dependent on *nikâya*,—'the brotherhood of the Mahâsaṅghikas.'

This point being established, we shall have to fix more clearly than seems to have been tried hitherto the meaning which our inscriptions assign to the expression *châtudisa saṅgha*. In my opinion *châtudisa* is not a kind of *epitheton ornans*, a common-place formula. The expression has an intentional meaning; it signifies the clergy of every origin, i.e. the clergy in its universality

¹ Dr. Fleet's *Gupta Inscriptions*, p. 203, l. 9.

² Hémâdri in his *Chaturvargachintâmani* (I. 9, p. 678) has collected a certain number of *kanyâdânas* by which, according to the epic, certain kings conferred on Brāhmaṇas women over whom they had authority. But these are at least exceptional, if not absolutely fictitious cases, from which an analogy could not, I think, be invoked for explaining gifts of an ordinary kind, which were frequently repeated.

beyond all particular limitation; and this is why the donor adds *savāna vāsavāsītānaṃ*. In fact, it was for the retreat of the *varsha* that the monks of every other denomination or residence (*chātudisa saṃgha*) could be brought to take up their abode in the caves of Valûraka along with their resident hosts. If the donor had meant only the monks living at Valûraka, he would have said simply *Valûraka-saṃgha*, as in the following inscription. In the same way a gift is made in Nâsik No. 15, l. 7, *Triraśmiparvatavihâravâstavyasya châturdisabhikshusaṃghasya gilânabhêsha-jârtham*, i.e. "to be applied for the medical treatment of the monks of every origin who shall reside in the *vihâras* of the Triraśmi hill." Monastic communities may be classified in two respects, viz. according to their residence and according to the sect to which they belong. This double restriction is excluded in principle by the mention of the *chātudisa saṃgha*, though in some cases and according to the dispositions of the donor it may mean specially one or the other. Thus in Nâsik No. 10, l. 4 f. a donation is made as follows: *eto mama leṇe vasatānaṃ chātudisasa bhikhusaghasa mukhâhâro bhavisati*. Here we have a restriction to a certain locality, while *chātudisa* excludes only the restriction as to sect; and the donation is accordingly intended for the feeding of the monks who reside or shall reside in this cave, to whatever denomination they belong. The same is the case in Nâsik No. 12, l. 2, where a rent is allotted to the *chātudisa saṃgha*, *y[a] imasmiṃ leṇe vasaṃtānaṃ bhavisati chivarika*, i.e. "for furnishing clothes to the monks who shall reside in this cave without reserve or distinction as to sect." The same idea is expressed in the donation recorded in Nâsik No. 24, l. 3 f. On the other hand, in Kârlê No. 20, l. 3, "a hall of nine cells is given to the *saṃgha chātudisa* as property of the Mahâsâṃghikas,"—*Mahâsaghiyānaṃ parigaho saghe chātudise dina*. We have to compare a passage in the inscription of Tôramâṇa at Kura (*Ep. Ind.* Vol. I. p. 240). Bühler has justly remarked the antithesis existing between *châturdisa saṃgha* and *parigraha âchârya-Mahîsâsa-kânâṃ*. But I feel inclined to think that he has not solved it in a quite satisfactory manner. According to him "the meaning seems to be that all Buddhist monks shall participate in the use of the *vihâra*, but that it is specially made over to the Mahîsâsaka teachers." Does it not rather seem that, in allotting to the *châturdisa saṃgha* the gift which was at the same time made the property of the *Mahâsâṃghikas* or *Mahîsâsakas*, Tôramâṇa in the Kura inscription and Rishabhadatta in the present case desired that their donation should benefit only the members of the sect which they wanted to favour, of whatever origin and usual residence? This conclusion seems to be strongly corroborated by the comparison of Kârlê No. 19, l. 1 f., where the village of Karajaka is given "for the support of the Mahâsâṃghika monks residing in the caves of Valûraka,"—*leṇesu Vâlurakesu vâthavâna pavajitâna bhikhuna nikâyasa Mahâsaghiyâna yâpanâya*. Here the donation is expressly restricted to the Mahâsâṃghika monks residing at Valûraka. Shall we not conclude from this, that, in other cases where the *châturdisa saṃgha* is referred to, the gift is made to the Mahâsâṃghikas of whatever origin? While in the preceding examples the wording excluded all restriction as to sect, it excludes here all restriction founded on origin or residence. It is hardly necessary to add that, if used alone and without an explicit clause, the expression excludes both the first and second restrictions. No. 19 informs us that the village of Karajaka was given to the monks of Valûraka by Vâsiṭhîputa Puḷumâyi or Gotamîputa Sâtakaṇi. This inscription is certainly later than the present one. Though it does not allude to a previous donation, and though the form **Karajika**, which we have here, differs slightly from Karajaka, the only form which occurs in No. 19, I think that Bühler is right in admitting (*AS.* p. 113; compare p. 24) that the two names refer to the same village. The renewal of the donation was brought about by the new state of affairs created by the victories of Gautamîputra Sâtakaṇi and by the destruction, of which he boasts, of that dynasty of the Khaharâtas with which our Rishabhadatta was directly connected by his father-in-law Nahapâna. What persuades

¹ This shade of meaning is expressed with particular precision by such a phrase as that which we find in the inscription of Chandragupta II. at Sâñchi, where a donation is made *Kakandabôṭatrimahâvihâre chaturdigabhyâgatâya âryasaṃghâya*; Dr. Fleet's *Gupta Inscriptions*, p. 31.

me of this, is the parallelism existing between the phraseology of our inscription and that of No. 19; thus—

No. 13.

*Valûrakesu lenavâsinam pavajitânam
châtudisasa saghasa yâpanatha
gâmo Karajiko dato.*

No. 19.

*Lenes[u] Vâlurakes[u] vâthavâna pavajitâna
bhikhuna nikâyasa Mahâsaghiyâna y[â]pan[â]ya
. gâma Karajaka dadama.*

The close similarity proves that this parallelism was intentional, and it is all the more significant that the second donor, who was probably filled with a particular sympathy for the Mahâsârnghikas, restricts the benefit of the donation to the monks of this sect alone. If the identification is well founded, it localises the village in question in the Mâwal subdivision, west-north-west of Poona.

No. 14, Plate ii. (Ksh. 17).

Chaitya cave. On the upper frieze to the left of the central door.

TEXT.

- 1 Raño Vâsihiputasa (1) Sâmisirip s . (2) savachhare satame 7
[g]imhapakhê pachame 5
2 [d]ivase pathame 1 etâya puvâya Okhaḷakiyâna Mahârathisa (3)
Kosikiputasa Mitadevasa putena
3 hârathinâ Vâsihiputena Somadevena gâmo dato Valuraka-saghasa (4)
Valuraka-lenâna (5) sakarukaro (6) sadeya-
4 meyo.

REMARKS.

(1) AS. *Vasi*°. The long *â* is certain.—(2) From the traces, the restoration *Puḷumâyisa* can hardly be called conjectural.—(3) CTI. °*rathisa*; but the central dot of the *th* can still be recognised, and the certain reading °*rathi*° in the following line leaves no reasonable doubt regarding the transcription.—(4) AS. °*rakâsaṃghasa*.—(5) AS. *Valûrakalenana*. I do not share the opinion of Bühler who considered that the long *â* is certain. In my opinion it would be less improbable in the preceding word, were it not that the condition of the stone deprives certain apparent but accidental strokes of any real significance.—(6) CTI. *sakarâ[ra]karo[ra]*. The transcription of AS., which is ours, seems to me certain.

TRANSLATION.

“In the seventh—7th—year of the king lord Siri-Puḷumâyi, son of Vâsiṭhî, in the fifth—5th—fortnight of summer, on the first—1st—day, on the above, by the Mahârâṭhi Sômadêva son of Vâsiṭhî, the son of the Mahârâṭhi Mitadeva son of Kosikî, of the Okhaḷakiyas, there was given to the community of Valûraka, of the Valûraka caves, a village with its taxes ordinary and extraordinary, with its income fixed or proportional.”

I have stated on p. 50 why the genitive *Okhaḷakiyânam* must be connected with *Somadevena* and cannot depend on *Mahârathisa*. It is the geographical name of a country, or rather of a tribe. Bühler (AS.) has pointed out the name of a district, Ukhaḍa, from which it may be derived. The end of the inscription presents a difficulty which has not yet been solved satisfactorily. Bhagwanlal read *sakarâkarosa døyameyo*, which he transcribed in Sanskrit as *saṃskârakâraṇâya dēya ēshaḥ*. I can hardly believe that Bühler could have approved of such an explanation; but, though he read *sakaruka*°,—a reading which seems to be warranted by an examination of the back of the estampage,—he adopted the same translation as Bhagwanlal in CTI., viz. “this gift is in order to keep the Valûraka caves in repair.” As in his transcription (AS.) he separates

^o*karosa deya*^o, I imagine that he admitted that the text was disfigured by several mistakes, and that he restored *saṃkarakarasa* = *saṃkhara*^o. But in this hypothesis the use of the genitive for the dative and the use of *kara* = *kāraṇa* would seem inadmissible. This preconceived notion has caused the end of the inscription after *Valûrakasaṃghasa* to be considered a separate sentence, *Valûrakalenānam* being necessary for completing the following word. I believe that, if one reads the text without prejudice and keeps in mind the customary wording of grants, one cannot fail to connect the words *sakarukaro sadeyameyo* with *grāmo dato*, and to take them for epithets resembling *sôdraṅga sôparikara*, etc., which occur in other grants in precisely the same place. Besides, by this construction we avoid having recourse to the expedient of corrections, which is always objectionable. The first result is to condemn the break of the sentence between *Valûrakasaṃghasa* and *Valûrakalenānam*. These two terms are closely connected. The gift is made to the Valûraka-lenas, i.e. as the preceding inscription expressed it in a slightly different way, "to the *Valûrakesu leṇavâsis*," of the *Samgha* of Valûraka. *Valûraka* is the general designation of the village where the so-called Kârlê caves are situated. Doubtlessly this locality contained still other monks besides those who had found an asylum on the slopes of the hill. To these last ones was confined the benefit of the royal donation.

There remain the terms *sakarukaro* and *sadeyameyo*. It is well known and will be noted again more than once how much uncertainty is felt in the explanation of technical terms repeated incessantly in grants of all ages, which define or describe the rights and advantages conferred on the donees. If this is the case even in quite a modern protocol, it is not surprising that we are embarrassed by more ancient formulas which have fallen more or less into disuse. But ours is not without analogies. *Kara* is so well known in the sense of 'dues payable to Government,' that I need not dwell on it.¹ The same is not the case with *utkara*; but *uparikara*, which is its exact equivalent, appears almost invariably at the head of the customary formulas which begin generally with *sôdraṅga*, *sôparikara*. The meaning of *udraṅga* is not yet established. I do not know if *kara* can strictly correspond to it. At any rate, there is no doubt that nothing but a kind of revenue is meant here, so that in a general way *sakarukaro* = *sakarôtkaraḥ* becomes the natural equivalent of *sôdraṅgaḥ sôparikaraḥ*. The meaning of *uparikara* is as little settled as that of *udraṅga*, and it will not be wondered at that I cannot be positive regarding the translation of our new term. The certain meaning of *kara*, combined with the modification which is implied by *ut* or *upari*, the first member of *utkara* or *uparikara*, seems to recommend as plausible the general sense which I have attributed to these two terms.

The adjective which follows has at least the advantage that it can be translated etymologically,—'together with what has to be given and what has to be measured.' This is vague, but not at all unintelligible. Here also, I think, the comparison of the more modern formulas can assist us. Several grants combine with the epithets *sôdraṅga* and *sôparikara* the expression *savâtabhûtadhânyahiranyâdêya*.² More commonly it is resolved into *sabhûtavâtapratyâya* and *sadhânyahiranyâdêya*,³ which prove that, contrary to the hesitating conjectures of Dr. Fleet (*l.c.* p. 170, note 9) and in conformity with Dr. Hultsch's translation, *âdêya*, 'what is to be taken,' is nothing but an equivalent of *pratyâya*, 'revenue.' Hence *dhânyahiranyâdêya* means 'the revenue both in grain and in specie.' The expression used in our inscription is not quite identical; for we have not *sâdêya*, but *sadêya*. Nevertheless it seems to me very probable that it corresponds on the whole to the idea expressed by the Sanskrit formula and, like it, embraces 'what is given or paid directly,' i.e. the taxes in money, and 'what is measured,' i.e. the dues in kind which were levied on the products of the fields.

¹ Compare in the inscriptions of Jayanâtha and Śarvanâtha (Dr. Fleet's *Gupta Inscriptions*, p. 118, l. 9, and p. 127, l. 17): *asya (grāmasya) samuchitabhâgabhôgakarapratyâyôpanayam karishyatha*.

² See e.g. the Mâliyâ plates in Dr. Fleet's *Gupta Inscriptions*, p. 166, l. 26.

³ See e.g. the Alinâ plates, *ibid.* p. 179, l. 68, and the Lunsadî plates, above, Vol. IV. p. 80.

No. 15, Plate I. (K. 13, 14).

Chaitya cave. Above a pair of figures at the right corner of the verandah.

TEXT.

Bhadasamasa bhikhusa deyadhama mithûna (1) ve (2).

REMARKS.

(1) Though the *fac-similes* in CTI. have only a trace of the long *û*, it seems to me very probable from the new estampages that the writer formed an *û*, as in the following inscription which to all appearances is written in the same hand. One might feel inclined to believe that the letter is only an exceptional form of the short *u*; but in No. 1 we have found clearly *ûtama* beside *Bhutapâla*, and in No. 13 there are several distinct instances of long *û*. We must therefore transcribe the sign by *û*, without forgetting—what is attested by many cases and notably by the numerous inscriptions which do not make any distinction between the long and the short vowel—how negligent our inscriptions are in marking vowels.—(2) Though this inscription is closely connected with the following one, I do not believe, after minute examination, that, as my predecessors thought, the two inscriptions are absolutely identical. In No. 16 the reading is free from doubt. The same is not the case here. The last letter, which has been read *n*, looks rather like *v* with the vowel *e*, and in the crack between *thû* and *ve* there is room for the final *n* of *mithûna*. It looks as if an *n* with *â* could be distinguished. One might even believe that one sees a distinct *nâ* subscribed to this damaged character, as if the letter above had been spoiled by some accident and subsequently restored below the line. At any rate it seems to me wrong to transcribe the last letter otherwise than by *ve*.

TRANSLATION.

“Two pairs, the pious gift of the *Bhikshu Bhadasama*.”

If my impression regarding the reading of this inscription is justified, the proposed translation would be certain. In the presence of the following inscription, it would have to be assumed that the donor originally had the intention to perpetuate his double gift by only a single mention, but that on second thoughts he added his name a second time on the other pillar. As regards the form *ve*, we find *be* = *dvau* in Nâsik No. 4, l. 3, and No. 12, l. 3, and *do* in Nâsik No. 26, l. 3.

No. 16, Plate i. (K. 13, 14).

Chaitya cave. On the inner side of the right hand screen of the verandah; above a pair of figures.

TEXT.

Bhadasamasa bhikhusa deyadhamam (1) mithûnam (2).

REMARKS.

(1) AS. and CTI. °*dhama*; but the *anusvâra* seems to me sufficiently clear.—(2) AS. and CTI. °*thûna*; compare the preceding inscription.

TRANSLATION.

“(This) pair (is) the pious gift of the *Bhikshu Bhadasama*.”

No. 17, Plate i. (K. 15).

Chaitya cave. On the wall to the right of the central door (close to the rail pattern).

TEXT.

. maṇayûtāya (1) dānaṁ veyikā.

REMARK.

(1) AS. and CTI. . . . [sa]maṇāya mātuya. No traces remain of the pretended *sa*, which appears entirely conjectural. The *n* is certainly not accompanied by an *ā*. To judge by their own plates, AS. and CTI. have inserted the *mā*, which is completely invisible and for which there is no room. The *y* which precedes bears a clear subscribed *ū* of the same shape as in the two preceding inscriptions. The following *t* has at the top the mark of *ā*, and the lower stroke, which has been taken for *u*, ought to have been attached to the right of *t* if it had this meaning.

TRANSLATION.

“(This) rail (is) the gift of”

I can make nothing of the existing remains of the proper name. We see only that the sculpture of this balustrade was the gift of a female.

No. 18, Plate iii. (K. 16).

Chaitya cave. On the wall to the left of the central door (close to the rail pattern).

TEXT.

Koṭiya (1) bhikhunīya Ghuṇika-mātu (2) veyikā dānaṁ (3) [Nam]dikenā (4) katam.

REMARKS.

(1) AS. and CTI. *Koṭiya*. The second letter seems to me rather a *ti*; but it is doubtful.— (2) AS. °māta; the *u* is certain.— (3) AS. °dāna, CTI. °dāna.— (4) The first letter is doubtful, the horizontal basis of the *n* being singularly slanting. But the final *ā* is sure.

TRANSLATION.

“(This) rail, the gift of the *Bhikshunī* Koṭi, the mother of *Ghuṇika*, was made by *Nandika*.”

No. 19, Plate II. (Ksh. 20).

Chaitya cave. On the 2nd and 3rd tiers of the frieze between the central and the right-hand doors.

TEXT.

- 1 [ānapayati] Māmāde (1) amacha par . gata .
masu (2) etha lenesa Vālurakesa (3) vāthavāna (4)
- 2 pavajitāna bhikhuna nikāyasa Mahāsagh . yāna y . pan . ya etha Māmālāhāre
utare (5) mage g . m . Karajak . (6)
- 3 bhikhuhale[la] (7) dadama — etesa [tu] (8) — gāma (9) — Karajake (10) —
bhikhuhala — deya — pāpehi (11) — etasa — chasa
- 4 gāmasa Karajakāna bhikhuhalaparihāra vitarāma apāvesa a (12)
. pārihārika cha etehi na parihārehi pariharah . (13) et . chasa
gāma Karajake (14)
- 5 bhikhuhalaparihāre cha etha nibadhāpehi (15) aviyena ānata
. chhato vijayaṭhasatāre (16) dato the . . (17) [paṭikā]
sava 1[4] (18)
- 6 vā pa 4 diva 1 Sivakhadagutena kaṭā.



REMARKS.

(1) Of this inscription, CTI. gives only a *fac-simile* without transcript or commentary. Hence only AS. has to be considered here. AS. *Māmā[le]*; the *de* is certain.— (2) AS. *pa . ga waza*. The *r* is certain, though I cannot say whether it was accompanied by an *ā* or an *i*. The last syllable looks like *za*; but on the back the mark for *u*, which AS. gives, can be clearly distinguished.— (3) AS. *lenasa Valurakasa*. The letters *vā* and *ke* appear certain. I do not doubt that we have to read *su* in both cases, though the vowel-mark is not visible anymore, compare the preceding note. The locative is indeed what we would expect.— (4) AS. *vāḥarāna*. The *th* is not doubtful.— (5) AS. *utaramay[e]*.— (6) AS. *gām[e] Karajake[su]* The final *e* of *gām[e]* is just possible, as well as the *e* of *ḥak[e]*. But I do not believe that the syllable *su* and any following syllables exist.— (7) AS. *laḥḥahala*; but there is certainly a letter between *ha* and *la*, which seems to be *le*. Its bottom is not exactly in the same line with the neighbouring letters and the top runs into the crack. Could it have been repeated because it had come out badly the first time?— (8) AS. *etasa gāḥ*. The *sa* is certainly followed by a letter, which seems to be *tu*.— (9) AS. *gām[e]*. The *m* is clear and does not bear any vowel-mark.— (10) AS. *Karajake[su]*. The *ka* is probable, though the enlargement of the top of the *k* (compare the initial *k*) is frequent enough to leave room for doubt. The *su* may have dropped out. But in the rest of the line the projection of the tops of the beams does not seem to have caused any breaks in the inscription. Accordingly, the letter must have been engraved subsequently; or, if anterior, it must have been calculated in such a way as to leave space for those projections.— (11) AS. *papahi*. The *i* and the *e* seem clear. Between *ḥaza* and *chaza* there is room for two letters, but nothing seems to have been engraved there, unless the traces of the crack in the stone should mark the place of letters which might have been engraved by mistake and obliterated subsequently. It seems that the engraver had reserved the necessary space for the top of a beam analogous to the preceding ones, which was, however, not added.— (12) AS. *a[pa]ḥasa* — (13) AS. *pariḥarika*. I do not discover any trace of an *i* accompanying the *r*, and would rather read *ḥak[i]*.— (14) AS. *eta chaza gām[e] Karajake[su]*. It seems to me impossible to say whether the stone bears *eta* or *ete*. I feel inclined to read *etam*. It is very improbable that the *m* of *gāma* bore the mark of *e*. As to the syllable *su*, neither the length of the following line nor the appearance of the free space after *ke* authorises us to assume its existence.— (15) AS. *eta vābaddha[leḥ]*. The reading is uncertain. What I propose, *pe* for *le*, appears to me on the whole more plausible.— (16) AS. to vijayathazāḍre. The *th* seems to be accompanied at the left top by a mark like *e*, which is however a little too slanting. The *r* of the last syllable might as well be read *kā*.— (17) AS. *ḥa raḥā*. This reading seems to me extremely problematical, especially in the case of the letters *ra* and *ḥā*. The last syllable of *paṭikā* would also remain doubtful if it were not supported by analogous cases.— (18) I follow Böhler in transcribing the second figure by '4'; but he considered it very doubtful; and I see no particular reason for reading '4' rather than any other unit.

TRANSLATION.

"[King] commands the officer at Māmāḍa:—For the support of the sect of the Mahāsāṅghikas, of the mendicant friars dwelling here in (these) caves of Valūraka, all pervaded with religion (?), we give as monks' land the village Karajaka here in the Māmāḍa district on the northern road. To them I have secured the property of the village of Karajaka as monks' land, and to this village of Karajaka we grant the immunities belonging to monks' land, not to be entered (by royal officers) and to enjoy (all kinds of) immunity; with all these immunities I have invested it. And this village of Karajaka and the immunities enjoyed by monks' land I have had registered here. Ordered verbally, written given at the victorious camp (?) The deed was executed by

Sivakhadaguta (Śivaskandagupta) in the year 14, on the 1st day of the 4th fortnight of the rainy season."

There is no means of deciding whether this inscription emanates from Vāsishṭhîputra Puṣumâyi like Nâsik No. 3, or from Gautamîputra Sâtakarṇi like Kârlê Nos. 4 and 5. I incline however towards the first hypothesis. The phraseology is quite identical in Nâsik No. 3 and in the present inscription, and the break which, to our regret, we find here, could be filled exactly by what precedes *ānapayati* in Nâsik No. 3.—Māmāla or Mamāla has been identified (AS. p. 24) with the modern Māwal or Māul along the Ghauts. Regarding *āhāra*, compare Dr. Fleet's *Gupta Inscriptions*, p. 173, note. The final *u* of *par . gata . masu* and the *e* of *lenesa* and *Vāḷurakesu* seem to prove that we have to read in each case the locative plural in *ēshu*, and that the three words are connected, the first being only an epithet of the second. I propose to restore it as *parigatadhamesu*, which might be a proper epithet of these places, 'wholly devoted to religion.' It is quite clear on the other hand that the analogy of the parallel passages (Nasik Nos. 3; 2; 4, 2) would make us expect in this place the proper name of the officer. It is only out of despair, and especially under the influence of the final *su*, that I have recourse to this hypothesis. The phrase has to be explained by comparing Kârlê No. 13, l. 4, from which an additional argument in favour of the reading *Vāḷurakesu* is derived, and Nâsik No. 3, l. 12 f: *bhikkhuhi nikāyena Bhadāyaniyehi*. The 13th edict of Aśoka (Khâlsi, l. 38) already employs *nikāya* in the particular meaning of 'religious corporation.' Though *pavajita* and *bhikhu* are equivalent in meaning, we find the two words combined elsewhere, e.g. in Nâsik No. 5, l. 8. As regards the construction and the details of the translation, I refer to the remarks on Kârlê No. 14, of which I have stated that our text intentionally imitates the wording. I will only add here that the construction of *Mahāsaghiyāna* as in apposition to *nikāyasa*, which is forced on us by the comparison of Nâsik No. 3, but which is a little puzzling to us, has at least one analogy, which the genitive *gāmasa Karajakāna* (l. 4) makes obvious, in the frequent construction of *grāma* with a proper noun, the occurrence of which in the plural seems to indicate that originally it designated less the locality than its inhabitants.

Bühler (p. 111) proposed to take *maga* (*mārga*) as the name of a territorial division, which is not found in other documents. He quoted the analogy of *pathaka* which occurs elsewhere in a similar sense. We have to wait for fresh facts to confirm this conjecture; but even in its current meaning *uttara mārga*, 'the northern road,' 'the northern direction,' gives a sufficiently good sense.

Whatever may be the cause of the erroneous form *bhikkhuhalela*, it can only be meant for *bhikkhuhalam*. Unfortunately the meaning of this expression, which occurs not only here, but also in Nâsik No. 3, is far from distinct. *Hala* designates in certain cases a measure of land (*Ep. Ind.* Vol. I. p. 8, note), the extent of which varies according to the word which precedes and determines *hala*; see *dharmahala*, *Hāritasmṛiti* quoted by Kullūka on Manu, VII. 119; *vṛihaddhala*, inscription of Harsha (*Ep. Ind.* Vol. II. p. 125), etc. But *hala* has also the meaning of 'cultivated field,' as in *dēvabhōgahala*;¹ compare *brāhmaṇānām halakshētra* in the Uruvupalli plates (*Ind. Ant.* Vol. V. p. 52, text line 23), etc. With these expressions we may certainly compare that of our text. In the Buddhist language, *bhikkhuhala* is the equivalent of those religious donations which in the Brāhmaṇical phraseology are termed *dēvabhōgahala*, *dēvadāya* (above, Vol. III. p. 274, l. 60) and *brahmadēya*, and convey, like the *bhikkhuhala* (here and Nâsik No. 3, etc.), certain privileges,—*parihāra*,² which the Māliya copper-plates (Dr. Fleet's *Gupta Inscriptions*, p. 167) sum up by the formula *uchitā brahmadēyasthitiḥ*. There, as here, the king grants not only a certain portion of land, but the village itself is given away by him as *bhikkhuhala* and participates in its entirety of the immunities implied by this

¹ Above, Vol. III. p. 146, l. 13 f. Admitting that the authenticity of this donation is doubtful, it would be nevertheless certain that it borrows its phraseology from genuine documents.

Above, Vol. III. p. 146: *sarvaparihārōpētadēvabhōgahala*°.

term. I have no doubt that, at the end of l. 2 as well as in ll. 3 and 4, the text had originally *gāma[m]* *Karajak[e]*, in which *Karajake* is the accusative plural. If the text had read the locative *gāme*, we would also have *Karajakesu*, which I have stated to be inadmissible. Besides, this is the reading which I find with certainty in the continuation of the line as in apposition to *bhikkhuhala[m]*. But even if we had the locative, we should arrive by a round-about way to the same meaning: "the *bhikkhuhala* in the village of *Karajaka*." It is because the donation embraces the whole village, that no limit is stipulated and that the whole village is included in the immunities promised, while the contrary holds good in Nâsik Nos. 4 and 5.

After *etesu[m]* I read *tu*. Perhaps *cha* has to be read; but this does not matter. In any case we have two co-ordinate sentences. I do not understand how Bühler analysed the final verb of the first sentence, which he read *papahi* and which I read without hesitation *pāpehi[m]*, which is the first singular aorist of the causative *prāpayāmi*, and for which we shall find in the sequel the distinct parallels *pariharehi[m]*, and *niba[m]dhāpehi[m]*. *Dēyam prāpayitum* means 'to cause to obtain, to confer, a gift.' I believe that *bhikkhuhala* is not compounded with *dēya*, but must be understood as in apposition to *gāma[m] Karajake*. I conclude this from a passage in Nâsik No. 3, where we shall find the same expression without *bhikkhuhala*. The meaning of both constructions would, however, be exactly the same. Without pretending to trace with certainty the reasons why the first singular and the first plural were both employed in the same phrase, I should like to suggest that the singular may have been used here in order to give a personal and deliberate turn to the affirmation or order. In the same way, the desire of accentuating the idea more strongly has caused the employment of the causative *pāpehi[m]* after the simple *dadīma*. The king is not content to give; he wants to state that he has issued the necessary orders for realising his intention. I may quote here the expression used by Vijayabuddhavarman, to which I shall return presently: *savaparihārehi pariharatha pariharāpetha* (this is the actual reading; ¹ *Ind. Ant.* Vol. IX. p. 101, l. 10). Compare also the grant of Śivaskandavarman, l. 36: *pariharitavam parihāpetarva cha, etc.* The subsequent passage is clear; and one can see now why the donor uses the two symmetrical propositions. It is because he has assigned the village to the monks, that he grants to it the immunities of church-land. *Parihāra* has, I think, been well explained by Professor Leumann (*Ep. Ind.* Vol. II. p. 484). The original meaning, — 'exception, immunity,' quite naturally leads to the more general one, — 'privilege, privileged position.'

The cognate inscriptions leave no doubt as to the privileges which were expressly mentioned here; we have to restore: *a[nomasam aṇakhādakam uraṭhasamvinayikam savajāta]pārihārikam*. The translation is less certain than the reading. Regarding *opāvesa*, in Sanskrit *apravēśyam*, it is sufficient to refer to Dr. Fleet's *Gupta Inscriptions*, p. 98, note. *Anomasa* represents *anavamrīśyam*; its certain equivalent in the later terminology, namely *samastarājakīyānām ahastaparakshēpanīyam, etc.* (*ibid.* p. 171, note), seems to imply that the royal officers were prohibited from taking possession of anything belonging to the village. For *aṇakhādaka* the later inscriptions offer several equivalents, — *alavaṇakrēṇikhanaka*, which Bühler (p. 104) has already quoted (Dr. Fleet's No. 55, l. 28, and No. 56); *aṇagulachchhobha* in l. 32 of the plates of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6); and *salôhalavaṇākara* in l. 17 of the plates of Gôvinda-chandra (above, Vol. IV. p. 101). These words are far from clear; but if we remember the fact that the production of salt is a royal monopoly (Bühler in *Ep. Ind.* Vol. I. p. 9, note), and the details quoted by Bhagwanlal (*Bombay Gazetteer*, Vol. XVI. p. 556 and p. 179) regarding the manner of digging the soil for salt which prevails in the very region of our inscriptions, it seems to me that the explanation proposed by Bhagwanlal, viz. *alavaṇakhātaka* with the Prâkrit softening of *t* into *d*, is quite satisfactory. The object of this immunity would thus be to deny to the representatives of the king the right of digging pits for extracting salt.

¹ [Compare above, Vol. VI. p. 88, note 10.—E. H.]

The next term seems to be written in our inscriptions *arathasavinayika* or *°savinavika*; but l. 32 of the grant of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6) distinctly reads *aratthasamvinayikam*. In stating that this spelling excluded his earlier explanation, Bühler did not suggest another instead of it. I do not know any parallel expression which clears up this one finally. The word seems to represent *arāshṭrasamvinayika*; but etymology alone is an unsafe guide in the interpretation of technical terms. *Vineti* is only used in a moral sense. Could we think of translating: "exempted from the police, the magistrate of the district (*rāshṭra*; compare Dr. Fleet's *Gupta Inscriptions*, p. 32, note), or of the *rāshṭrin*?" This would remind us of those grants in which, on the other hand, it is stated that the right of punishing thefts and offences is reserved to the king, or of those in which the right to punish the 'ten offences'¹ is transferred to the donee. At least I have nothing more plausible to suggest. It is well known that the different formulas of immunities were variable and always incomplete. And it is not to be wondered at that they should be summed up in a comprehensive and general expression like *sarvajātapārihārika*. Elsewhere, the texts are more precise in stating that there are eighteen kinds of immunities. It will be enough to quote the inscriptions of the Pallavas, and notably that of Śivaskandavarman, which reads *aṭṭhārasajātiparihāra* (*Ep. Ind.* Vol. I. p. 6).

More clearly still than our estampage, those of Nāsik Nos. 3 and 4 appear to exclude the reading *pariharimha* and to recommend the first singular *pariharehim*. We thus obtain an exact counterpart of the expression employed for the grant of the village. The king begins by announcing his intention of granting: *dadāma* and *vitārāma* in the first plural. Then he sums up the donation in the first singular: *pāpehim*, *pariharehim*.

The reading *nibadhāpehi*[*m*] seems to be established incontestably by the comparison of *nibadhāpetha* in Nāsik No. 5. The approximate meaning of this word is not doubtful. *Nibandha* is a technical term meaning 'endowment'; see Yājñavalkya, I. 317: *dattvā bhūmim nibandham nā kṛtvā lēkhyam tu kārayēt*. Hence the corresponding use of the verb *nibadh*. In Nāsik No. 5, we shall actually find *nibaddhō nibandhaḥ*; this sentence is accompanied by a separate date which is several months prior to the date of the grant. Hence *nibandha* refers to a distinct official formality which precedes the completion of the grant. I do not know in what it exactly consisted; perhaps it was a kind of registration of the royal decision in the archives of the State. The four corresponding passages of this portion here and in Nāsik Nos. 3, 4 and 5 seem to read,—

Kārlê No. 19: *eta*[*m*] *chasa gāma Karajake bhikhuhalaparihāre cha*.

Nāsik „ 3: *eta*[*m*] *cha gāma Samalipada*[*m*] *parihāre cha*.

„ „ 4: *et*[*e*] *chasa khetaparihāre cha*.

„ „ 5: *eta*[*m*] *chasa khetaparihāre cha*.

In spite of the comparative uncertainty as to details, which the condition of the stone almost always entails, it follows from a comparison of these quotations that the correct reading is *etam*, not *ete*. This is supported also by the accusatives *gāma Karajake* and *gāma Samalipadam* to which the pronoun refers, and by the following two cases where *etam* is connected with *khetaparihāre* by the double *cha* and hence can be nothing but an accusative, with which either *khetam* is to be supplied or which sums up the principal object of the grant in a general fashion. As regards the wording of the phrase, the point in which the four versions differ most obviously is the absence of the syllable *sa* after the first *cha* in Nāsik No. 3. At first thought we might feel inclined to resolve everywhere *chasa* into *cha asya*, as it has to be done for instance in Nāsik No. 6, ll. 2 and 3 (compare Kārlê No. 20, l. 4). The same is just possible in l. 3 of our inscription (*etasa chasa gāmasa*) and in l. 3 of Nāsik No. 4 (*etasa chasa khetasa*), where the tautology *étasya asya* is admissible. But this analysis is not possible either here or in Nāsik No. 4, l. 5, and

¹ *Sadaśāparādha*; see e.g. the Alinā plates, l. 67, in Dr. Fleet's *Gupta Inscriptions*, p. 179, and the Déô-Bara-pârk inscription, l. 17, *ibid.* p. 217.

No. 5. Though the syllable *sa* is wanting in Nâsik No. 3,—which seems to imply that this addition is at least redundant,—we cannot well consider such a frequent repetition as a material error. Bühler also was surprised at this expression in Nâsik No. 5 (p. 104, note) and supposed that “the *sa* is purely pleonastic, just as in Pâli *sache*, ‘if,’ and similar words.” He thought evidently of *sayadi* and *sayyathâ* of the Buddhist Sanskrit and of Pâli. I cannot see what “pleonastic” means here; perhaps he wanted to say ‘expletive.’ But it seems to me difficult to assimilate, without positive proof, a prothetical particle to an enclitical one, which we are obliged to admit here. I can discover only a single expedient, *viz.* to take *sa* = *sya* = *svi*, as in the language of the *Mahāvastu*; see my edition, Vol. I. p. 412. In the expression *trayōsya* which I have quoted, as well as in the Pâli *tayassu*, the particle seems to imply a shade of doubt which would be inadmissible here; but I do not know any other example of its use after *cha*.

Bühler happily explained *aviyena* by a reference to Hêmachandra, who gives *aviya* as a synonym of *ukta*. This is the equivalent of the formula *svamukhâjñâ*, etc., of later inscriptions; see Dr. Fleet’s *Gupta Inscriptions*, p. 100, note. I do not believe that Bühler was equally successful with regard to *chhata*. His interpretation rested on the supposed parallelism of *mata* in Nâsik No. 5; but as this inscription actually reads *chhata*, his argument loses its support. Besides, I cannot persuade myself that the king required the ‘permission’ of a subordinate officer (*amacha*) for making his grants valid, and even that *kshânta* could really be used in this way. As regards the guess of Bhagwanlal, according to whom *chhata* stands probably for the Sanskrit *chhrupta*, meaning ‘touched,’ neither is it admissible phonetically nor is it corroborated by the analogies which he invoked (*Bombay Gazetteer*, Vol. XVI. p. 558, note). The operations or formalities connected with royal grants which our inscriptions record (Kârlê No. 19, and Nâsik Nos. 3, 4 and 5) are characterised by the terms *ânata* and *chhata* (in all four), *datâ patikâ* (in three of them, but not in Nâsik No. 5), *kaṭa* (here and in Nâsik No. 5) and *uparakhita* (Nâsik No. 4), the equivalent of which I believe to find in Nâsik No. 3. The later inscriptions offer us a large quantity of probable or at least possible equivalents. I need not dwell on *ânata*, the meaning of which is clear; it refers to the announcement of the royal order either by the sovereign himself, or by his representative who is generally delegated to this duty by the title of *dûtaka*; see Dr. Fleet’s *Gupta Inscriptions*, Index, *s. v.* Besides, frequent mention is made of the manual drafting of the document (*likhita*) and of its transcription on copper or on stone, expressed by *utkîrṇa*; see Dr. Fleet’s *Gupta Inscriptions*, p. 99, note. In the grant of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 7, text line 50) we read *Bhaṭṭisamma sahaṭṭhalikhiteṇa paṭṭikâ kada=tti*. The participle *kṛita* refers here to the drafting, as the writing is expressed by *likhita*, while in our inscriptions *kaṭâ*, which ends the text and whose agent, being always named without any title, is evidently a subordinate officer, clearly corresponds to *utkîrṇa*; compare the end of No. 35 of Dr. Fleet’s *Gupta Inscriptions*. Besides, I believe that in our documents this ‘engraving’ does not mean the preparation of the stone, but that of the copper-plates which served as title-deeds to the donees, and of which our epigraphs only state the delivery. Several documents mention a keeper of records (*âkshapaṭalika* or *âkshaśâlika*), who consequently must have been in charge of the documents. I believe that such an officer was Rohaṇi—for, *Rohaṇi-guttâ=ti* must be read—who is mentioned at the end of the grant of Vijayabuddhavarman (*Ind. Ant.* Vol. IX. p. 102).¹ In this connection we have to understand the word *uparakhita* in Nâsik Nos. 3 and 4. If it is not admitted that our *chhata* corresponds to the *likhita* of the traditional formulas, it would lead us to the paradoxical conclusion that the operation which is nowhere wanting in the known protocol is the only one of which there is no trace in our own inscription, and on the other hand that the only operation which is common to our four documents is just the only one unknown to the later redactions. What would be a conjecture, though very probable to

¹ [Monsieur Senart’s improved reading is no doubt correct; but I would prefer to translate:—“The *âjñapti* (or *dûtaka*) was Rôhiṇigupta.”—E. H.]

my mind, is raised to a certainty by Nāsik No. 5, where we read *chāta laka*. (*Chāta* would thus correspond to *khāta* from the root *khān*. It is quite true that *khān* ordinarily means only 'to hallow,' but this meaning rests on the primary signification 'to hallow out,' which is also attested for the form *khān* and is altogether quite analogous to the primary and essential meaning of *laka*. Why is the word *laka*, consecrated as it is by old custom, replaced in our texts by this equivalent? I have no means to explain this; but the fact cannot be denied, I think. I can at least quote cases where *khānati* is employed as an equivalent of *likhāti* with reference to the engraving of a *śārapatta*; see the inscription of Madanapāla in the *J. As. Soc. Bomp.* 1900, p. 73. I do not venture to assert that our *chāta* is only a graphical variant of *khāta* = *khānati*. At any rate, the close relation which exists between the two roots *khān* and *khān* renders this explanation possible.

The characters which follow *chāta*, namely *vijayakhasatara*, are perfectly certain, except that the *ph* may be accompanied by an *a*, and except the last letter, which I would decidedly read *ka* because of the curve at the bottom, if the hook at the top were a little more rounded. As it is, the reading *kha* seems to me just as possible as the reading *ra*. Is it at all probable that, as Bühler thought (p. 112, note, and compare p. 105, note), we have here a simple error of the scribe for *vijayakha[ra]khāra*? This designation of the residence of a king is indeed well-known; but, putting aside the fact that such a conjecture is a little violent, one would wonder that such a camp is here, contrary to usage and to what we find in Nāsik No. 4, not determined by any topographical name. Should we look for such a name in the very indistinct characters following *data*? As may be seen, they are far too doubtful to guide us by themselves; but a *point* (the interposition of *data* between *vijayakha[ra]khāra* and the name of the locality, whatever it could be, renders that hypothesis very suspicious.

If we stick to the apparent reading *vijayakha satāka* (or *sa*), we are again obliged to embark on an ocean of conjectures fertile in shipwrecks. Here two comparisons suggest themselves, which are curious, but at the same time perhaps not very safe. *Satāka* (or perhaps *sātāka*) reminds of the well-known town and district of Sātārā on the south of Kārlē. It is true that the name Sātārā has not yet been discovered in any document of ancient date (*Bombay Gazetteer*, Vol. XIX, p. 224); but this may be simply accidental. Besides, it is not very probable—whatever the original form of the name may be—that it should have already assumed the form Sātārā in the time to which our inscriptions carry us back. At least it ought to have begun with *Sāta*, whatever this means, and *Sātākha* as the designation of 'a town whose name commences with *Sāta*' would not be without analogies. On the other hand *vijayakha*, i.e., without doubt, *vijayasthā*, 'situated in my territory' or 'in the province called Vijaya,' reminds of the name of Vijayanti, which we have already found applied to the town that has since received the name Banavāsi, and which occurs again in Nāsik No. 4. The very peculiar manner in which this inscription introduces the word *senāya* suggests that we might have here a name given by virtue of a recent conquest to these southern territories, where the district of Sātārā occupies an intermediate position between Kārlē and Banavāsi. If this conjecture had any foundation, we should feel inclined to attribute this grant not to Vāsishṭhiputra Puṣumāyi, but to Gautamīputra Sātakarṇi, to whose reign Nāsik No. 4 belongs. Of course I am aware of the fragility of this assumption. As for the characters following *data*, the reading *pharaṇa* is, with reference to the two last letters, as improbable as the evidently desperate analysis of the word, which Bühler suggested. The first letter might be *ph*, but could also be *re*. The comparison of Nāsik No. 4 suggests *Bend-kapa* or *Bendkapāka*; but the place which *data* occupies does not lead us to expect a topographical name, and I may add that the remaining traces would be little favourable to this restoration.

The figure '4' of the number '14' is hardly possible; I would rather think of a '5.' But in fact the only point which is beyond doubt, is, that the year must fall between '11' and '19.'

One cannot help remarking the similarity of the names of several officers who are employed here and at Nāsik by Vāsishṭhiputra Puṣumāyi and Gautamīputra Sātakarṇi. In Nāsik No. 3

Śivakanda is the governor of the district; in Nāśik No. 4 the *charitya* Śivagupta writes the grant; and here Śivakandagupta engraves the document on copper. The simultaneous occurrence of names into the composition of which Vishnu enters prevents us from drawing from this fact hasty conclusions regarding the state of the sects in this region. Could these resemblances be the result of relationship?

I must not fail to recall the link which seems to connect this inscription with No. 13, to the commentary of which the reader is referred. I will only add that, renewed by a royal personage, the grant of the village of Karajaka was necessarily accompanied by fiscal and administrative privileges which, in spite of his high connections, Rishabhakatta had been doubtlessly unable to confer.¹

• No. 20, Plate lii. (Ksh. 21).

North of the *charitya* cave. On the wall of the second cell (from the south) of a *chāra*, right of entrance, top.

TEXT.

- 1 Śidha (1) raño (2) Vāsthiputasa Siri-Puṣumāvīsa savachhare chatuvisē 24
hemamāna pakhe (3) tatiye 3 divase bi-
2 tiye 2 upāsakasa Harapharasa Setapharasa-puttaya So[va]sakasya Abulāmāya
vathavasya ima deyadhama maḍapo (4)
3 navagabha (5) Māhāsaghiyānam (6) parigaho (7) saghe chātulise diṇa . (8)
mātāpitunam puḍā (9) savasāṇam hitaughasthaya (10) ekavise (11) sa-
4 vachhare nithito saheta (12) cha me puna Budharakhitena mātara chaaya (13)
. . upāśikāya (14) Budharakhitasa māt[u deya]dhamma (15) [pāho] a[no] (16).

REMARKS.

(1) CTI. *sidham*.—(2) AS. *raño*.—(3) CTI. and AS. *hematā*.—(4) AS. and CTI. *maḍapo*. The *ḍa* is not absolutely perfect, but at least probable, which cannot be said of the *ṭa*.—(5) The *bh* has a vertical stroke at the top, which is so pronounced that I am doubtful if we ought not to read **garbhā*, with which the Sanskritisms **puttaya* and *Socāsakasya* would have to be compared.—(6) AS. **ghiyāna*—(7) AS. and CTI. *parigāhe*; the *ho* seems to me certain.—(8) CTI. *chātulise diṇam mā*. After *na* there is certainly room for a character, but no positive trace of it which would show that it did really exist.—(9) AS. and CTI. **pituna pūḍā*. The tail of the subscribed *u* of *pu* seems to be a little more pronounced here than in the rest of the inscription. But our engraver was so fond of this flourish that, in the absence of any additional trace on the right, we are not authorised to attribute a special phonetical value to such an imperceptible differentiation.—(10) CTI. **asthaya*, AS. **asthaya*. The *th* and the final *e* are much more distinct in the estampage than they appear in the Plate.—(11) CTI. *ekavise*;

¹ Together with the proofs of this article, I received from Dr. Hultzsch a proof of his paper on the newly discovered Kādamudi plates (above, Vol. VI. No. 31), which throw fresh light on some doubtful points in Kārlé No. 19. In pointing out several of these corrections, Dr. Hultzsch has quoted my present article. It is consequently too late to modify my remarks, and it will be enough at present to draw attention to the principal corrections which the new plates suggest.—(1) The reading *vyapīpeti*, instead of *deya pāpeti*; (2) the explanation of this verb, as well as of *parihareti* and *abadhāpeti*, not as 1st singular aorist (with alteration of final **hi* into **hī*), but as 2nd singular imperative. (3) The proposed interpretation of *vijayaḥkasaṭḍkē* ought surely to be given up, but I do not consider the general meaning attributed to the phrase by Dr. Hultzsch as altogether satisfactory. (4) Nor do I consider his translation of *chāṭa* by 'signed' beyond every doubt, although the word is here accompanied by *sayam*. (5) The reading *etasaṭ tam* in l. 25 of the Kādamudi plates suggests a similar correction for *etasa[m]* *tu* in l. 3 of Kārlé No. 19. But such a correction, at least so far as the second syllable is concerned, would be opposed to the apparent testimony of the estampage. Anyhow, my forthcoming article on the Nāśik inscriptions will give me an opportunity for returning to several of these difficult points.

AS. *ekatise*. The *v* is not doubtful; the *t* and the *v* differ in the alphabet of this inscription in a quite distinct manner.—(12) CTI. *sahata*. I cannot vouch for the *e*; the third letter is not a very clear *t*, but can hardly be interpreted differently.—(13) The reading proposed by AS., *Mātarakhiā*, cannot be upheld; but after the group *syā* there is room for two characters, the first of which seems to have left remnants that might be interpreted easily as *d*.—(14) The *kā* is very indistinct.—(15) CTI. and AS. °*dhama*.—(16) The character read *tho* remains doubtful; if, as it would appear, the next following letter is really an initial *a*, there is hardly room for *th* between this *a* and the preceding *p*, and we are obliged to suppose its being reduced to minute proportions. As to the letter *n*, I can say that it is visible in the estampage, especially on the back of it, though not in the Plate.

TRANSLATION.

“Success! On the second—2nd—day of the third—3rd—fortnight of winter in the twenty-fourth—24th—year of king Sīri-Puḷumāvi, son of Vāsithi, this pious gift of the lay-worshipper Harapharaṇa, son of Setapharaṇa, a Sovasaka, living in Abulāmā, (*viz.*) a nine-celled hall, has been given to the universal *Saṃgha*, as special property of the Mahāsāṃghikas, in honour of his parents and for securing the welfare and happiness of all beings. In the twenty-first year it had been completed and to me by Budharakhita and his mother, a lay-worshipper. The a pious gift of Budharakhita’s mother.”

As regards the proper names, I have nothing to add to Bühler’s commentary. One can see from Fergusson and Burgess’s *Rock-cut Temples*, p. 241, that the excavation where this inscription was found is really a hall flanked by nine cells. I have said that I would rather read *parigaho* than *pariguhe*. I am aware that an exactly similar passage which has to be compared with ours, in l. 12 of the inscription of Tōramāṇa at Kura (*Ep. Ind.* Vol. I. p. 240), to which I have alluded before (No. 13), seems to read certainly: *ayaṃ puna vihārasyōpakaraṇa chāturdīśē bhikshu-saṃghē parigrahē āchārryamahīśāsakānām*. Whatever the true reading may be, only one interpretation of the general sense is to my opinion possible. That of Bühler is not acceptable. He took *parigraha* to mean ‘circle, group,’ and took the adherents of the school of the Mahāsāṃghikas to be opposed to the *chāturdīśa bhikshusaṃgha*, though in his commentary on the Kura inscription he recognised that *parigraha* can only mean ‘possession, property,’ and that the ‘universal *Saṃgha*’ can only be understood in antithesis to the special sect of the Mahāsāṃghikas. We have already seen that certain grants seem to stipulate that gifts attributed to particular sects should be meant for monks of every origin and of every denomination without distinction; compare No. 13, l. 4. Whether we take, as basis, the nominative in translating “has been given as property of the Mahāsāṃghikas,” or the locative in rendering “has been given into the possession of the Mahāsāṃghikas,” both versions come to the same. We shall find a very similar sentence repeated twice in Nāsik No. 3. I shall there return to this subject, because the two groups of passages seem to explain each other.

With *ekavise* the obscurities begin. Bühler has clearly ‘thrown the haft after the blade;’ still it is easier to condemn his evidently provisional attempt at interpretation than to replace it by a more probable one. I do not pretend to solve the difficulty, but would submit some observations with the desire that they may be of service to some more fortunate interpreter. The difficulty consists chiefly in two points: the word which I transcribe *saheta*, and the four last characters which are read *pātho ano*. As regards *saha*—(the *e*, as I have said, is not sure),—one feels tempted (considering that many other inscriptions at the end of a grant introduce the dependents of the chief donor as having joined him in the donation) to expect an enumeration of relatives taking part in the pious work of Harapharaṇa. But the characters which separate *ha* from *Budharakhitena* do not furnish the epithet of relationship which that hypothesis would require, and with the exception of the vowels the reading, especially of the three last letters, seems quite

clear. That of the two first, *tacha*, is at least very probable. The *cha*, then, invites us almost irresistibly to join *sahata* and to find in it some participle co-ordinate with *nīthito*. Unfortunately, none of the restorations which suggest themselves,—*sahito*, *sañhito* and *sañhato*,—furnish us a decisive meaning, or a construction with which the following word *me* could be easily connected. Further, to which substantive do *nīthito* and the other hypothetical participle refer? Apparently to the *maṇḍapa* whose donation is mentioned before. With *Budharakhitasa* a new sentence must begin; it would be contrary to all the habits of the style of these epigraphs that the object of the donation, before being mentioned, should be enveloped in such long circumlocutions. Perhaps we should see clearer if this object were well defined, which unfortunately it is not. I have noted it elsewhere only in a single case at Kuḍā (No. 31 of CTI. and No. 28 of AS.), where we seem to read *pātho deyo*. If any point is certain, it is that there as well as here the dental *th* is excluded. This circumstance alone would suffice to condemn the translation ‘passage,’ proposed by Bhagwanlal and adopted, without conviction, by Bühler. I have no more probable conjecture to substitute for it. Whatever the meaning is, we seem to be confronted by the same term at Kuḍā and here. Now, at Kuḍā the part of the sentence in question begins with the characters *saha*, which seem to be followed immediately by the characters *tasa* at the beginning of the next line. Neither the testimony of the editors nor the *fac-similes* enable us to decide whether the break between the second *sa* and the initial *pā* of *pātho* is real or only apparent. In any case, one cannot help comparing this instance with our *sahata* or *saheta*, and consequently asking whether here also this word opens the sentence of which *pātho* is the subject, while *ekaviṃśe saṃvachhare nīthito* would refer only to *maṇḍapo*. I have stated why *a priori* a full stop seems to be indicated before *Budharakhitasa*; without being absolute, this objection seems to me much stronger than the coincidence which I have just quoted against it, and which is extremely vague and perhaps altogether illusory. Another doubtful point has to be referred to. Between the letter which Bühler transcribes *ā*, while I read *syā* in accordance with Bhagwanlal, and the *pā* of *pāsi-kāya*, there is room for three characters; but the previous editors read simply *u* without admitting a break. They seem to interpret thus the character which follows the group *syā*. Hence they must have assumed that the distinct traces immediately before *pā* are not the remains of a letter, probably of an *u*, but accidental flaws in the stone. An inspection of the original could alone decide if another character has disappeared. The distance between the letters certainly suggests this, and it is *a priori* probable that the title *upāsikā*, attributed to Budharakhita’s mother, should be accompanied by her name as in other cases. Thus I incline towards believing that the letter which comes after *syā*, and which may be *d* or *u*, formed the first syllable of this name, the second syllable of which is lost in the break, and that the traces which follow represent the initial *u* of *upāsikā*.

No. 21, Plate iv. (K. 18).

North of the *chaitya* cave. On two sides of a semicircular cistern in a *vihāra*.

TEXT.

- | | | | | | | |
|---|-----------|------------------------|-----|---------------------------------|-------------------|-----------|
| 1 | | (1) 5 hematāṇaṃ pa . e | (2) | | ya puvāya bhayaia | (3) |
| 2 | | hiṇa atevāsiniṇa leṇaṃ | (4) | bhagi | kāṇa | (5) |
| | sadigā | | | | | |
| 3 | | kale | (6) | pavāitāṇa saṃghāya bu | dhama | (7) poḍhi |
| 4 | | | (8) | | | |
| 5 | | atevāsinihi | (9) | | | |

REMARKS.

(1) CTI. and AS. supply *savachhare*, which is not doubtful, but of which only the last character has left any traces.—(2) CTI. and AS. *hemātāṇa pakhe*. The *kh* is not doubtful, but

cannot say that I discover any remains of it.—(3) CTI. and AS. *dha[bha]yata*. I recognise the outline of a *bh* rather than of a *dh*, and everybody agrees that *bha* is the necessary reading.—(4) CTI. and AS. *lena*.—(5) CTI. and AS. *bhagine* *sâvikâna*.—(6) CTI. and AS. *ghasu kâle*.—(7) CTI. and AS. *cha deyadhama*.—(8) CTI. and AS. *parivâreṇa upaya* / —(9) CTI. and AS. *nihi Usabhâe*

It will be seen that the new *fac-simile*, far from completing the fragmentary text of this epigraph, only shows the more advanced deterioration of the stone. Consequently, still less than my predecessors am I able to offer even an approximate translation. It is clear that the inscription commemorated the donation of a cistern, made, it seems, by nuns, and that the date referred to the winter of the 5th year of some sovereign. But it is not at all certain whether the term *sâvikâ* is applied to the female donor or to one of the nuns, and still less whether it has the meaning 'lay-worshipper,' as in the terminology of the Jainas.

No. 22, Plate iv. (K. 17).

One furlong south of the *chaitya* cave. On the front wall of a *vihâra*, left of entrance, top.

TEXT.

Sidham (1) pavaëtasa (2) Budharakhitasa deyadham (3)

REMARKS.

(1) CTI. and AS. *sidha*.—(2) CTI. and AS. *pavaëtasa*.—(3) CTI. *deyadhama*; AS. *deyadhamaṃ*. The truth is that the end of the line is indistinct, with the exception of the upper portion of the *m*.

TRANSLATION.

"Success! The pious gift of the ascetic **Budharakhita**."

I cannot explain the transcription *pavaëtasa* otherwise than as a mistake. This **Budharakhita** is probably the same as the person mentioned in No. 20.

No. 8.—DEVULAPALLI PLATES OF IMMADI-NRISIMHA;

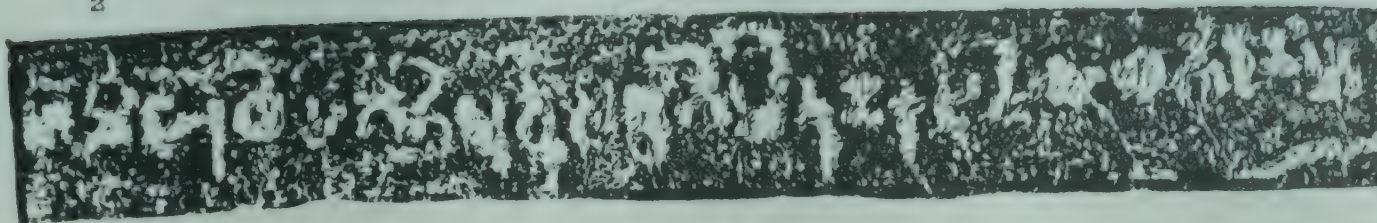
SAKA-SAMVAT 1427.

By J. RAMAYYA, B.A., B.L.

As noticed in Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 134, these plates are preserved at **Dêvulapalli** in the *Vâyalpâḍu* tâluka of the Cuddapah district. At my request Mr. A. Krishnavami Nayudu, B.A., Acting Tahsildar of *Vâyalpâḍu*, obtained a loan of the original plates and forwarded them to Dr. Hultzsch, who has kindly furnished me with a set of ink-impressions, from which I edit the inscription.

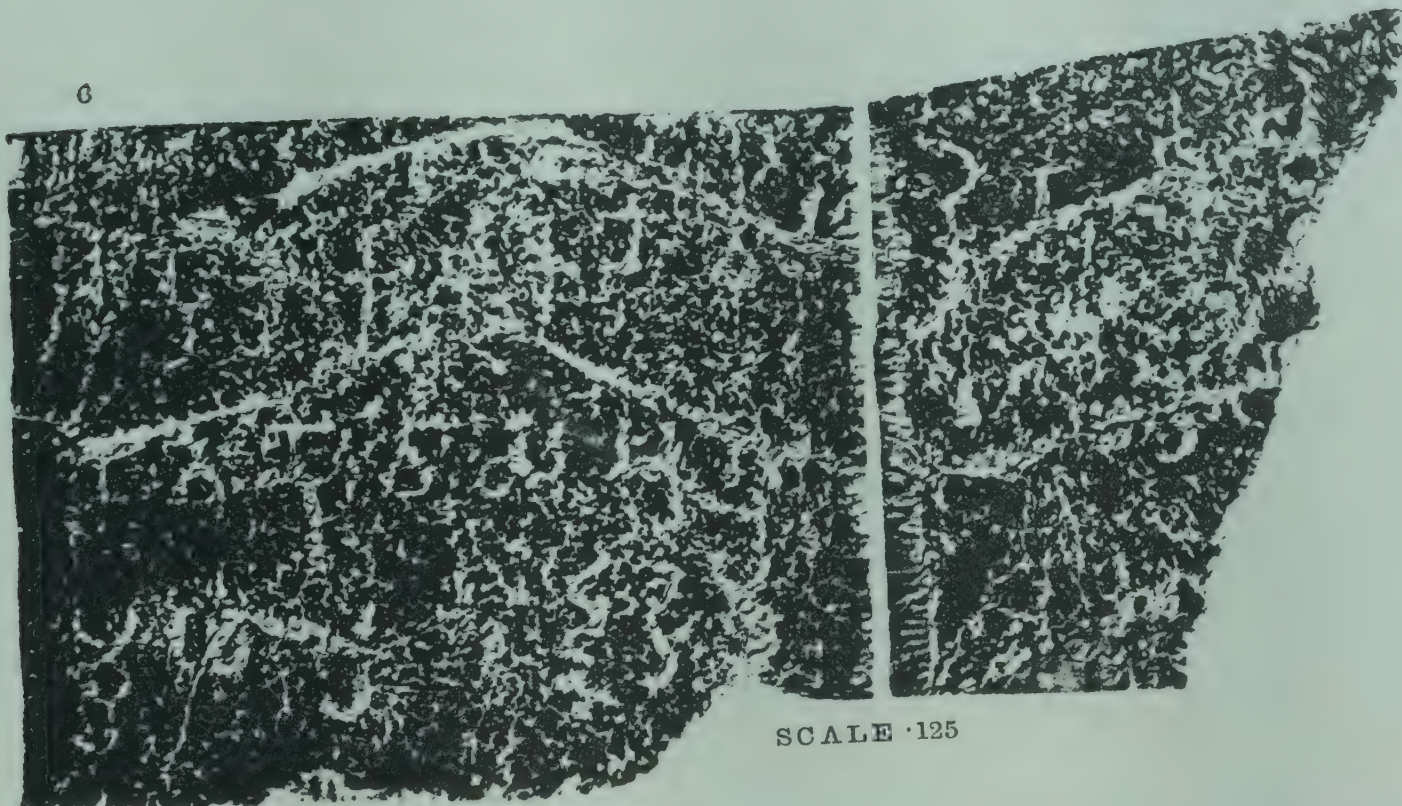
Dr. Hultzsch has supplied the following information regarding the original plates:—"Three copper-plates with rounded tops; 11" in height and about 6½" in breadth; strung on a ring which is not soldered and which measures 4" in diameter and ½" in thickness. On the ring is soldered a rectangular seal which measures 1½" by 1" and bears, in relief on a countersunk surface, a standing boar which faces the proper left. In front of the boar is a dagger, and above the boar the sun and a crescent."

2



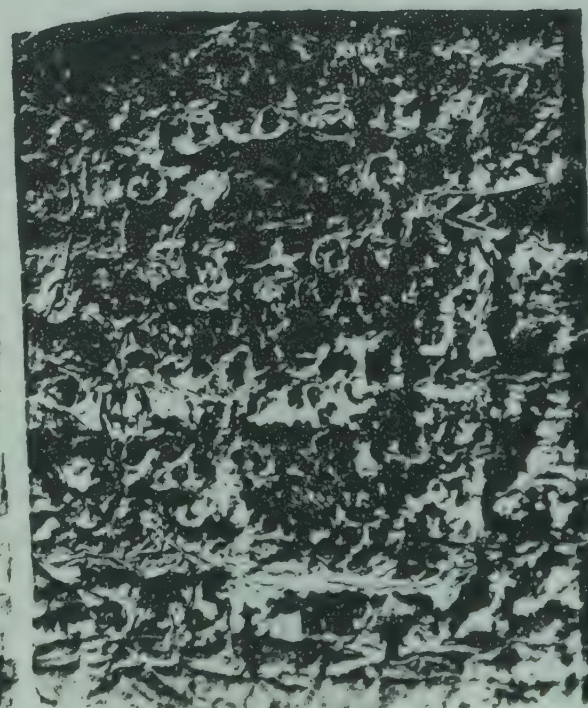
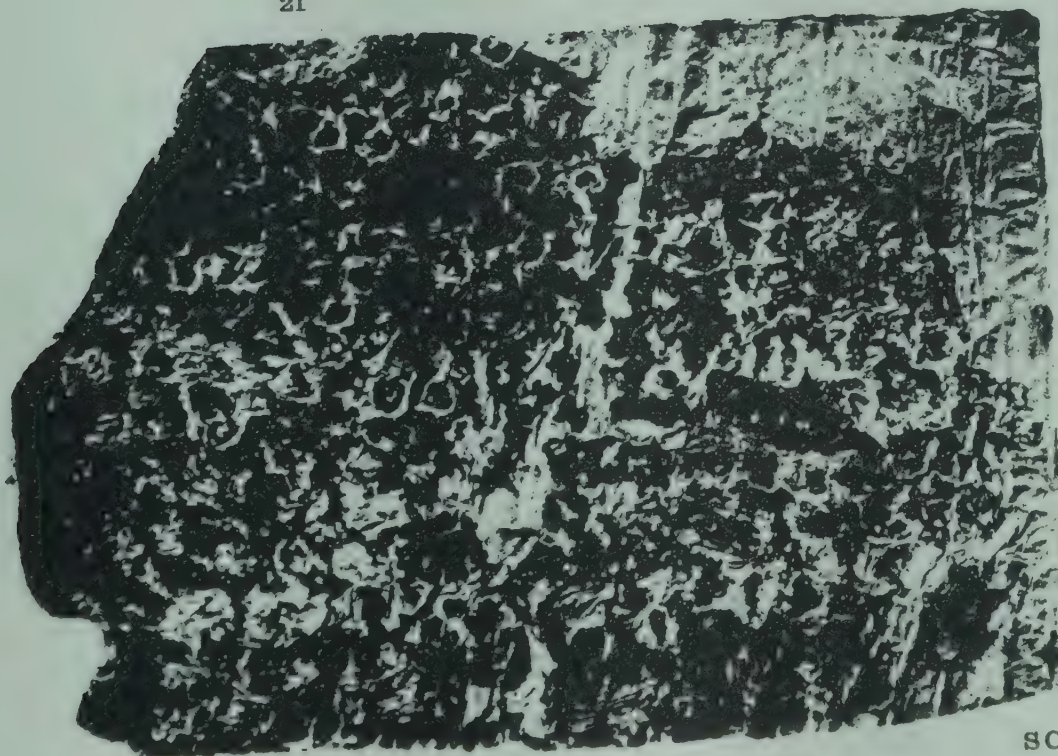
SCALE ·06

6



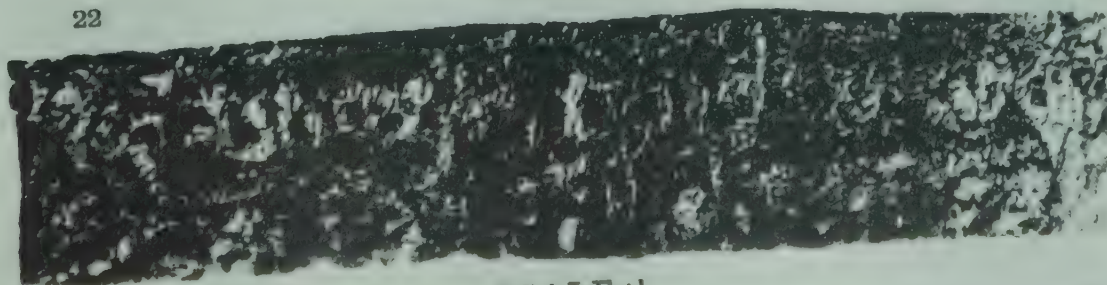
SCALE ·125

21



SCALE ·125

22



SCALE ·1

Collotype by Römmler & Jonas, Dresden.

The language of the inscription is Sanskrit poetry, with the exception of a few words in Sanskrit prose in lines 1 and 77 f., and the alphabet is Nāgarī of the Vijayanagara type.¹ The very last word, *śrī-Rāmachandra* (l. 78), which stands for the signature, is in Telugu characters.

The inscription records that Immaḍi-Nṛisimha (ll. 39 and 46 f.), son of Nṛisimharāya (ll. 22 f. and 46), granted to a Brāhmaṇa the village of Dēvulapalli (l. 67 f.) in the Mārjavāḍa-sīman² (l. 65) of the Penugonḍa-mahārājya³ (l. 64). Dēvulapalli, which is identical with the modern village of that name in the Vāyalpāḍu tāluka of the Cuddapah district, is said, in the inscription, to have been situated within the limits of the village of Guṇḍlūru⁴ (l. 65), south-east of Sūrināyani-Mushtūru (l. 66), and north of Aḍavi-Mushtūru (l. 67). Mr. Krishnasvami Nayudu informs me that Sūrināyani-Mushtūru is now called Errakōṭapalli in the public accounts, while popularly it is known as Mushtūru without any prefix, and that Aḍavi-Mushtūru is now known as Kōṇa, though it is sometimes called also Kōṇa-Mushtūru. He also tells me that Dēvulapalli is no longer an *agrahāra*.

The plates have been borrowed from Dēvulapalli Veṅkaṭaramaṇappa, who is said to be a lineal descendant of the donee. It is said that the original name of the family was Vyālapāṭi,⁵ that it was given up in favour of Bollapini, which, in course of time, became corrupted into Gollapini, and that finally the family adopted the name of Dēvulapalli, which is the name of the village where it is living to this day.

The occasion for the grant was a lunar eclipse which occurred on Sunday, the full-moon *tithi* of Bhādrapada in the cyclic year Raktākshin and Śaka-Saṃvat 1427 (in numerical words) (v. 32 f.). This date corresponds to Sunday, the 25th August A.D. 1504, on which day there was a lunar eclipse.⁶

Historically the inscription is of great value, as it relates to a line of chiefs who exercised considerable authority on the east coast of Southern India in the 15th century of the Christian era, and one of whom, the donor's father Nṛisimharāya, was the principal actor in the drama which involved the overthrow of the first dynasty of the Karnāṭa or Vijayanagara empire. Little or nothing has been hitherto published concerning these chiefs, whom I would call Sāluva⁷ chiefs. I have compiled the following genealogy from the information furnished by this inscription and by the Telugu poems *Jaimini-Bhāratam* and *Varāhapurāṇam*. The former book was dedicated to Immaḍi-Nṛisimha's father Nṛisimharāya, also called Narasiṅgarāya,⁸ and the latter to Nṛisimharāya's general Narasimha of the Tuḷu family, who afterwards became the founder of one of the dynasties of the Vijayanagara empire. The *Jaimini-Bhāratam* has been printed, and my references are to the Madras edition of 1893. The *Varāhapurāṇam* has not been printed, but manuscript copies of it are extant. I quote from a copy made for me from the manuscript available in

¹ [It deserves to be noted that the rare letter *jha* occurs in l. 50; that the aspiration of *pha* is expressed by a hook at the top of the line (ll. 4, 5 and 75); and that the *virāma* after *t* (ll. 17, 25, 30, 34, 38 and 75) and *n* (ll. 26, 29, 31, 44 and 70) is added to the right of the letter.—E. H.]

² [Regarding this district, the head-quarters of which was Vallūru near Cuddapah, see *South-Ind. Inscr.* Vol. III. p. 106, and above, Vol. V. p. 206.—E. H.]

³ [The province (*rājya*) of Penugonḍa or Penugonḍe is mentioned above, Vol. III. No. 34 (vv. 19 and 32), and Vol. VI. p. 327 and note 2.—E. H.]

⁴ According to Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 134, this is a village 13 miles north-north-east of Vāyalpāḍu.

⁵ [This is evidently the same as Vēlapāṭipura (the modern Vāyalpāḍu), which was the residence of the donee's great-great-grandfather according to l. 49 of these plates.—E. H.]

⁶ According to Prof. Kielhorn it was "a total eclipse of the moon, visible in India, from 13 h. 43 m. to 17 h. 13 m. after mean sunrise."

⁷ The title *Sāluva* occurs in ll. 14, 15, 24 and 26 of these plates.

⁸ He is styled Narasiṅga or Narasimha indiscriminately, but I prefer to call him Nṛisimharāya as in the inscription, in order to distinguish him easily from his general Narasimha.

the Government Library of Oriental Manuscripts, Madras.¹ The *Varāhapurāṇam* gives the names of only those persons who are in the direct line of descent, and the names of the collaterals are taken from the *Jaimini-Bhāratam* and the inscription. The Sāluva family traces its descent from **Yadu** and is hence called **Yādava-vamśa**. The earliest historical person mentioned is **Vaṅkidēva**, who is referred to in the *Varāhapurāṇam* only. Vaṅki's son was **Guṇḍa**.² Guṇḍa had six sons,³ of whom **Maṅgu** or Sāluva-Maṅgu⁴ was the greatest. The *Jaimini-Bhāratam* is very eloquent in its praises of this person and says that, among other things, he gained success for **Sāmparāya** in his battles with the "Sultān of the South" and thereby earned the title of "the establisher of Sāmparāya," that he founded (the temple of) the god Śrīraṅga and gave sixty thousand *māḍas* (half-pagodas) for the expenses of the temple, and that he killed (in battle) the "Sultān of Madhurā."⁵

In the temple at Simhāchalam in the Vizagapatam district there is an inscription dated in the Śaka year 1350. It records that **Teluṅgurāya**, son of **Samburāya** of Kannaḍa-dēśa, delivered into the possession of two shepherds one hundred cows for the maintenance of two perpetual lights (*akhaṇḍa-dīpa*) in the temple, and that he gave the shepherds a *putṭi* of land in the village Vaḍḍadi in lieu of wages. There is another inscription of **Teluṅgurāya**, also dated in the Śaka year 1350, at Santarāvūru in the Bāpaṭla tāluḱa of the Kistna district, in which the king is described as the "*Mahāmaṇḍalēśvara Mīsaragaṇḍa Kāṭhāri Sāluva Teluṅgurāya*."⁶ Rao Bahadur K. Viresalingam Pantulugaru quotes a verse of the poet Śrīnātha (who lived about this time), in which the poet laments the death of several of his patrons including **Teluṅgurāya**;⁷ and there is another verse which is attributed to the same poet and which ends in the words *Sāmparāyani Teluṅgā nīku dīrgh-āyuv=auṇ*: "O **Teluṅga**, (son) of **Sāmparāya**! May you be blessed with long life!" There seems no doubt that the king or prince **Teluṅgu** mentioned in the above-quoted inscriptions was one and the same, and if his father **Sāmparāya** *alias* **Samburāya** is identical with the **Sāmparāya** of the *Jaimini-Bhāratam*, he would appear to have belonged to the same Sāluva family as **Maṅgu**—apparently to a senior branch of it. It would appear also that the sovereignty, which was originally in the senior branch of the family, subsequently passed on to the junior branch to which **Maṅgu** belonged, though we do not know at present how and when this change took place. The "Sultān of the South" who was at war with **Sāmparāya** was, no doubt, the **Bahmanī** king, and by the "Sultān of Madhurā" we should, I think, understand the **Pāṇḍya** king,* the temple of Śrīraṅgam which **Maṅgu** built is evidently the celebrated temple in Śrīraṅgapaṭṭana in the Mysore country.

Maṅgu had six sons, of whom one was **Gauta**,⁹ who had four sons: **Guṇḍa**,¹⁰ **Sāluva**, **Boppa** and **Tippa**. The *Jaimini-Bhāratam* devotes a couple of verses to the eulogy of **Tippa**,¹¹ who appears to have been a great warrior, and to whom are applied the birudas of **Mīsaragaṇḍa**, **Kāṭhāri**, **Sāluva** and **Pañchaghantānināda**—titles which are ascribed to **Nṛsiṃharāya** in the subjoined inscription (vv. 13 and 16). An inscription at Tēkal in the Mysore territory makes mention of a certain **Gōparāja**, son of **Sāluva-Tipparāja-Oḍeyar**, to whom the village of

¹ The author of the *Varāhapurāṇam* gives the genealogy of his patron **Narasimha**, which tallies with the published genealogy of that family, and he also gives the genealogy of **Narasimha's** master **Sāluva-Nṛsiṃharāya**.

² See v. 6 of the Dēvulapalli plates.

³ See v. 7 f. of the same plates.

⁴ He is called **Sāluva-Maṅgi** in vv. 8 and 9 of the same plates.

⁵ *Jaimini-Bhāratam*, p. 4.

⁶ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 84.

⁷ *Lives of Telugu Poets* (edition of 1895), Part I. p. 114.

⁸ [This reference may as well be to one of the Musalmān rulers of Madhurā, on whom see above, Vol. VI. p. 334 and note 6.—E. H.]

⁹ See v. 10 of the Dēvulapalli plates.

¹⁰ See v. 11 of the same plates.

¹¹ [A certain **Gōpa-Tippa-nṛpati** is mentioned in an undated Grantha inscription at Sēndalai (No. 56 of 1897), and an inscription of **Gōpa-Tippa-mahāpati** at Rāmēśvaram appears to be dated in Śaka-Samvat 1390.

Burgess and Natesa Sastri's *Tamil and Sanskrit Inscriptions*, p. 59, No. 11. where I would correct नठस्याद्यै (which the translator calls "very bad Sanskrit" because he does not understand it) into नठस्याद्यै, i.e. 1390).—E. H.]

Tēkal was given under the orders of Dēvarāya-mahārāya of Vijayanagara. Gōparāja is called a *Mahāmaṇḍalēśvara* and the “setter-up of Ganga Hale Sambā Rāya.”¹ The copy of the inscription from which the translation was made appears to have been so imperfect that no safe conclusions can be drawn from it. But a thorough examination of this inscription seems likely to throw some light on the history of the Sāluva chiefs. Tipu’s eldest brother Guṇḍa had, by his wife Mallāmbā, two sons : Timma² and Nṛisimharāya,³ and Nṛisimharāya had, by his wife Śrīraṅgamāmbā,⁴ a son named Immadi-Nṛisimha or Nṛisimha II.

From all accounts Nṛisimharāya appears to have been a very powerful prince. Both according to Ferishta and the author of the *Burhān-i Ma’āsir* he was the most powerful prince in all Karṇāṭa and Teliṅgāna and owned extensive territories on the east coast right up to Masulipatam. According to the latter authority Nṛisimharāya was constantly at war with the Bahmanī king Muḥammad II. They met first at Rājamahēndri, “on the further side of which the infidel Narasimharāya with 700,000 cursed infantry and 500 elephants like mountains of iron had taken his stand.”⁵ No battle took place, however, as Nṛisimharāya is said to have taken to flight on the arrival of the Sultān’s army. This was probably in the year 1479 A.D. Next year they seem to have met again at Koṇḍaviḍu, the people of which, “throwing themselves on the protection of Narasimharāya, had altogether withdrawn from their allegiance to the rule of Islām.” After quelling this rebellion, the Sultān marched against the kingdom of Nṛisimharāya, because “the destruction of the infidels was an object much to be desired : and as the infidel Narasimha who, owing to his numerous army and the extent of his dominions, was the greatest and most powerful of all the rulers of Teliṅgāna and Vijayanagar, had latterly shown delay and remissness in proving his sincerity towards the royal court by sending presents and *nal-bahū* (money given to foreign troops to abstain from plunder and devastation).”⁶ The Sultān laid siege to the fort of Mālūr (in the Mysore territory), “the greatest of the forts of that country,” and was ultimately bought off with valuable presents of jewellery and other valuables, elephants and horses, and with a confession by Nṛisimharāya of his weakness and a promise of obedience and submission. This did not, however, prevent the Sultān from straightway marching against Kāñchī, “situated in the centre of the dominions of that malignant one” (Nṛisimharāya), and sacking the town and temples “which were the wonder of the age.”

We shall now turn to the Hindū accounts of the same period. The *Jaimini-Bhāratam* gives Nṛisimharāya credit for having vanquished the kings of the Tigula⁷ (or Tamil) and Odḍi (or Orissa) countries and for having conquered the forts of Kapālādurga, Penugonḍa,⁸ Bonagiri, Cheñji, and Kommadhārāpura.⁹ In another part of the *Jaimini-Bhāratam* we are told that Nṛisimharāya “decorated the golden palaces (temples?) of Kāñchī, Venkaṭa (Tirupati) and Kālahasti with the precious stones annually given as tribute by the kings of Pāñchāla, Draviḍa, Aṅga, Mālava, Śāka and Prāgjyōtisha.”¹⁰ This is, of course, hyperbolical, but shows that the three important places of pilgrimage referred to were in the dominions of Nṛisimharāya.

¹ Mr. Rice’s *Mysore Inscriptions*, p. 208.

² [The Rāṅganātha temple at Śrīraṅgam contains a Sanskrit and Tamil inscription (No. 59 of 1892), dated in Śāka-Saṃvat 1385, Subhānu, of Sāluva-Gōpa-Timma-nṛipati, who is also called the *Mahāmaṇḍalēśvara* Mēdini-mīsaragaṇḍa Kattāri Sāluva Dharanivarāha Sāluvasāluva Tirumalaidēva-mahārāja. Another inscription of the same king at Tanjore, dated in Śāka-Saṃvat 1377, Yuvan, has been published in *South-Ind. Inscr.* Vol. II. No. 23 ; and a third one at Tirukkāṭṭupalli (No. 55 of 1897) is dated in the Vikrama year (*i.e.* Śāka-Saṃvat 1382).— E. H.]

³ See v. 12 of the Dēvulapalli plates.

⁴ See v. 21 of the same plates.

⁵ *Ind. Ant.* Vol. XXVIII. p. 288.

⁶ *Loc. cit.* p. 289.

⁷ Tigula is a Kanarese name for Tamil ; see Dr. Kittel’s *Kannada-English Dictionary*, s.r.

⁸ *Jaimini-Bhāratam*, p. 5.

⁹ *Jaimini-Bhāratam*, p. 95. Bonagiri is apparently the well-known town of that name in the Hyderabad territory. Cheñji is Gingee in the South Arcot district. I am unable to identify Kommadhārāpura.

Jaimini-Bhāratam, p. 115.

According to the *Varāhapurāṇam* Nṛsiṃharāya's first general **Īśvara** of the **Tuḷu** family conquered the forts of (1) Udayādri, (2) Huttari, (3) Gaṇḍikōṭa, (4) Penugōṇḍa, (5) Beggulūru, (6) Kōvela-Nellūru, (7) Kundāni, (8) Goḍuguchinta, (9) Bâgūru, (10) Naragōṇḍa, (11) Âmūru and (12) Śrīraṅgapaṭṭanam, and "destroyed the cavalry of the Yavanas of Beḍandakōṭa at Gaṇḍikōṭa."¹ The Yavanas referred to here are the Bahmanî kings, who transferred their capital from Kulbarga to Bidar in June 1423 A.D., during the reign of Aḥmad Shâh.² Referring to the same event, the author of the Telugu poem *Pārijâtāpaharaṇam* says that Īśvara "gave rise to thousands of rivers of blood by killing the horses of the Yavanas of Beḍandakōṭa,"³ but he transfers the scene to Kandukūru.⁴ The Muḥammadan historians do not, of course, refer to this event.

Nṛsiṃharāya's dominions were extensive, and they probably comprised the whole of the modern districts of North Arcot, Chingleput and Nellore, and portions at least of South Arcot, Cuddapah, Kistna and Mysore. The *Varāhapurāṇam* calls Nṛsiṃharāya "the possessor of arms which are capable of protecting the kingdom of **Karṇāṭa**,"⁵ which shows his connection with that kingdom. According to the same work he was one of the *Sāmantas* or tributary princes of the Karṇāṭa empire, and both Īśvara and his son **Narasimha** were his generals one after the other. It would appear also that Nṛsiṃharāya was probably related to the kings of the first dynasty of the Karṇāṭa empire, since both claimed to belong to the **Yādava** line of the lunar race of Kshatriyas. This description closely tallies with that given by the Portuguese chronicler Fernão Nuniz of "Narsymgua" who overthrew the first dynasty of the empire. In fact according to Nuniz there was a double usurpation of the Vijayanagara throne about this time, the first usurpation being by "Narsymgua," whom I identify with **Saluva Nṛsiṃharāya**, father of Immaḍi-Nṛsiṃha, the donor of the present grant, and the second by Nṛsiṃharāya's general "Narsenaque" or **Narasimha**, the founder of the **Tuḷuva** dynasty.

According to Nuniz, the following are briefly the circumstances that led to the downfall of the first and the accession of the second dynasty. The last great king of the first dynasty was **Dēvarāya II.**, who ruled till about the year A.D. 1449. The next forty or fifty years saw no less than five sovereigns, all of them weak and imbecile. The last of them, whom Nuniz calls "Padea Rao," seems to have been the worst of the lot, and in his time the empire declined even more than in the time of his four immediate predecessors. It occurred to Nṛsiṃharāya, who was the principal minister and general of the state, that a change of sovereign was necessary to prevent the kingdom from falling an easy prey to its hereditary enemy, the Bahmanî king, and, with the consent and support of the other generals and ministers, he seized the throne and kingdom, allowing the king to make his escape. Nṛsiṃharāya died, leaving two infant sons and a general named "Narsenaque" or **Narasa-Nâyaka**, in whom he had much confidence and whom he therefore appointed regent during the minority of his sons. In a short time Nṛsiṃharāya's eldest son was murdered by one of Narasa-Nâyaka's enemies, who wanted it to be believed that Narasa-Nâyaka murdered the boy for the sake of his crown. Subsequently the second prince was murdered at the instance of Narasa-Nâyaka himself, who thereupon

¹ Verses 42 and 43 of the first *dśvāsa*. I am not able to identify Nos. 6, 7, 8 and 9. Huttari (2) is probably Puttūr in the Kārvēṭinagar Estate, and Beggulūru (5) is perhaps Bangalore. No. 10 may be Naragallu (*kallu* means 'a rock' and *koṇḍa* a 'hill') in the Chittūr tāluka, where there is an old fort (see the *North Arcot District Manual*, new edition, Vol. II. p. 349), and Âmūru (11) is evidently Gid-Âmūru or Ambūrudurga in the Guḍiyātam tāluka. The other places are well-known.

² *Ind. Ant.* Vol. XXVIII. p. 210. Beḍandakōṭa or Beḍadakōṭa is 'the fort of Beḍada,' which is a corruption of Bidar.

³ Vaijayanti Press edition of 1895, p. 10.

⁴ The words Kandukūru and Gaṇḍikōṭa suit the metre equally well, and one of the readings is necessarily incorrect.

⁵ Verse 30 of the first *dśvāsa*.

proclaimed himself king. Narasa-Nâyaka was succeeded by his son "Busbal Rao," who died after a reign of six years and was succeeded by his younger brother Kṛishṇadêvarâya.¹

Nuniz expressly states that Narasa-Nâyaka was the father of Kṛishṇadêvarâya and that "Busbal Rao" was his eldest son and successor. Narasa-Nâyaka must therefore be identified with Narasimha, the founder of the second dynasty, and "Busbal Rao" with his eldest son Vira-Narasimha.² Mr. Sewell finds this account confusing and conflicting with known facts.³ This is because he identifies "Narsymgua," the first usurper, with Narasimha, the founder of the Tuluva dynasty, which leads him to the conclusions that his successor Narasa-Nâyaka, whom he identifies with Vira-Narasimha, was not his son, and that between Vira-Narasimha and Kṛishṇadêvarâya there was an intermediate king—conclusions which are certainly opposed to express statements contained in several inscriptions and books.

These difficulties would vanish entirely if we admit the theory of double usurpation and identify Narasa-Nâyaka with the founder of the Tuluva dynasty. The theory of double usurpation is not only not inconsistent with known facts, but is highly probable, since but for the first usurpation Narasimha would have had no *locus standi* in the affairs of the empire and certainly no opportunities or excuse for usurping the throne. The statement in the inscription that Nṛisimharâya with the aid of his sword defeated all and became a *Sârvabhauma* or emperor (v. 13) seems to me to point unmistakably to his usurpation of the Karnaṭa throne.

The account of Nuniz as to the nature of the relationship which existed between Sâluva-Nṛisimharâya and Narasimha is directly and fully corroborated by the *Varâhapurâṇam*. The first chapter (*âśvâsa*) of the book gives the genealogy of both these persons and says that Narasimha's father Îśvara, who is also called Îśvara-Nâyaka, was Nṛisimharâya's general, and that he was succeeded by his son in that office. In another place Narasimha is said to have been honoured by Nṛisimharâya and appointed commander of his forces,⁴ and in a third place he is described as the "supporter of the kingdom of Nṛisimharâya."⁵ In the penultimate verse of the sixth *âśvâsa* he is addressed as *Sâluva-Narasimha-dharâdhara-daṇḍanâtha*, i.e. 'commander of the forces of king Sâluva-Nṛisimharâya.'

There are at present no means of fixing the exact year in which Nṛisimharâya usurped the Vijayanagara throne; but this event must be placed between the Śaka year 1408 (= A.D. 1486-87), which is the latest known date of the first dynasty,⁶ and the Śaka year 1418, Râkshasa (= A.D. 1495-96), which is the earliest known reliable date of Immaḍi-Nṛisimharâya.⁷ That the latter was recognised as king of Vijayanagara, at least in name, is expressly stated by Nuniz, and Dr. Hultsch informs me that an inscription at Bârukûr (No. 166 of 1901) of Śaka-Saṃvat 1421, Siddhârthin (= A.D. 1499-1500), states that in this year the *Mahâmaṇḍalêśvara* Mēdinimîsaragaṇḍa Kâṭhâri Sâluva Immaḍi-Narasimharâya-mahârâya was ruling at

¹ *A Forgotten Empire*, pp. 305-315.

² I confess I cannot derive "Busbal Rao" from Vira-Narasimha, but there is no doubt about the identity of the persons.—[Perhaps the name is connected with *Bhujabala*, a surname of the Hoysaḷas.— E.H.]

³ *A Forgotten Empire*, p. 308, note 2.

⁴ Verse 35 of the first *âśvâsa*.

⁵ The penultimate verse of the second *âśvâsa*.

⁶ *A Forgotten Empire*, pp. 96 and 404.

⁷ *South-Ind. Inscr.* Vol. I. p. 131, No. 115. Inscriptions Nos. 116 and 119 of the same volume appertain to the reign of Immaḍi-Nṛisimha's father Nṛisimharâya. Dr. Hultsch's suggestion that these two donors were kings of Vijayanagara is clearly untenable. The donors style themselves *Mahâmaṇḍalêśvara*, and their family name Sâluva is also given. There was no Narasimha on the throne of Vijayanagara in Śaka 1395 and 1404, which are the dates of the inscriptions Nos. 116 and 119.—[An inscription at Vallam near Wandiwash (No. 75 of 1900), dated in Śaka-Saṃvat 1391, Virôdhin, belongs to the time of the *Mahâmaṇḍalêśvara* Mēdinimîsaragaṇḍa Kâṭhâri Sâluvasâluva Narasingaiyadêva, and the same chief is mentioned in an Âmbûr inscription of the Vijayanagara king Râjaśêkhara, son of Mallikârkjuna, dated in Śaka-Saṃvat 1390, Sarvadhârin (No. 4 of 1896). Bukka, an ancestor of the third Vijayanagara dynasty, is said to have "firmly established even the kingdom of Sâluva-Nṛisimha" (above, Vol. III. p. 238), whence it may be concluded that he was the minister of Nṛisimharâya. Kṛishṇarâya had a minister named Sâluva-Timma; see above, Vol. VI. pp. 109 and 231.— E.H.]

Vijayanagara,¹ and that his chief minister was Narasa[n]na-Nâyaka.² This Narasanna-Nâyaka may be identical with the founder of the Tuluva dynasty and the "Narsanaque" of Nuniz. If this identification is correct, Narasimha's usurpation of the throne of Nṛsimharâya, or rather of his son and successor Immaḍi-Nṛsimharâya, cannot have taken place earlier than A.D. 1499-1500.³

Mr. Sewell quotes five inscriptions of "Narasimharâya of Vijayanagara" appertaining to years prior to A.D. 1500.⁴ One of these inscriptions was dated in 1451, one in 1469, and one in 1471. It is clear that these three inscriptions cannot be referred to the founder of the Tuluva dynasty, as they came into existence long before he could have become king of Vijayanagara according to any account. The last of the five inscriptions belongs to Sâluva Immaḍi-Nṛsimha,⁵ son of Nṛsimharâya. The remaining inscription is to be found at Conjeeveram, and it is possible that, when examined, it will be found to belong to the time of Sâluva-Nṛsimharâya.

As Dr. Hultzsch informs me, a Bârūkûr inscription (No. 152 of 1901) of the *Mahārājā-ahirāja Rājaparamēśvara Virapratāpa Vira-Narasimharâya* of Vijayanagara is dated in Śaka-Saṃvat 1424, Durmati (=A.D. 1501-02). This date suggests that Immaḍi-Nṛsimharâya was ousted by Narasimha (or by his son Vira-Narasimha?) between A.D. 1499 and 1502. In accordance with this fact the subjoined copper-plate inscription of A.D. 1504 does not represent him any more as a king of Vijayanagara, but as the ruler of the province of Penugonḍa.

TEXT.⁶

First Plate.

- 1 शुभमस्तु । वंदेहं देवदेवं तं तुंदिलं [प्र]दिलंपटं ।
- 2 कारणं जगतां विघ्नवारणं वारण⁷ मुखे । [१*] पायाइ[:*] स
- 3 महाक्रोडः कीडतंबुधिपल्लवे⁸ । ⁹यह[द्वा]दंडम[ः]लं¹⁰
- 4 मग्ना भूः पुनरुत्थिता¹¹ । [२*] या रत्नाकरमेखल[ः]विवर्द्धितशफा-¹²
- 5 रोल्लम[न्]ध्यमा क्षामृत्पीनपयोधरोरुपुलिनस्फूर्जन्नि-
- 6 तंबस्थली । गाढं गूढपदोत्थिता¹³ कथमपि श्यामा मृदेकार्थि-
- 7 नी सातत्येन समग्ररत्नजननी सा रत्नगर्भास्तु वः । [३*] अस्ति श्री-
- 8 मदपां पुष्पमामोदितदिगंतरं । यन्नित्यं मूर्ध्नि संधत्ते यत्ने-
- 9 न महता शिवः । [४*] ¹⁴तस्मादभूदुधस्तस्मात्पुरुकीर्तिः पुरुरवा[:]
- 10 । सम्राजः समजायंत ¹⁵क्रमशोनेकशस्ततः । [५*] तद[न्व]यप[र्यो]-

¹ In v. 22 of the present inscription this city is alluded to by the statement that Immaḍi-Nṛsimha "ascended the throne existing on Hēmakūṭa." This is the local and traditional name of the hill which adjoins the temple of Virūpākshasvāmin, the principal deity in the city of Vijayanagara and the patron god of the kings of that empire.

² The same two persons are mentioned in an inscription of Śaka-Saṃvat 1418, Nala (=A.D. 1496-97), at Hañche in the Mysore tāluka (*Ep. Carn.* Vol. III., My. 33), where however Immaḍi-Narasimharâya is called simply Narasimharâya.

³ Mr. Sewell places it between A.D. 1487 and 1490 (*A Forgotten Empire*, p. 98) and elsewhere in A.D. 1498 (*ibid.* p. 110).

⁴ *Lists of Antiquities*, Vol. II. pp. 62-64.

⁵ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 116.

⁶ The transcript has been prepared by Dr. Hultzsch from ink-impressions.

⁷ Read वारणं.

⁸ Read कीडतंबुधिपल्लवे.

⁹ Read यहद्वा°.

¹⁰ Read °लं^{व्य}.

¹¹ Read °रुत्थिता.

¹² Read °स्फारीन्नम°.

¹³ Read °दोत्थिता.

¹⁴ Read °भूदुध°.

¹⁵ Read क्रमशो°.

- 11 भोधौ ¹गुंडदेवो गुणोत्तरः । ²अपारिजात्तेप्युदभूत्पारिजात
 12 इवापरः । [६*] गुडवोमो³ गुणाढ्यः श्रीमादिराजो महायशोः⁴
 13 गौतयो⁵ गौतसत्कीर्तिर्वीरश्चीवीरहोबलः । [७*] सावित्रिमंगिभू-
 14 पञ्च तथा ⁶सालुवमंगिरा[ट् ।*] तस्मादुदभवन्नन्ये षडते⁷ चक्र-
 15 वर्तिनः । [८*] तेषामभूत्साकुव[मंगि]देवो महीमहेंदो⁸ महनीयकी-
 16 र्तिः । विजित्य वीरं रणधुर्यमेकं कठारिकां योस्य कराद-
 17 गृह्णात् । [९*] ⁹तस्मान्मोनोरथ इवाधिकभागधेयाद्भौतक्षमापति-
 18 रजायत भव्यकीर्तिः । यद्दानवारिनववारिधिजातकी-
 19 र्तिचंद्रः सदा धवळ्यत्यमलस्त्रिलोकीं । [१०*] गुंडक्षितीशो
 20 गुणवांस्ततोभून्नव्यप्रसूनादिव भव्यगंधः । ¹⁰दिषद्दला[ब्धिं]
 21 भुजमंदरेण विमथ्य वीरश्चियमग्रहीद्यः । [११*] गुणांबुधे-
 22 गुंडविभोस्ततोभून्मल्लांविकायां¹¹ महनीयकीर्तिः । नृसि-¹²
 23 ह्वरायोयमहोवळ्सीनृसिह्वदेवस्य¹³ वरप्रसादा[त्] । [१२*] मो-
 24 सरगंडकठारीसाकुवधरणीवराहबिरुदांकः । यः ख-
 25 ¹⁴ङ्कसहायः सर्वान्निर्जित्य सार्वभौमोभूत् । [१३*] ¹⁵आसीध्वराव-
 26 राहो यः खलाब्धेरुध्वरन्¹⁶ धरां । साकुवः शत्रुसंघातं प-
 27 क्षिघातं निहत्य च । [१४*] किणीकृतमहाबाहोरर्थिप्रत्यर्पिदा-¹⁷

Second Plate; First Side.

- 28 नतः । यस्य बर्बरवाहत्वं¹⁸ यथार्थमभवत्परं । [१५*] यः पं-
 29 ¹⁹चसाखशाखाभिर्जित्वा पंचामरदुमान् । पंचघंटा-
 30 निनादोभूत्पंचघटानिनादनात्²⁰ । [१६*] सत्यसत्त्वेषुसंध[त्]-²¹
 31 नरूपलावण्यधीगुणैः [१*] जित्वा यः पांडवान् पंच
 32 प्रापदैवरगंडतां । [१७*] यस्त्रीनस्त्री चारचोरपांड्वराया-
 33 न्नणाजिरे । मूरुरायरगंडोभूद्भीरुहृत्य स्वपौरुष[त्]-
 34 त् । [१८*] ²²प्ररापेनाकवडैरितमस्तोमं निरस्य यः । प्र-
 35 काशयन्निमामुवीमुर्वरादित्यतां²³ गतः । [१९*] चौहत्त[म्]-
 36 ह्ना²⁴ धरणीवराहश्चाकुव्यनारायण इत्यमीभिः । सु-

¹ Read गुंड°.

⁴ Read °यशः.

⁷ Read षडते.

¹⁰ Read दिष°.

¹¹ Read °हीबलयौनृसिंह°.

¹⁶ Read °रुद्धरन्.

¹⁹ Read °गण°.

²¹ Read प्ररापेनाकवडैरि°.

² Read °जातीप्यु°.

⁵ Read गौतयो.

⁸ Read °महेंदो.

¹¹ Read °विकायां.

¹⁴ Read खङ्गेक°.

¹⁷ Read °प्रत्यर्थि°.

²⁰ Read °घंटा°.

²³ Read °मुर्वीमु°.

³ Read गुंडवोमो.

⁶ Read साकुव°.

⁹ Read तस्मान्मनो°.

¹² Read नृसिंह°.

¹⁵ Read आसीडरा°.

¹⁸ Read °बाहत्वं.

²¹ Read °सत्त्वेषु°.

²⁴ Read °हो.

- 37 रारिरित्यप्यथ मोहनादिः स्वनामभिर्यो हरिर[र्थ]-
 38 तोभूत् । [२०*] ¹तस्यासीन्महिषी हरेरिङ्ग रम[1*] श्रीरंगमां-
 39 वा सती तस्यां तेन कुमार इमडिनसिद्धेन्द्रः² समुत्प[1]-
 40 दितः । य(1)स्तादृञ्चिमानमात्मगुरुमप्यौदार्यशैव्य[1]-
 41 दिभिः संख्यामत्सरिभिर्गुणैरतिपतन्नन्वर्थनामा-
 42 यते । [२१*] सुमेरुं सुरशासीव³ सुमनःसुरभीकृतः । हे-
 43 मकूटप्रभूतं ⁴तत्सिंहासनमुपैति यः । [२२*] समग्रहारा-
 44 न् ददतोग्रहारदानं कियद्यस्य वदान्यमौळेः । किं वा
 45 बह्वक्त्याखिलविश्वचक्रवर्त्तन[1*]डदातुः किमदेयमस्ति
 46 । [२३*] सोयं ⁵नृसह्वरायस्य तनयो विनयोज्ज्वलः⁶ । इमडि-
 47 श्रीनृसिद्धेन्द्रः⁷ स्वस्तिमानस्ति भूतले ॥ [२४*] — ॥ श्रीमाने-
 48 ष महारायः सीमा भूदानशीलिनां । श्रीवत्सान्व-
 49 यरत्नस्य ⁸य[जु]वेदिशिखामणेः ॥ [२५*] वेलपा[टि]पु-
 50 राधीशसूरायोभसुधीमणेः । सूनीः श्रीपिनया-

Second Plate ; Second Side.

- 51 र्यस्य तनयस्य तपोनिधेः [1*] ⁹नरसिंहबुधेन्द्रस्य
 52 पौत्राय सुगुणांबुधेः । [२६*] पदवाक्यप्रमाणजप्रथ-¹⁰
 53 मोदाहृतात्मनः । महनीयचरित्रस्य महामहि-
 54 मशालिनः । [२७*] ¹¹सर्वविद्यातपोराशेः सर्वज्ञैकशि-
 55 खामणेः । राजरत्नशिरोरत्नरंजितांगिसरोरु-
 56 हः । [२८*] संपंनिधेरनदातभट्टस्य प्रियसूनवे [1*] स-
 57 हुणैकनिधानाय सदाचारविचारिणे । [२९*] पदक्र-
 58 मजटावर्णक्रमविक्रमशालिने । सर्वशास्त्रर-
 59 हस्यैकवेदिने ¹²बुद्धवेदिने । [३०*] विद्याविवेकविनया-
 60 दिगुणौघधाम्ने हृद्यानवद्यसुपवित्रचरित्रसोम¹³
 61 । सौभाग्यभाग्यनिधिमाचनभट्टनाम्ने विद्वत्कुलैकति-
 62 लकाय महामहिम्ने । [३१*] शाकेन्द्रे परिसंख्याते गिरिनेत्र-
 63 युगेन्दुभिः । रक्ताच्याख्ये भाद्रपदपौर्णमास्यां रवेदिने । [३२*] चन्द्रो-

¹ Read तस्या°.

⁴ Read तत्सिंहा°.

¹ Read °नृसिंहेंद्रः.

¹⁰ Read °णञ°.

¹¹ Read °सीम्ने.

² Read °नृसिंहेंद्रः.

⁵ Read नृसिंह°.

⁸ Read यजुर्वेदि°.

¹¹ Read सर्व°.

¹¹ Read चन्द्रो°.

³ Read °शाखीव.

⁶ Read °योज्ज्वलः.

⁹ Read °सिंह°.

¹³ Read ब्रह्म°.

ii a.

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W. GRIGGS, PHOTO-LITH.

SCALE .55

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E. HULTZSCH.

- 64 परागसमये महापुण्यफलप्रदे । पेनुगोडमहाराज्ये
 65 मार्जवाडस्य सोमनि । [३३*] गुंडलूनामग्रामस्य स्थले विख्या-
 66 तनामकं । सूरिनायनिमुष्टूरुग्रामस्याग्नेयभागतः । [३४*]
 67 तथैवाडविमुष्टूरुग्रामस्योत्तरभागतः । ग्रामं देवुलप-
 68 ल्याख्यं^१ सर्वमान्यतया स्थितं । [३५*] एकभोगं चाष्टभोगतेजः[*]स्वा-
 69 म्यसमन्वितं । आचंद्रार्क पुत्रपौत्रपारंपर्येण भुक्तये । [३६*] स-
 70 हिरण्यपयोधारापूर्वकं दत्तवान् ध्रुवं ॥ [३७*]

Third Plate.

- 71 ^२दामपालनयोर्मध्ये ^३दानाच्छेयोनुपालनं । दानात्स्वर्नमवा-^४
 72 प्रीति पालनादच्युतं पदं । [३८*] एकैव भगि[नी] लोके सर्वेषामे-
 73 व भूभुजां । न भोग्या न करग्राह्या विप्रदत्ता वसुंधरा । [३९*]
 स्वद-
 74 ता[द्*]द्विगुतं^५ पुण्यं परदत्तानुपालनं । परदत्तापहारेण
 75 स्व[द]त्तां^६ निष्फलं भवत्^७ । [४०*] स्वदत्तां परदत्तां वा यो
 हरेत वसुं-
 76 धरां । ^८षष्टिर्वर्षसहस्राणि विष्टायां जायते किमि.^९ ॥ [४१*] — ॥
 77 मंगळमहाश्रीश्री ॥
 78 श्रीरामचंद्र^{१०} [॥*]

ABRIDGED TRANSLATION.

The first three verses are in praise of Vighnêśvara, the boar-incarnation of Vishṇu, and the goddess of the Earth.

(Verse 4 f.) From that glorious flower of the waters (the Moon), which perfumes (*illuminates*) the whole space, (*and*) which Śiva always wears on (*his*) head with great solicitude, was produced Budha, (*and*) from him the renowned Purûravas. Several kings were afterwards born (*in that family*) in course of time.

(V. 6.) In the milk-ocean of this family was born the virtuous king Guṇḍa (I.), like a second Pârijâta (tree), though (*he became*) an Apârijâta¹¹ (by conquering his enemies).

(V. 7 f.) To him were born the virtuous Guṇḍa (II.)-Bomma, the glorious Mâdirâja of great fame, Gautaya (I.) whose high fame was sung (*by all*), the heroic and glorious Virahô-bala, prince Sâvitri-Maṅgi, and king Sâluva-Maṅgi— (*like*) a second set of six emperors.

(V. 9.) Most famous of these was king Sâluva-Maṅgi, a Mahêndra on earth, who vanquished a hero foremost in battle and seized the dagger (*kaṭhârikâ*) from his hand.¹²

^१ Read °ज्ञाख्यं.^२ Read दान°.^३ Read दानाच्छेयो°.^४ Read °स्वर्गम°.^५ Read °गुणं.^६ Read स्वदत्तं.^७ Read भवेत्.^८ Read षष्टिं वर्ष°.^९ Read किमिः.^{१०} In large Telugu characters.^{११} This compound has to be dissolved into *apa + ari + jâta*.^{१२} This incident probably accounts for the title *Kaṭhârikâ* assumed by Maṅgi and his descendants.

(V. 10.) To him was born the renowned king **Gauta (II.)**, the unblemished moon of whose fame, born in the fresh ocean (*created by*) the waters (*poured out on the occasion of his*) gifts, always whitened the three worlds.

(V. 11.) To him was born, even as delicious fragrance out of a fresh blossom, the virtuous king **Guṇḍa (III.)**, who won the goddess of victory by churning the ocean of (*his*) enemies' forces with the **Mandara (mountain)** of (*his*) arm.

(Vv. 12-20.) By the grace of the god **Nṛsiṃha** of **Ahōbala**,¹ this lord **Guṇḍa (III.)**, the ocean of good qualities, begot on (*his wife*) **Mallāmbikā Nṛsiṃharāya** of great fame, who possessed the titles of **Misaragaṇḍa**, **Kaṭhārī**, **Sāluva** (*i.e.* 'the hawk') and **Dharaṇivarāha**; who, aided only by (*his*) sword, defeated all (*his enemies*) and became an emperor (*Sārvabhauma*);² who became **Dharāvarāha** (*i.e.* 'the boar of the earth') by saving (*uplifting*) the earth from the ocean of wicked (*kings*), and **Sāluva** by smiting the crowd of (*his*) enemies like (*a flight of*) birds;³ whose title **Barbarabāha** became full of meaning, because his powerful arm (*hand*) had become rough through the killing of enemies and the making of gifts to the needy;⁴ who by conquering (*excelling in making gifts*) the five divine trees with the fingers of (*his*) hand (*and*) ringing the bell five times (*in celebration of the five-fold victory*) became **Pañchaghantānināda**;⁵ who obtained the title of **Aivaragaṇḍa** by conquering (*excelling*) the five Pāṇḍavas in truthfulness, strength, archery, personal beauty and intelligence (*respectively*);⁶ who, wielding the weapon, became **Mūrurāyaraṇḍa**⁷ by making through his valour the three kings of **Chāra**, **Chōra**⁸ and **Pāṇḍya** afraid on the battle-field; who obtained the title **Urvarāditya** by dispelling the thick darkness—(*his*) enemies by the sunshine of (*his*) valour (*and thereby*) illuminating this earth, (*and*) who was **Hari (Vishṇu)** in reality by virtue of his titles **Chauhattamalla**,⁹ **Dharaṇivarāha**, **Chālukya-Nārāyaṇa**¹⁰ and **Mōhana-Murāri**.

(V. 21 f.) His queen was the virtuous **Śrīraṅgamāmbā**, even as **Ramā** of **Hari**. By her was born to him prince **Immaḍi-Nṛsiṃhendra**, who, by excelling even his father, who was so noble, in generosity, valour and other innumerable good qualities, made his name literally true,¹¹ (*and*) who, praised by learned men, ascended his (*viz.* his father's) throne, which rose on the **Hēmakūṭa (mountain)**, even as the divine tree, perfumed with flowers, (*adorns*) Mount **Mēru**, which abounds in golden peaks (*hēma-kūṭa*).

(V. 23.) What are gifts of *agrahāras* to this chief of benefactors, who gave complete necklaces (*samagra-hāra*)? What is the use of many words? What is there that could not be made a gift of by the donor of a full *viśvachakra* and *brahmāṇḍa*?¹²

(V. 24.) This well-bred, glorious **Immaḍi-Nṛsiṃhendra**, son of **Nṛsiṃharāya**, is prosperous on earth.

¹ This is the celebrated place of pilgrimage in the Kurnool district.

² This is an evident reference to Nṛsiṃharāya's usurpation of Vijayanagara.

³ The tradition is that the title was due to the fact of Nṛsiṃharāya's ancestors having acted as fowlers to the kings of Karnaṭa.

⁴ There is a pun in the original on the word *dāna*, which means 'cutting' and also 'a gift.'

⁵ This etymology is fanciful. *Pañchaghantānināda* is apparently the same as *Pañchamahāśabda*.

⁶ Another graceful etymology. The meaning of *Aivaragaṇḍa* is 'the lord of five (chiefs),' a title which Nṛsiṃharāya seems to have borrowed from the Vijayanagara kings.

⁷ This title also was borrowed from the Vijayanagara kings.

⁸ *Chāra* stands for *Chēra*, and *Chōra* for *Chōḷa*.

⁹ In this sense the word is a corruption of *chatur-hasta-malla*. Another derivation is from *chatur-hasti-malla*, which means 'a hero having the strength of four elephants.'

¹⁰ This is an anachronism.

¹¹ Here is a play on the word *immaḍi*, which means 'the second' as well as 'double.'

¹² [These are the names of two of the sixteen great gifts (*mahādāna*); see *Ep. Ind.* Vol. I. p. 368 and note 58. — E. H.]

(Vv. 25-37.) This glorious *Mahârâya*, who is the type of habitual givers of land, on the auspicious occasion of an eclipse of the moon, on **Sunday**, the full-moon *tithi* of **Bhâdrapada** in (*the year*) called **Raktâkshin** (*corresponding to*) the **Śâka** year reckoned by the mountains (7) the eyes (2), the Yugas (4), and the moon (1),— (*i.e.* 1427)— granted with libations of water, as a *sarvamânya* and *êkabhôga*, with the eight rights of ownership, the village of **Dêvulapalli**, south-east of the village **Sûrinâyani-Mushtûru** and north of the village **Aḍavi-Mushtûru**, within the limits of the village of **Gundlûru** in the *sîman* of **Mârjavâda** in the *mahârâjya* of **Penugonḍa**, to **Mâchanabhaṭṭa**, who was the son of **Annadâtabhaṭṭa**, grandson of **Narasimha**, great-grandson of **Pinnayârya**, and great-great-grandson of **Sûrâyôjha** of **Vêlapâṭipura**,¹ a *Yajurvêdin* of the *Śrîvatsa gôtra*.

Vv. 38-41 are imprecatory verses.

No. 9.—KAHLA PLATE OF THE KALACHURI SODHADEVA;

[VIKRAMA-]SAMVAT 1134.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was found on the 15th August 1889 by the cultivator Shiusewak Rai in his field at **Kahla**, a village in the tappa Athaisi of the pargana Dhuriâpâr of the Gôrâkhpur district in the United Provinces, and presented by Dr. W. Hoey to the Provincial Museum of Lucknow in January 1895. I edit the inscription which it contains from impressions, kindly furnished to Dr. Hultsch by the late Mr. E. W. Smith.²

This is a **single copper-plate** which, to judge from the impressions, is about 1' 5 $\frac{1}{4}$ " broad by 1' $\frac{3}{4}$ " high, and is inscribed on both sides. In the middle of the lower part of it there is a **ring-hole**, $\frac{1}{8}$ " in diameter, and together with the impressions of the plate I have received impressions of a circular **seal**, about 3" in diameter, which contains in high relief the figure of a bull, lying down and facing to the proper right; below it, the **legend** *śrîmat-Sôḍhadêvasya*, in Nâgarî letters about $\frac{3}{8}$ " high; and below this again, an arrow pointing to the proper right. An arrow is engraved also on the second side of the plate, in line 59, before the words *sva-hastô-yam*. In general, both the writer and the engraver have done their work carefully. The **writing** on the second side of the plate is well preserved, but that on the first side has suffered from corrosion so that in several places, which will be pointed out in the notes, the reading of the text is doubtful. Fortunately, with a single exception in line 28, the names and dates may be given with absolute certainty. The size of the letters is about $\frac{1}{4}$ ". The **characters** are those of the Nâgarî alphabet of the time and locality to which the inscription belongs; they resemble those of the copper-plates of Gôvindachandra and Jayachandra of Kanauj. In lines 48-50 they furnish **signs for the fractions** $\frac{1}{2}$ and $\frac{3}{4}$, which I have not met with in other northern inscriptions. $1\frac{1}{2}$ is denoted by the figure for 1 with two vertical lines after it, and the fraction $\frac{3}{4}$ by the circle for nought followed by three vertical lines. The sign of *avagraha* occurs once, in *saṃpradatta śamâbhiḥ*, l. 47. The **language** is Sanskrit, but the names of some of the Brâhmanas mentioned in lines 40-50 are given in their vernacular forms or in forms based on them. Lines 1-32 contain

¹ This is evidently the modern village of Vâyalpâdu.

² After the lamented death of Mr. E. W. Smith— he died on the 21st November 1901 in the Bahraich district of Oudh—I was informed by Mr. Gholam Rasool Beg, Head Draftsman of the Archaeological Survey, United Provinces, that the village Kahla is on the Gôrâkhpur to Azamgarh metalled road, about 28 miles from the former town; but I have not found the name in the *Indian Atlas*, sheet No. 102, which gives 'Dhoorecapar' in long 83° 18', lat. 26° 25'.— Mr. Gholam Rasool Beg has kindly furnished me with two very good additional impressions of the Kahla plate.

thirty verses with genealogical matter, and lines 51-57 ten benedictive and imprecatory verses (*dharmaslokāḥ*, l. 51); the latter are all numbered with numeral figures (from 1 to 10), but of the former only the last verse has the number 30 placed after it. The rest of the text is in prose. Unusual terms which occur in the latter will be drawn attention to below. As regards orthography, the sign for *v* throughout serves for both *v* and *b*; the dental sibilant is frequently employed for the palatal; the palatal for the dental in *āsīt*, ll. 3, 5, 7 and 22, *ajāśram*, l. 16, *śāsana* (for *śāsana*), l. 22, and *sahaśra*, l. 53; for the palatal sibilant preceded by *anusvāra* we have *ns* in *vansa*, ll. 6 and 50, *vansya*, l. 3, *vinsatī*, l. 37, and *trinsat*, l. 39; *j* is used instead of *y* in *Kṛitavīrja*, l. 3, *Kārttavīrjjō*, l. 4, and *jātō*, l. 23; *gh* instead of *h* in *Naghushaḥ*, l. 2, and *siṅghāsana*, l. 13; and *āmra* and *tāmra* are spelt *āmvra* and *tāmvera*, ll. 38 and 57.

The inscription belongs to a hitherto unknown branch of the Kalachuri family. It records a grant of land by the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the devout worshipper of Mahēśvara (Śiva), the glorious *Sōḍhadēva*, who meditated on the feet of the *P. M. P.*, the glorious *Maryādāsāgaradēva* (l. 33). The introductory verses give an account of *Sōḍhadēva*'s ancestors.

After the words *ōm svastī*, verses 1-4 eulogize the following mythical and legendary beings:—the Moon who was Atri's son, Budha, Purūravas, Nahusha, Haihaya, Kṛitavīrya, and Kārtavīrya Arjuna.¹ In the family descended from the last there was a personage who by conquering Ayōmukha² and subduing the Krathas possessed himself of Kālāñjara (v. 5). This ornament of the Kalachuris, after having conquered his enemies, gave the kingdom to his younger brother, and the latter, Lakshmanarāja, in turn conquered Śvētapada³ (v. 6). In Lakshmanarāja's family there was the king Rājaputra, who captured the lord of horses Vāhali (or Bāhali), defeated the kings of the east, and lowered the fame of Kiriṭin and other princes (v. 7). From him sprang Śivarāja [I.], and his son was Śaṃkaragaṇa [I.] (v. 8). His son again was Guṇāmbhōdhidēva (Guṇasāgara [I.]), who had some dealings with a Bhōjadēva⁴ and by a warlike expedition took away the fortune of the Gauda (v. 9). From his first wife Kāñchanadēvi this king had a son named Ullabha who, after reigning himself, placed on the throne his brother Bhāmānadēva (a son of Guṇasāgara from another wife named Madanādēvi), who had distinguished himself in a war with a king of Dhārā (vv. 10-15). Bhāmāna's son from Dēhaṭṭadēvi was Śaṃkaragaṇa [II.] Mugdhatuṅga (vv. 16 and 17); his son from the queen Vidyā was Guṇasāgara [II.] (vv. 18 and 19); his son from Rājavā was Śivarāja [II.] Bhāmāna (vv. 20-22); his son from Sūgalladēvi was Śaṃkaragaṇa [III.] (v. 23); and his son from Yaśōlēkhyādēvi was Bhīma (v. 24). The inscription then, after stating that Bhīma by the decree of fate lost his kingdom (or was dethroned), records that the king Guṇasāgara [II.] had by Lāvanyavatī a son named Vyāsa and that this Vyāsa⁵—if I understand the text rightly—was raised to the throne, when the (royal) camp was at Gōkulaghaṭṭa, on Monday, the day of the eighth *tithi* in the bright half of the second Jyaisṭha of the year 1087 (given in words, v. 27). Vyāsa's son was the king Sōḍhadēva, who (in v. 30) is described as the life of Sarayūpāra (or 'the bank of the Sarayū'), and who is the donor of this grant. Since, as has been already stated, Sōḍhadēva is represented as meditating on the feet of

¹ Compare *Ep. Ind.* Vol. II, p. 5, and other inscriptions of the Kalachuris of Chēdi (or Pāhāla).

² I do not know the legend here referred to. *Ayōmukha* is the name of a demon and of a mountain, *Kratha* the name of a race or people. The well-known mountain or fort of Kālāñjara was taken from the (Kalachuri) kings of Chēdi by the Chandēllas, who from it took the title *Kālāñjarādhipati*; but the Kalachuryas of the South, at any rate, kept the hereditary title of 'lords of Kālāñjara, the best of towns.'

³ This must be the name of a country, but the name has not yet been found elsewhere.

⁴ The compound of which this name forms part is somewhat ambiguous. The Bhōjadēva referred to may be Bhōjadēva of Kanauj (see my *List of North. Inscr.* No. 14).

In line 28 of the text there seem to be references to a person named Sasva(?), but the text is damaged in that line, and the sense is not clear to me.

Maryādāśāgandēva, Maryādāśāgara must be another name of his father and predecessor Vyāsa (the son of Guṇasāgara II.).

In the prose part of the inscription **Sôdhadēva** from his residence at **Dhulīāghaṭṭa** (l. 32) informs the *Mahārājā* (or *Mahārājās*), *Mahārājaputras*, *Mahāsāndhivigrahikas* and other officials and the inhabitants concerned that, after bathing in the great river **Gaṇḍakī** on the occasion of the **Uttarāyana-samkrānti** on Sunday, the seventh *tithi* of the bright half of **Pauṣa** in the year 1134 (given in words, l. 39), he granted twenty *nālukas* of land in the fields of certain villages or hamlets to fourteen Brāhmanas whose names, *gôtras*, etc., and exact shares in the land are given in lines 40-50. Among the titles of officials enumerated here, and in the description of the several classes of inhabitants mentioned, there are some terms which I have not met before or about the proper reading of which I am doubtful: they are the terms *mahāmahan-taka*, *mahādānika*, *mahāpāndhākulika* (or *mahāpāndha* and *kulika*?) in line 34, and *vishayadā-nika*, *khaṇḍarāla*,¹ *nalādhīra* (or *balādhīra*) and *bhaṭṭāmākutika* (or *bhaṭṭa* and *mākutika*?) in line 35. The term *nāluka* (or, abbreviated, *nālu*), which also occurs in a plate of **Gōvinda-chandra** of **Kanauj** (above, Vol. V. p. 114, l. 19), apparently is derived from, and equivalent to, the Sanskrit *nalva*, a measure of distance equal to 400 (or, according to others, 100, or 120) *hastas*; what I do not understand in the present inscription is, that 'the land measuring twenty *nālukas*' in line 37 is further qualified by the expression *dēvakūṭikāśṭha-parimīta*. Nor am I able to give the meaning of the word *pāṭikā* in the expression *pāṭikayā vibhajya* which occurs in line 47.

The land granted by the king was in (the district of) **Ṭikarikā** that belonged to the **Guṇakala-vishaya** (l. 36). It formed part of the fields of **Mahiāri-pāṭaka**, **Asathi-pāṭaka**, **Thiula-pāṭaka**, **Vaṇiā-pāṭaka**, **Duāri-pāṭaka** and **Chhidādātēmbhā**, a group of villages bounded on the east by **Annādha**, on the north by **Ṭikari**, on the south by **Avadachana**, and on the west by **Chanduliā**. The terms in which the land was given are well known from the grants of **Gōvindachandra** and other kings of **Kanauj**.

Each of the fourteen donees is described by a term indicating his place of residence or origin, and in each case the text gives the father's name, the *gôtra*, the number of *pravaras* (three or five), and the Vêdic *sākhā*. The *gôtras* so mentioned are those of **Kātyāyana**, **Kāśyapa**, **Kuśika**, **Kṛishnātra** (for **Kṛishnātrēya**?), **Kauṇḍinya**, **Dhaumra**, **Pārāsara** (or **Parāsara**), **Bhāradvāja**, **Rāhula**, **Sāvarna** and **Śrī-Śaṇḍilya**; the *sākhās* the **Bahvricha-ś.**, **Chhandôga-ś.**, **Vājasaneyā-ś.**, **Mādhyandina-ś.** and **Yajur-ś.** The donees and their fathers mostly have one of the titles *paṇḍita*, *dīkshita*, *agnihôtrin*, *deivēdin*, *bhaṭṭa*, or simply *brāhmaṇa*. Among their proper names occur² **Gōvindāyichcha**, **Chhāñchhi** (gen. *īkasya*), **Jākhû**, **Jālû** (gen. *ūkasya*), **Tihuyana-siha**, **Dāndû** (gen. *ūkasya*), **Nimbô**, **Bhōgû**, **Mādha**, **Mālhê** (gen. *īkasya*), **Vāhmaṇa**, and **Sidhû** (gen. *ūkasya*). The adjectives derived from the names of the places of residence or origin of the donees are **Kaṭaughanagrāmiya** (from **Kaṭaughanagrāma**), **Kahallīya** (from **Kahall[i]**), **Kulāndhiya** (from **Kulāndh[i]**), **Ṭikarikīya** (from **Ṭikari**), **Tālikīya** (from **Tāli**), **Nāgara** (from **Nagara**), **Nikhatigrāmiya** (from **Nikhatigrāma**), **Mahuālikīya** (from **Mahuāli**), **Māthura** (from **Mathurā**), **Sāṅkasasthāniya** (from **Sāṅkasasthāna**), and **Hastigrāmiya** (from **Hastigrāma**).— In the passage which records the exact partition among the donees of the land granted it is stated (in line 50) that one of the donees together with his 3 *nālus* of land received a dwelling-place.

After the ten benedictive and imprecatory verses already mentioned it is stated (in line 57) that this *tāmra-paṭṭa* was written by the **Ādēśa-naibandhika** or 'recorder of orders' **Janaka** on Sunday, the sixth *tithi* of the dark half of **Chaitra** of the year 1135 (given in figures only);

¹ This would remind one of *khaṇḍaraksha* which is common enough.

² Compare the list of names given above, Vol. IV. p. 171 ff.

and the inscription ends with the words: 'this is the own hand of the *Mahārājādhirāja*, the glorious *Sôḍhadêva*.'

I regret to say that I have not been able to identify with confidence any of the numerous localities mentioned in this inscription. The river *Gaṇḍakī* in which the king had bathed when making his donation must be the Gandak or Little Gandak of the United Provinces; but I have not found on their banks any name like *Dhuliāghaṭṭa*. The *Sarayū* after which *Sôḍhadêva*'s territory appears to have been called *Sarayūpāra*¹ most probably is the river Gogra, which in Oudh is known 'by the names Deoha, Surjoo or Sarayu, as well as Ghogra.'² The rivers would indicate in a general way where the *Guṇakala-vishaya* and (the district of) *Tikarikā*, in which the villages containing the land granted were situated, should be looked for.

Of the three dates which the inscription contains, the date on which the grant was made regularly corresponds, for Vikrama-Samvat 1134 expired, to **Sunday, the 24th December A.D. 1077**, when the 7th *tithi* of the bright half of Pausha ended 17 h. 21 m., and the Uttarāyana-samkrānti took place 5 h. 35 m., after mean sunrise. And the date on which the grant was written regularly corresponds, for the *Kārttikādi* Vikrama year 1135 expired and the *pūrṇimānta* Chaitra, to **Sunday, the 24th February A.D. 1079**, when the 6th *tithi* of the dark half of the *pūrṇimānta* Chaitra ended 21 h. 42 m. after mean sunrise. From this it may be seen that the grant was written as much as fourteen months after the making of the donation. The date given in lines 28 and 29 for the accession of *Sôḍhadêva*'s father *Vyāsa* must fall in the *Kārttikādi* Vikrama year 1087 expired, because of the three years which might be denoted by the number 1087 that year alone contained an intercalary *Jyaishṭha*; and for the *Kārttikādi* Vikrama year 1087 expired the date corresponds to **Monday, the 31st May A.D. 1031**, when the 8th *tithi* of the bright half of the second *Jyaishṭha* commenced 9 h. 47 m. after mean sunrise. It may seem somewhat remarkable that the week-day should have been connected here with a *tithi* which commenced so late in the day, but this is no reason for suspecting the authenticity of the date; the accession of *Vyāsa* may have taken place late in the afternoon.

This last date, of A.D. 1031, is earlier than any date known to us from the inscriptions of the Kalachuris of Chêdi.³ In my opinion, it shews that the founder of this new branch of the Kalachuri family, *Rājaputra*, cannot be placed later than the beginning of the 9th century A.D.

TEXT.⁴

First Side.

- 1 Ōm⁵ svasti [||*] ⁶Abhût=Sômaḥ saumya-dyutir=amṛita-sûr=Atri-tanayaḥ sphurach=chûḍâ-ratnam Smara-vijayinaḥ saṁhṛita-tamâḥ | Vu(bu)dhas=tasmâj=jâtaḥ kumuda-vi[śa]da-jnâ(jñâ)na-sadanam grahagrâma-slâ(ślâ)gh - â v a d h i r = a d h i k a - saubhâgya-vasatiḥ || [1*] ⁷Tasmâj=jaga-
- 2 t-patir=apatyam=abhût=prabhûta-bhûpâla-mauli-maṇi-chumvi(mbi)ta-pâdapadmaḥ | sadma tvishâm vinaya-vêsma(śma) Purûravâḥ sa yasy=Ôrvvasi(śi) priyatamâ puratô va(ba)bhûva || [2*] ⁸Taj-janmâ Naghu(hu)shaḥ kṛitî nijapada-bhramsa(śa)-bhramâkûta-bhṛid=yên=⁹ôttapta-

¹ Compare in the 'Sirkâr Gorakhpûr' names of parganas like Bamhnîpâra, Bhâwâpâra, Chilûpâra, Dhuriâpâra, etc., in Sir H. M. Elliot's *Races of the N. W. Provinces of India*, Vol. II, p. 119.

² See E. Thornton's *Gazetteer* (1857), p. 333. 'Deoha' clearly is the *D[ai]vadh*, which we have in *D[ai]vadhâ-pârê* in a plate of Jayachandra of Kanauj, *Ind. Ant.* Vol. XVIII, p. 138.

³ Their earliest certain date corresponds to the 18th January A.D. 1042; compare my *List of North. Inscr.* No. 407. The *Samkaragana* who was a contemporary of *Kôkkalla I.* may have been the *Samkaragana I.* of the present inscription.

⁴ From impressions supplied by the Curator of the Lucknow Museum.

⁵ Denoted by a symbol.

⁶ Metre: *Śikharinî*.

⁷ Metre: *Vasantatilakâ*.

⁸ Metre of verses 3 and 4: *Śârdûlavikrîḍita*.

⁹ Originally = *yin* = was engraved.

- 3 tapaschayêna bhagavân=Indrô=py=animdrah kṛitah | tasy=âsî(sî)j=jita-
saptasâgaradharâ-dhuryah kulê Haihayas=tad-vansyah¹ Kṛitavirjja(ryya)-bhûbhṛid=
abhavat=trâtâ trayî-vartmanah || [3*] Tasmâd=bharttur=abhûn=nirantaranamat
kshamâpâla-chûdâma-
- 4 ni-chchâyâ-samvalit-²âmghripaṅkaja-rajâh śrî-Kârttavirjjô(ryyô)=rjjunah | yêu
ânanyasamâh kramân=nripatayah kimchit=kalôllîlayâ³ dôrdanda-[jvar]i[pa]h⁴
parêna [va(ba)]li[nâm=â]vâ(bâ)lyam=ullaṅghitâh || [4*] Tatah⁵ prabhṛiti
samtatê
- 5 pranata-râja-râjî-sî[ra]ś-charach-charaṇapamkajadvitaya-rêṇur=âsî(sî)t=kulê [1*] Ayô-
mukha-jaya-Krath-âkramaṇa-siddha-Kâlamjarah sphurat-paravarûthinî-jaradaranya-
dâvânalah || [5*] ⁶Kalachuri-tilakah sa(śa)trûn(ñ)=jivâ
- 6 râjyam dadau laghu-bhrâtuḥ | sa śrî-Lakshmanarâjah Svê(śvê)tapadam yab
punar=jjitavân |(||) [6*] ⁷Tad-vansê visva(śva)-bharttâ turaga-⁸patim=
athô va(ba)ddhavân=Vâhalim yô yas=cha prâ[chî]-kshitîndr-ânavasara-karaṇa-
khyâta-dôrdanda-darppah | râjâ śrî-
- 7 Râjaputrah sa bhayabhṛid-abhaya-vyaktir=avyakta-garvvaḥ kharvvîkurvvan Kirîti-
prabhṛiti-nripa-yasô-râsi(sî)m=âsî(sî)n=manîshî || [7*] Tatah⁹ prithvinâtha
dvitaya-varaṇiyah prabhur=abhût=pramâthî sa(śa)trûṇâm samiti Śivarâjah
- 8 Śivi(bi)r=iva | sutas=tasmâj=jâtaḥ sa raṇakarunâ-vṛittir=asakṛit=kshamâ-¹⁰
nâthah kshêmî prakṛiti-saralah Sam(śam)karaganah || [8*] ¹¹Tat-sûnur=
ddhâma dhâmnâm nidhir=adhika-dhiyâm Bhôjadêv-âpta-bhûmiḥ pratyâvṛitya
prakârah¹² prathi-
- 9 ta-prithu-yasâ(śâ)h śrî-Guṇâmbhôdhidêvah | yêu=ôddâm-aikadarppa-dvipa-ghaṭita-
ghaṭ-âghâta-samsakta-muktâ-sôpân-ôddantur-âsi-prakâta-prithu-pathên=âhritâ Gauda-
lakshmîḥ || [9*] Tasya¹³ cha jyâyasî jâyâ mûrttyâ
- 10 kirttir=iv=âparâ | nâmnâ śrî-Kâmchanadêvi Lakshmîr=iva Mura-dvishah || [10*]
¹⁴Tasmâd=asyâm=anindyadyuti-rachita-phanî(ṇâ)chakra[bhṛi]d-vakraśalyah śrîmân=
dêvah sitârchehiḥ-sita-vitatayasâ(śâ)h krânta-bhûr=Ullabh-âkhyah [1*]
- 11 drishtë yasminn=akasma(smâ)t=tarala-mṛigadṛisâm [m]êkhalâgramthi-[d]antah¹⁵
trâsâd=astram cha sa(śa)trôḥ skhalati kara-talâd=arthinâm=artha-trishṇâ || [11*]
Yad-bhûmyâ vra(bra)hmalôkâyatam=udadhim=iva prâpya yam cha trasantah
paksha-chchêttur=mma-
- 12 hêndrâd=dravad=avanibhṛitô=py=âsatê kshêma-bhâjah | yô=sau sâmanata-sêvâmjali-
valaya-valat-pâdapadm-âsrita-śrîḥ sâmyât=simḍûra-mudrâ-prabhṛitibhir=udayakshmâ-
bhṛitô datta-vârttah || [12*] Bhrâtri-snêhâch=cha yê-
- 13 na prasara-duru-kari-śrêṇi-saṅgha[tṭa]-chaṇḍa-prâjy-âji-khyâta-saṅga-prahata-ripu-
si(sî)rah-pûjita-kshamâtalêna [1*] kṛi[pta]h¹⁶ si[m]ghâ(hâ)sanasthâ nija-vijayi-pa[d-ô]-
ddhâra-Dhârâvanîśa-[hṛishya]t-¹⁷sênâ-jayaśrî-haṭhaha-

¹ Read -vamśyah.² Read -samvalit-.³ Apparently altered to =kalêllîlayâ; read =kalêr=llîlayâ.⁴ The aksharas in brackets are doubtful, here and in the following words of this verse.⁵ Metre: Prithvî.⁶ Metre: Âryâ. Every akshara of this verse is quite clear.⁷ Metre: Sragdharâ.—Read Tad-vamśê.⁸ The ga of turaga- was originally omitted and is engraved below the line.⁹ Metre: Sîkharîṇî.¹⁰ Read =kshamâ-.¹¹ Metre: Sragdharâ.¹² Read prakâra-prathi(?); this alteration seems to have been made in the original.¹³ Metre: Ślôka (Anushtubh).¹⁴ Metre of verses 11-13: Sragdharâ.¹⁵ Read -dantas=. I take danta to be used in the sense of 'a pin.'¹⁶ Originally kṛipitah was engraved, but the sign of the vowel i has been undoubtedly struck out, and pṛi may have been altered to pta.¹⁷ I am doubtful about the correctness of the two aksharas in brackets. Only the letters h and y are certain.

- 14 rana-kalâ-dhâma Bhâmânadêvaḥ || [13*] Putrah¹ śrī-Guṇasāgarasya
Madanâdêvyâ[m] satâm=agranîr=nnêmîr=nnâyâ-pathasya vêsma(śma) yasa(śa)sâm
dharmm-âmbhasâm=arṇṇavaḥ | śrîmân=âśrita-vatsalah Kali-kalâ-vai-
- 15 mukhya-mukhya-sthitih sthêmnaḥ sthânam=a[na]lpatâ parinatêr=²bharttâ
kshitêr=ddhîra-dhîh |(l)| [14*] Yaś=chintâmanîr=arthinâm pranayinâm pratyagra-
kalpakalpadrumah³ sū(sū)rah sūrisarôruh-⁴âritarunîvaktrâvji(bji)nî-
- 16 chandramâḥ | yasmin=Vāsukisaṃgi-Maṃga(da)ra-guru-grâh-âhrit-âśīriyah saṃgât
sêrsham=ajaśra(sra)m=aśru-salilam Vidyâdharî-chakshushâm || [15*] Êtasmât=
tanayah kṛitî nijaguna-vyâpt-âkḥilakshmâtala-
- 17 [bhâsvatsubhra]-⁵yasa(śa)s-tiraskṛita-śasichchâyah prabhur=bhûdharah | kântya
[śu]ddha-chitir=gunaih sumanasâm=apy=âspadam vismayê sa śrī-Sam(śam)kara-
pûrvva êsha gaṇavân Dêhattadi(dê)vy-âtmajah || [16*] ⁶Śrî-Bhâmânâd-
dîpâd=u-
- 18 pari kṛitâkṛita iv=âparô dîpah | nijakṛita-maṇḍala-vêsma(śma)ni sa śrī-
Sam(śam)karagaṇô dêvaḥ || [17*] ⁷Jyôtsn=êv=ôdgata-pûrṇa-sâgara-vidhôr=
Llakshmîr=ivâ Śrî-patêḥ saubhâgyê Girij=êva Manmatha-ripôḥ sâ(śâ)-
- 19 kh=êva kalpâṃghripê | saubhâgyôdgama-bhûtibhâra-vai(vi)saratkand-ôllasatkandalî
tasya śrîyuta-Mugdhatuṅga-nṛipatêḥ⁸ dēvi tu Vidy-âbhidhâ || [18*] Dâridra-
[dru]ma-duḥkhasamtatilatâm chebhêttum⁹ kuṭhâr-ôpamô garjja-
- 20 tkumjarasamgha-tûla-hutabhu[g=bhû]pâla-chûdâmanih |(l)| mâdyat-prânta-samasta-
bhûpati-ghatâ-sphôtê Kṛitânt-ôpamô dēvaḥ śrī-Guṇasāgarô giri-samah¹⁰ tasyâḥ
pra[sû]tô nṛipah || [19*] Sau(śau)rêḥ Śrîr=iva Rôhinî=iva Hi-
- 21 magôr=Ggaur=îva Gaṅgâbhṛitah Paulôm=îva Sa(śa)takratôḥ samabha[va*]t=tasya
priyâ Râjavâ | sâ lêbhê Śivarâjam=âtmajam=Aja-prakhyam kshitau
visru(śru)tam sau(śau)ry-audârya-guṇ-âlayam lalitayâ pûtam girâ satyayâ |(l)|
[20*]
- 22 Sa śrîmân=nṛipa-śâśa(sa)nân=nṛipa-padam samprâpya sarvv-âarthinâm=âśî(sî)t=
kalpamahâtarur=nnijakul-âmbhōjâkarê bhâskarah ||(l)| kimcha spha(sphâ)ratarâ-
pratâpadahana-jvâlâvalî-tâpitâ nirvvânâṃ katham=apy=ayur=nnâ
- 23 jaladhim tîrttv=âpi yasya dvishah || [21*] Mukhyâm¹¹ vṛittim kila Kṛita-yugê
yah Prithâv=êva jâ(yâ)tô yas=Trêtâyâm=avasita-ripau Râmabhadrê prasiddhah |
jyêsthâṃ Pândôḥ sutam=abhaja[ta*] Dvâparê yah Kalau sa śrī-Bhâ-
- 24 mânê vinihita-padê¹² râjatê râja-śavda(bda)ḥ || [22*] ¹³Tasmât=sûnur=asûn=iva
kshiti-talê yah pâlayan¹⁴ prâpinah puṇyâchâravisêsha-tôshita-gurugrâmô guṇa-
grâhinâm¹⁵ |(l)| jâtaḥ Sam(śam)kara êsha Sam(śam)karaga-
- 25 nô dēvaḥ sadarpâ-dvishâm vidhvamsa-¹⁶prasahô=rthi-kalpavitapî
Sûgalladêvyâm tataḥ || [23*] Tatô¹⁷ Bhîmô=bhîshṭô naya-vinaya-sampatti-
nilayô Yaśôlêkhyâdêvyâs=tanaya iva Kuntya[h] pitṛi-padê | [ha]san
- 26 [sa]llôkânâm pramadabharajanm-âśrusalilaiḥ su(śu)bbhai[h*] kumbhâm[bhō*]bbhiḥ
snapita-varamûrttir=vvilasati || [24*] Asmin¹⁸ rājya-parichyutê vidhi-vasâ(śâ)l=
Lāvanya[va]tyâm=abhûd=dêvyâm śrī-Guṇasāgarân=narapatêr=utpa-

¹ Metre of verses 14-16: Śârdûlavikṛîdita.² Read -kalpadrumah.³ The aksharas in brackets are doubtful; read bhâsvachchubhra-.⁴ Metre: Âryâ.⁵ Read -nṛipatêr=.⁶ Read -samâs=.⁷ Read -padê. Originally râjîto was engraved, but it has been altered to râjatê.⁸ Metre: Śârdûlavikṛîdita.⁹ Originally guṇigrâhinâm was engraved.¹⁰ Metre: Sikhariṇî.¹¹ Originally piri° was engraved.¹² Originally °sarôruhôri° was engraved.¹³ Metre of verses 18-21: Śârdûlavikṛîdita.¹⁴ Read chhêttum.¹⁵ Metre: Mandâkrântâ.¹⁶ Originally pâliyan was engraved.¹⁷ Originally vidhvamsê was engraved.¹⁸ Metre: Śârdûlavikṛîdita.

- 27 nna-janmâ tataḥ || (1) śrī-Vyāsaḥ sa Parāsa(śa)rād=iva munēr=Vyāsaḥ si(śi)su(śu)tvê=pi na prāptāḥ¹ tyāga-day-ādibhir=ggūṇa-gaṇaiḥ² yasy=âparê tulyatām || [25*]
³Kim=vâ Va(ba)liḥ kim=ayam=Ushṇamarām(rī)chi-sūnuḥ kim Rāghavaḥ kim=u
- 28 Nṛigaḥ kim=ayam Yayātiḥ | êvam janaiḥ prati-dinam paritarkkayadbhir=yah stūyatê jagati Sasva-pa[d]ê⁴ p[r]ati[shṭha]ḥ || [26*] Śrīmân⁵ Sasva-pit[uh] pa[dê] gatavati Jyêshṭhê dvitīyê kramād=vârê Śitaruchêḥ sudhâ-
- 29 sudhavalê pakshê=shṭamî-vāsarê | saptāsi(śi)ti-samanvitê dasa(śa)-guṇê samvatsarānām⁶ śatê bhûpô Gôkulaghaṭṭa-bhâji kaṭakê bhâty=êsha lavdhô(bdhô)dayaḥ || [27*] Tat-putraḥ sukṛitair=jjanasya nṛipatām=âsâditah [svai]-
- 30 r=guṇaiḥ⁷ rājâ nirjjita-Kārttavīryacharitaḥ śrī-⁸Sôḍhadêvô=dhunâ | satya-tyāga-vivêka-vikrama-naya-vyâpâra-visphârta-Prâlêyâchalachûlanirmmala-yaśô-dhauta-trilô-
- 31 kītalāḥ || [28*] ⁹Praudhapratâpa-paritâpa[chay-âri]bhûpa-kīrttêḥ sṛitâ jalanidhîn=api sapta tû[rṇam] | Laksh[mî]ḥ punar=jjaladhi-madhya-nivâsa-sai(śai)tyât¹⁰ śrī-Sôḍhadêva-charaṇam śara-

Second Side.

- 32 nam prayâtâ || [29*] [Sa*]¹¹ śrīmat-Sôḍhadêvô=yam Sarayûpâra-jīvitam | vidushâm=agraṇi[h*] sū(śû)rô dharmma-râsi(śi)ḥ prajêsva(śva)raḥ || 30 [||*] Svasti | Dhuliāghaṭṭa-samâvâsât |¹² paramabhaṭṭâraka-mahârâjâ-
- 33 dhirâja-paramêsva(śva)ra-śrī-Maryādâsâgaradêva-pâdânudhyâta-parama b h a ṭ ṭ â r a k a - mahârâjâdhirâja-paramêsva(śva)ra-paramamâhêsva(śva)ra-śrīmat-Sôḍha d ê v a - p â d â ḥ kalyâṇinaḥ¹³ | mahârâjñi- |
- 34 mahârâjaputra- | mahâsândhivigrahika- | mahâmahamṭaka- | mahâpratihâra- | mahâsênâpati- | ¹⁴mahâakshapaṭalika- | mahâsâdhanika- | mahâsrêshṭhi- | mahâdânika- | mahâpândhâkulika-¹⁵ | sau(śau)lkika- | gaulki(lmi)ka- |
- 35 ghaṭṭapati- |¹⁶ tarapati-vishayadânika- | dusṭasâdhaka- | khaṇḍavâla- | valâdhîra-¹⁷ prabhṛitîn samasta-râjapurushân | bhaṭṭâmâkutika-¹⁸ | mahattama-pramukhân(ñ=) janapad-âdîmś=¹⁹cha mânayanti | vô(bô)dhayanti | samâjñâpaya-
- 36 nti cha | yathâ | Veditam=astu bhavatām | ²⁰Guṇakala-vishaya-prativa(ba)ddha-Tīkarikâyām pûrvvê Annâdha | uttarê Tīkari | dakshinê Avaḍachana | paśchimê Chanduliâ | atra chatur-âghaṭ-âbhyantarê Mahiâri-pâṭaka- | Asathî-pâṭa-

¹ Read *prāptās* = .² Read *-gaṇair* = .³ Metre: Vasantatilakâ.— Read *Kim vâ*.⁴ The letters in brackets in this line are doubtful. *Sasva* seems to be certain both here and in the next verse.⁵ Metre of verses 27 and 28: Śârdûlavikrîḍita.⁶ Read *samva*°.⁷ Read *=guṇai*.⁸ Originally *śrīsa* seems to have been engraved.⁹ Metre: Vasantatilakâ.—The first Pâda of this verse is very indistinct in the impressions.¹⁰ Read *-śaityâch* = .¹¹ Metre: Ślôka (Anushtubh).¹² All the signs of punctuation from here to the word *yathâ* in line 36 are superfluous.¹³ Here and in other places below the rules of *samdhî* have not been observed.¹⁴ Read *mahâksha*°.¹⁵ This word is quite clear in the impressions; I am unable to explain it.¹⁶ This sign of punctuation seems to have been struck out.¹⁷ Read, perhaps, *balâdhîra*-; but the term is unknown to me.¹⁸ Read, perhaps, *bhaṭṭa*- | *mâkutika*-; but the latter term is unknown to me.¹⁹ Originally *janapadâ* | *dîmś*= was engraved.²⁰ From here to '*samdhî*' in line 47 the text forms one sentence, and the signs of punctuation in this part are really superfluous.

- 37 ka- | Thiula-pâṭaka- | Vanîâ-pâṭaka- | Duâri-pâṭaka- | Chchhiḍâḍâṭēmbhâ-
kshêtrêshu dēvakutîkâshṭha-parimita-vinsati-¹nâluka-parimâṇâ bhûmiḥ || aṅkên=âpi
bhûmi-nâlû 20 bhûmir=iya[m] sa-jalasthalâ | s-â-
- 38 [m̐vra(mra)]madhûkâ² si-vanavâtîkâ | sa-garttôsharâ | sa-lôhalavanâkarâ | sa-
gôprachâra-tṛiṇa-pûrita-chatuḥsîmâ-paryantâ | samasta-bhâgabhôgakara-râjapratyâdâya-
samêtâ | akiñchidgrâhyâ | achâtabhaṭapravêśâ(śâ)
- 39 pariḥṛita-sarvvapîḍâ | â-chandrârkkakshityudadhi-samakâlam chatustrinsat-
samvatsar-³âdhik-aikâdasa(śâ)-sa(śâ)ta-samvatsarê⁴ Pausha-mâsi su(śu)kla-
saptamyâm Ravi-dinê | ady-ôttarâyaṇa-samkrântau mahânadî-Gaṇḍakyâm vi-
40 dhivat snâtvâ âchamya ishṭadēvatâpûjâ-samanantaram sadarbha-ti[lô]daka-pâṇinâ
mâtâpitṛrô=âtmanaś=cha puṇyayasô(śô)-bhivṛiddhayê paralôka-śrēyôrtham cha |
Mahuâlîkiya-panḍitaNîmvô(mbô)putra-Kâ-
- 41 sya(śya)pagôtra-tripravara-Vâjasanēyasâ(śâ)khi-panḍita-Chchhâmchchhî- |⁵ Mâthura-
dikshitaRâmaputra-Dhaumragôtra-tripravara-Va(ba)hvṛichasâ(śâ)khi-dikshita-Gautama- |
Hastigrâmîya-dikshitaŚrîdharaputra-⁶Pârâsa(śâ)ragôtra-tripravara-Mâ-
- 42 dhyam̐dinasâ(śâ)khi-agnihôtri-Bhâskara- | Nikhatîgrâmîya-dikshitaDêvêsva(śva)ra-
putra Kusi(śi)kagôtra-tripravara-Mâdhyam̐dinasâ(śâ)khi-agnihôtri(tri) - V â h m a ṭ a -
Mâthura-vrâ(brâ)hmaṇaDêvadharaputra-Dhaumragôtra-tripravara-Va(ba)hvṛicha-
- 43 sâ(śâ)khi-dvivêdi-Mâlhê- | Tâlîkiya-panḍitaGadâdharaputra-Sâvarṇagôtra-pañcha-
pravara-Chchhandôgasâ(śâ)khi-panḍita-Dândû- | Sâṅkasasthâniya-Vṛi(bṛi)haspati-
putra-Kâtyâyanagôtra-tripravara-Va(ba)hvṛichasâ(śâ)khi-vrâ(brâ)hmaṇa-Mâdha- |
- 44 K[u]lândh[i]ya-⁷Mahânandaputra-śrîSâ(śâ)ṇḍilyagôtra-tripravara-Chchhandôgasâ(śâ)khi-
panḍita-Jâlû- | Nâgara-panḍitaMâhilaputra-Kô(kau)ṇḍinyagôtra-tripravara-
Chchham̐dôgasâ(śâ)khi-panḍita-Bhâskara- | Kaṭaughanagrâmîya-panḍi-
- 45 taBhōgûputra-Râhulagôtra-tripravara-Va(ba)hvṛichasâ(śâ)khi-panḍita-Sîdhû- | Kahallîya-
bhaṭṭaSundara p u t r a - Bhâradrâ(dvâ)jagôtra-tripravara-Va(ba)hvṛichasâ(śâ)khi-bhaṭṭa-
Si(śi)vadâsa- | Kahallîya-ta(bha)ṭṭaJâkhûputra-Bhâradvâjagôtra-triprava-
- 46 ra-Va(ba)hvṛichasâ(śâ)khi-Tihuyapasîha- | Kahallîya-bhaṭṭaJâkhûputra-Bhâradvâja-
gôtra-tripravara-Va(ba)hvṛisa(cha)sâ(śâ)khi-Gôvindâyichcha- | Tîkarikiya-[Bhâ]skara-
putra-Kṛishṇâtragôtra-⁸panchapravara-Yajuḥsâ(śâ)khi-vrâ(brâ)hmaṇaSam(śam)k a r a -
dêvê-
- 47 bhyas̐=chaturddasa(śâ)-vrâ(brâ)hmaṇêbhyô yathâlikhita-gôtrapravarâdibhyaḥ pâṭikayâ
vibhajya sâ(śâ)sanîkritya sampradattâ ssmâbhiḥ || Sarvvair=êva bhavadbhir=
anumantavyâ | tannivâsi-janapadais̐=ch=âmîshâm âjñâsra(śra)vaṇa-vi-
- 48 dhêyîbhûya samasta-bhâgabhôgakara-hiranya-pratyâdâyân dadadbhiḥ sukham̐
sthâtavyam̐ || Atra vibhâgê panḍita-⁹Chchhâmchchhîkasya¹⁰ bhûmi-nâlû 1½
vrâ(brâ)hmaṇa-Gautamasya bhûmi-nâlû 1½ ta[th]â Bhâskarasya
- 49 nâlû 1½ Mâlhekasya bhû-nâlû 1½ Dândûkasya nâlû 1½ Mâdhasya nâlû 1½
dvi-¹¹Bhâskarasya nâlû 1½ Sîdhûkasya nâlû 1½ Si(śi)vadâsasya nâlû 1½
Vâhmaṭasya nâlû 1 Jâlûkasya nâlû 1
- 50 Tihuyapasîhasya nâlû ¾ Gôvindâyich[ch*]asya nâlû ¾ Sam(śam)karadêvasya
vasatyâ saha bhûmi-nâlû 3 êvam̐ vrâ(brâ)hmaṇa 14 bhûmi-nâlû 20 dânam=
êtat sarvvair=êv=âsmad-vansajaiḥ¹² pari-

¹ Read -vimśati-.² Read °kâ | sa-vana °.³ Read chatustrimśat-samvatsar-.⁴ Read -samvatsarê.⁵ Read -Chchhâmchchhî-.⁶ Perhaps altered to -Parâ°.⁷ I am slightly doubtful about this reading; what is actually engraved looks like K[u]lândhâ | ya-.⁸ Read -Kṛishṇâtréyagôtra-(?).⁹ Originally panḍita- was engraved.¹⁰ Read -Chchhâmchchhîkasya.¹¹ Dvi- apparently stands for dvitîya-.¹² Read -vamśajaiḥ.

- 51 pālanīyam || ☉ || Tathā cha dharmma-slô(ślô)kâḥ || Sam(śam)kham¹ bhadr-
âsanam chchhatram² var-âsvâ(śvâ) vara-vâraṇâḥ | bhûmi-dânasya chihnâni
phalam=êtat=Purandara || 1 || Sarvvêshâm=êva dânanâm=êka-janm-ânugam
52 phalam | bhâṭaka-kshiti-gaurîṇâm sapta-janm-âmu(nu)gam phalam || 2 || Bhûmim
yah pratigrihâti yaś=cha bhûmim prayachchhati [*] ubhau tau punya-
karmânau niyatan³ svargga-gâminau || 3 || Shashṭhim(shṭim) varsha-saha-
53 śrâ(śrâ)ṇi svarggê tishṭhati bhûmi-daḥ | âchchhêtâ ch=ânumantâ cha tâny=êva
narakê vasêt || 4 || Sva-dattâm para-dattâm vâ yò harêt=ru
vasundharâm⁴ | sa vishṭhâyâm kṛimir=bhûtvâ pitribhiḥ saha pachyatê
[||*] 5 [||*]
54 Gâm=êkâm svarṇam=êkam vâ bhûmêr=apy=êkam=aṅgulam | harâm=ê⁵narakam=
âyâti yâvad-âhûtasamplavam || 6 || Sva-dattâm para-dattâm=⁶vâ yatnâd=raksha
Yudhishṭhira | mahîm mahîbhritâm śrêshṭha dânat⁷ śrêyô=
55 nupâlanam || 7 || Aham Râghava Mârkkandâḥ sapta-kalp-ânujivakaḥ | na
sru(śru)tô na mayâ dṛisṭaḥ svayam datt-âpahârakaḥ || 8 || Va(ba)hubhir=
vvasudhâ dattâ râjabhiḥ Sagar-âdibhiḥ [*]
56 yasya yasya yadâ bhûmis=tasya tasya tadâ phalam || 9 || Iti⁸ kamaladal-âmvu(mbu-
lôlâm⁹ śriyam=anuchintya jîvitam¹⁰ cha | sakalam=idam=udâhṛitam cha
vu(bu)ddhvâ na hi purushaiḥ
57 para-kîrttayô vilôpyâḥ || 10 || Samvat¹¹ 1135 Chaitra-va(ba)hula-shashṭhyâm ||
Ravi-dinê | likhitô=yam tâmvra(mra)-paṭṭa âdêsa(śa)-naivam(bam)dhika-śrî-
Janakên=êti || o ||
58 || tha || tha || || tha || Maṅgalam mahâ-śrîḥ || tha ||
59 Sva-hastô=yam mahârâjâdhirâja-śrîmat-Sôḍhadêvasya ||

No. 10.—LUCKNOW MUSEUM PLATE OF KIRTIPALA;

[VIKRAMA-]SAMVAT 1167.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was brought by a tenant to a fair at Bhatpar in the Gôrâkhpur district, United Provinces, and sold as waste to a copper-smith. Dr. W. Hoey who heard of this followed up the plate to another district and, having recovered it, presented it in September 1898 to the Provincial Museum, Lucknow. I edit the inscription which it contains from excellent impressions, sent to Dr. Hultsch by the late Mr. E. W. Smith.

This is a single copper-plate which measures about 11½" broad by 1' high, not including a semicircular projection¹² which rises from the middle of the top and is about 4" broad and 3¼" high. On the front side of this projection there is a neatly engraved figure of the god Vishṇu

¹ Metre of verses 1-9: Ślôka (Anushtubh).² Read *chchhatram*.³ Perhaps altered to *niyatam*, which it should be.⁴ Originally *vasundharâm*.⁵ Read *haran=*.⁶ Read *-dattâm*.⁷ Read *dânâch=*.⁸ Metre: Pushpitâgrâ.⁹ Read *-âmbuvindu-lôlâm*.¹⁰ Read *manushya-jîvitam*.¹¹ Read *samvat*.¹² Similarly shaped is e.g. the Gurmha (in Gôrâkhpur district) plate of Jayâditya II., *Jour. Beng. As. Soc.* Vol. LXX. Part I. Plate i. In the Gôrâkhpur grant of the time of the same prince (see my *List of North. Inscr.* No. 604) the projection is at the proper right side of the plate.

in his boar incarnation,¹ with a small figure of a woman (representing the earth) resting, as it seems, on one of the god's arms. The god himself is represented as standing over a serpent, in front of which there is a flower. On the back the projection contains the engraving of a conch-shell. The writing commences immediately beneath the projection and covers the whole of the first side and two-thirds of the second side of the plate. It is well preserved nearly throughout. The size of the letters is between $\frac{5}{16}$ and $\frac{7}{16}$ ". The characters differ little from the ordinary Nāgarī. The language is Sanskrit, but some of the names towards the end of the inscription appear in their vernacular forms or rather in forms based on them. Lines 2-12 contain six verses, five of which give the genealogy of the donor, and lines 21-33 contain benedictive and imprecatory verses. Of the introductory verses two (verses 2 and 6) are incorrect. Owing to carelessness on the part of the writer or engraver the text, besides numerous minor errors, contains several corrupt passages, one or two of which I am unable to correct with confidence. In respect of orthography it may suffice to state that the letter *v* denotes both *v* and *b*, and that the dental sibilant is often used for the palatal.

The inscription records a grant of land by the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the devout worshipper of Mahēśvara (Śiva), the glorious *Kīrtipāladēva*, who by inheritance had obtained the lordship over *Uttarasamudra*, and who meditated on the feet of the *P.M.P.*, the devout worshipper of Mahēśvara (Śiva), the glorious *Vikramapāladēva*, who had acquired the lordship over *Uttarasamudra* by his own arms (ll. 18-21). The document differs from other grants in this that it does not contain an order to officials and others, but simply records the fact that the king made a certain donation.

The text, after the auspicious word *śrīḥ*, commences with the words "this is the own hand of the glorious *Kīrtipāladēva*," words such as we ordinarily find at the end of a grant. Then follow the words *ōm ōm svasti*, and a verse glorifying the god Paśupati (Śiva). After that, verses 2-6 give the donor's genealogy. There was a king (*nripa*) *Bhuvanapāla*, an ornament of the rulers of the earth of the family of *Sāvarṇi* (*Manu*), descended from the *Sun*. His son was *Vikramapāla*, who by his own arms acquired the sovereignty over *Saumyasindhu* (i.e. *Uttarasamudra*). And his son again was *Kīrtipāla*.

This *Kīrtipāla*, having worshipped the god *Nārāyaṇa* (*Vishṇu*), in his presence, on a date which will be considered below, gave two villages to the *Brāhmaṇ*, the *Thakkura Prahasitaśarmaṇ*, who was born at a *bhaṭṭa*-village, viz. the village of *Ḍavirāmakula* in the *Śrāvastīya-vishaya*, belonged to the *Gautama gōtra*, and was a son of the *Paṇḍita Viśvarūpa* and grandson of the *Paṇḍita Kēśava*. Both villages were in the *Daradagaṇḍakī* country (*dēśa*); one was the village of *D[amba]jūli* (or perhaps *Dēvaūli*), which belonged to (the) *Sashō[ravi?]sā* (district), and the other the village of *Vikara*, belonging to (the) *Shō[thā?]visā* (district; ll. 12-17).

The names of three of the localities mentioned in the preceding paragraph unfortunately are partly so indistinct in the original that I am unable to make them out with certainty; and I have not succeeded in identifying any of the places on the maps at my disposal. With the passage describing the birth-place of the donee we may compare above, Vol. III. p. 357, l. 38, *Śrāvastī-maṇḍanē(lē) Kāsīllī-bhaṭṭagrāma-vinirggatāya*;² the name *Daradagaṇḍakī* must be connected with the river *Gaṇḍakī* (the Great or Little Gandak in the United Provinces); and the names of the two districts remind one of similarly ending names of districts in the grants

¹ Compare *Gupta Inscr.* p. 159. In the *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 306, Captain J. C. Cunningham, describing a sculptured representation of *Vishṇu* as the boar, at *Pathārī*, says: 'The statue is about 4½ feet high; it is covered with figures disposed in ranks; it has a diminutive woman hanging by the tusk of the god, and the remains of a serpent may be traced on the ground on which it is standing.'

² Compare also *Ind. Ant.* Vol. XVII. p. 121, l. 35, *śrī-Madhyadēvī-dāntahpāti-Takkārikābhaṭṭagrāma-vinirggata*.

of the kings of Kanauj. With the name Davirâmakula one may perhaps compare the name 'Ramkola,' which occurs in the Gôrâkhpur district, *Indian Atlas*, sheet No. 102, long. 83° 54', lat. 26° 54'.

The donation, in lines 15 and 16, is stated to have been made on the second *tithi* of the bright half in the month Phâlguna, at a *saṁkrānti* of Bṛihaspati (or Jupiter), on a Saturday, in the year 1167, given in words; and the same *data*, without the reference to Jupiter's position, are repeated in figures in line 40. So far as I know, in quoting a *saṁkrānti* of Jupiter the date is quite unique. For the Vikrama year 1167 expired it regularly corresponds to Saturday, the 11th February A.D. 1111, when the second *tithi* of the bright half of Phâlguna commenced 0 h. 47 m. after mean sunrise. As the true longitude of Jupiter at mean sunrise of this day by the Sūrya-siddhānta was 1° 0' 2·5', Jupiter had entered the sign Vṛishabha 12 h. 2 m. before mean sunrise of the given day. The result shews that, instead of saying *Bṛihaspati-saṁkrāntau*, the writer might have said, more accurately, *Bṛihaspatēr=Vṛishabha-saṁkrāntau*, 'at the time of Jupiter's entrance into the sign Vṛishabha.'¹

After recording the grant, the inscription in line 21 ff. has two verses containing prayers addressed to the Earth, and after that a number of benedictive and imprecatory verses, introduced by the words "speech of the sacrificer (or donor) after granting the land." These verses are followed in lines 34-39 by the names of 17 persons, each of which has prefixed to it a title shewing his rank or occupation or official position. Of these titles those which I do not remember to have met elsewhere are *Āshṭavargika*, *Daivāgārika*, *Mahārthasūsanika*(?) and *Śaṅkhaadhārin*. Of the names themselves Ānūka, Jāgūka, Kēsavapadumā, Mahichanda, Mahika, Rāndhūka, Śaṅkhāka and Sihaḍa² may be drawn attention to.—The grant itself is called in line 39 a *tāmrasya paṭṭakam*; it was caused to be engraved by the *Paṇḍita* Rāndhūka, and engraved by the goldsmith Gaṇēśvara (ll. 39 and 40).

I have not found hitherto any reference to the kings or chiefs of Uttarasaṁudra and am unable to locate their principality. Apparently it must have been somewhere between the Gogra and Gandak rivers and Nêpāl.

TEXT.³

First Side.

- 1 Śrīḥ || Śrīmat-Kirttipāla-dēvasya sva-hastò=yam ||
- 2 Ōm⁴ ōm svasti || Jayati⁵ sakala-[ś]avda(bda)grāma-nirmmāṇa-kalpa(lyā)ḥ prañata-
jana-nikāya-dhva-
- 3 sta-saṁsāra-sa(śa)lyāḥ | Pasu(śu)patir=anuruddh-āsê(śê)sha-dēv-ādi-pālyāḥ priyatama-
himadhṛiktudmalli-⁶
- 4 kāmōda-mālyāḥ || [1*] ⁷Ās[ī]t=samasta-bhuvana-pratipālana-ladhva(bdha)-samjñāḥ
Sa(śa)kr-ōpamō Bhuvanapāla-
- 5 nṛipa[h*] prasiddhaḥ | yas=Tivrabhānu-samivāpta-sa(śa)rīrayasṭi-Sāvarṇṇi-va[n]sa-⁸
vasudhēsva(śva)ra-sê(śê)khara-
- 6 śrīḥ || [2*] Tasy=ātmajâ(jô) nijabhuj-ārjjita-Saumāsinva-⁹rājādhipatya iha
Vikramapāla-nāmā | ya-

¹ Compare *Ind. Ant.* Vol. XV. p. 113, l. 12, *śavituh Kumbha-saṁkrāntau*.

² See the names Jāgūka, Padumē and Sihaḍa in the list given above, Vol. IV. p. 171 ff.

³ From impressions supplied by the Curator of the Provincial Museum, Lucknow.

⁴ Denoted by a symbol. ⁵ Metre: Mālinī.

⁶ In the original the reading given here is quite clear; I can only suggest -*Himabhūbhṛid=malli*-.
⁷ Metre of verses 2-4: Vasantatilakā. The first Pāda of verse 2 contains three syllables too many.

⁸ Read -*vamśa*-.

⁹ Read -*Saumyasindhu*-, a synonym of *Uttarasamudra* in lines 19 and 20 below.

- d-vikramēṇa paripālita-bhūmichakram=ahny=akka-vôdhitam=iva prativushtasâsīt¹ || [3*]
 Yaś=ch=âgam-ôkta-
 vivu(bu)dh-ârvva(reche)na-vipra-vṛinda-santarppan-âbhyudaya-vṛiddhi-paramparâ v â n |
 ni[r]jjitya sarvva-va(ba)lavada-ripu-maṇḍa-
 lāni lēbhē sukhāṁ paramam=Indra-nibhaḥ sabhāyām || [4*] ²Tasmād=a[ja*]ni
 sat-putraḥ Kirttipālāḥ pratāpavān |
 10 Sūryād=iva Manur=ddhanvī mūrttiśrī-jita-Manmathaḥ || [5*] ³Yēn=ôddanḍa-
 vidamva(mba)n-ôdyata-vṛi(bṛi)hat-kôḍanḍa-ni[r*]yach-chhara-
 11 vrāt-ôddanḍam=akhaṇḍi maṇḍalam=alam [cha]ṇḍa-dvishām khaṇḍasa(śa)ḥ |
 bhūbhṛin-maṇḍala-maṇḍanēna va(ba)linā takvâ(tkâ)-
 12 laḍanḍa-srijâ⁴ dōrddanḍa-dvaya-vikrama-pratibhuvâ prāptam cha rājyam nijam ||
 [6*] Śrī-Stāvastāya-⁵vishaya-Davi-
 13 rāmak[u]la-grāmē⁶ bhāttagrām-â(ô)tpannāya Gautama-gôtrāya paṇḍita-śrī-
 Kēsa(śa)va-nāpra⁷ paṇḍita-śrī-Vinva(śva)-
 14 rūpa-putrāya thakkura-śrī-Prahasitasa(śa)rmmaṇa(nē) vrâ(brâ)hmaṇāya prakshālita-
 pāda-samyag-archchita-mū[r*]ttayē sam-
 15 pūjita-śrīmad-bhagavan-Nârāyaṇ-âgrē Phāl[gu]nē māsi su(śu)kla-paksha-
 dvitīyāyām Vṛi(bṛi)haspati-samkrâ-
 16 ntau Sauri-dinē saptashashty-adhikē êkādasa-savatsarē⁸ śrī-Daradaganḍaki-
 dē[sē(śē)]⁹ Sashô[ravi?]sâ-prativa(ba)-
 17 ddha[h]-¹⁰D[amva(mba)]ūli-¹¹grāma-Shô[thâ?]visâ-prativa(ba)ddha-Vika r a - g r ā m a¹²
 saalākau¹³ sa-jalau sa-sthalau s-āmra-ma-
 18 dhūkau sa(śva)sisâ(mâ)-yuktāu sâ(śâ)sanīkṛitya paramata(bha)ttāraka-mahârājâdhirāja-
 paramēśva(śva)ra-para-
 19 mamâhēśva(śva)ra-nijabhujôpârjjit-Ôttarasasû(mu)dr-âdhipatya-śrīmad-Vikram a p ā l a -
 dēva-charaṇānu-
 20 dhyâta-paramabhaṭṭāraka-mahârājâdhirāja-paramēśva(śva)ra-paramamâhēśva(śva)ra-krami-
 âpt-Ôttarasa-
 21 mudr-âdhipatya-śrīmat-Kirttipālādēvô dadau |(||) Tvam¹⁴ Dharē sa[r]vva-
 savô(ttvâ)nām=âlayē¹⁵ Vra(bra)hma-nirmô(rmmi)tē | â-
 22 dhârē sarvva-bhûtânām=ataḥ sâ(śâ)ntim prayachchha mē || [7*] Lakshmī-
 tû(rû)pēṇa Vishṇau tvam sū(mû)rtti-bhûtâ Yi(pi)nâ[kina]ḥ | sam-

¹ Here again the writing in the original is quite clear; I would suggest =ahny=arkka-bôdhitam=iva prativubuddham=âsīt, but am not sure that this is the intended reading.

² Metre: Ślōka (Anushtubh).

³ Metre: Śārdūlavikrīḍita.

⁴ The metre is faulty, but the reading is quite clear in the original, and I do not see what correction could be suggested. The author apparently pronounced *srijâ* as *srijâ*.

⁵ Read -Śrāvastīya-.

⁶ The sign for *ē* of *mē* may have been struck out, and in my opinion the reading should be -grāma-bhaṭṭa°.

⁷ Read -naptrē.

⁸ Read -adhika êkādasa-śata-samvatsarē.

⁹ After the *akshara dē* there are two marks in the plate shewing that something has been omitted, and on the margin at the bottom of the plate is the *akshara sē* with the figure 9, indicating the 9th line from the bottom (i.e. line 16).

¹⁰ This sign of *visarga* may have been, and should be, struck out.

¹¹ Possibly the name in the plate may be *Dēvaūli*.

¹² Here one would have expected -grāma-.

¹³ Originally *sialākau* was engraved, but the vowel *i* of the first syllable has been struck out; perhaps it was wrongly put in the place of the sign for *au* which one would have expected at the end of the preceding word (*grāma*). I am unable to explain *saalākau*, and can only suggest that the right reading may be either *sa-pātākau* or *sa-pallikau*. *Sa pātaka* occurs frequently in the grants of Northern India of the same period; and for *sa-pallika* compare *sva-pallik-ôpēta* in the Gurmha plate of Jayāditya II., *Jour. Beng. As. Soc.* Vol. LXIX. Part I. p. 91, l. 12.

¹⁴ Metre of verses 7-20: Ślōka (Anushtubh).

¹⁵ Read =ālayô, and further on -nirmmitaḥ and âdhārah.

FROM IMPRESSIONS SUPPLIED BY THE LATE E. W. SMITH.

- 23 sâra-sâgarâd=asmân=samuddhara Vasundharê || [8*] Bhûdân-ânantaram yajamâna-
[vâkya]m || Bhûmim yah prati-
24 gri[hñâ]ti yaś=cha bhûmim prayachehhati | ubhau tau puṇya-karmamâṇau
niyatam svargga-gâminau || [9*] Si[m*]hâ-

Second Side.

- 25 sanam tathâ chehhatram(ttram) var-âsvâ(śvâ) vara-vâraṇâḥ | bhûmi-dânasya
chihnâni phalam svarggas=tath=aiva cha || [10*] Va(ba)hubhir=vvasudhâ
[datt]â râ-
26 jabhê(bhi)ḥ Sagar-âdibhir=yasya yasya yadâ¹ bhûmis=tasya tadâ² tadâ phalam ||
[11*] Prâg=dattâm bhûmim viprêbhyô yatnâd=raksha Yudhishtîra | mahyâm
ma-
27 hîbhritâm srêshṭha dânach=chhrêyô=nupâlana[m] || [12*] Âsphôṭayanti pitarah
pravalganti pitamahâḥ | bhûmi-dâtâ kulê jā-
28 taḥ sa naḥ santârayishyati || [13*] ³Ghôrâś=cha dâruṇâḥ pāsâ(śâ) u=
ôpasarppanti bhûmi-dam |(||) [14*] Pitarah pitṛilôka-sthâ dēva-
29 lôkê divaukasah | santarppayanti dâtâram bhûmêḥ prabhavatâm vara || [15*]
Gâm=êkâm svarṇnam=êka[m*] ra(cha) bhûmêr=apy=êkam=amgu-
30 lam [1*] haran=narakam=âyâti yâvad-âhûtasamplavam || [16*] Vindhy-âṭavîshv=atôyâsu
su(śu)shka-kôṭara-vâsinah | kṛishṇasarppâ [h]i
31 jâyantê yê haranti vasunva(ndha)râm || [17*] Shashṭhim(shṭim) varsha-
sahasrâṇi sva[r]ggê vasati bhûmi-daḥ | âchchêtvâ(ttâ) ch-ânumantâ va(cha)
tâ-
32 ny=êva narakam(kê) vaśê(sê)t || [18*] Sva-dattâm para-dattâ[m] vâ yô harêta
vasudhva(ndha)râm | sa viśṭhâyâm kṛimir=bhûtvâ pitṛibhiḥ sa-
33 ha pachyatê || [19*] Patanty=asrû(śrû)ṇi [ru]datâm dînânâm=api sîdatâm |
vrâ(brâ)hmaṇânâm hṛitê kshêtrê hatyâttvipurusham⁴ ku-
34 lam || [20*] Mahâpurôhita-ṭhakkura-śrî-Vâmu(su)dêvah | mahâpurôhita-śrî-Śrîdharah |
dharmmâdhikarâṇika-śrî-Ma-
35 sivarah⁵ | daivâgârika-śrî-Kêsa(śa)vapadumâ || sam(śam)khadhâri-śrî-Va(vâ)ma-
hariḥ | paṇḍita-śrî-Rânvû(ndhû)kaḥ | upâdhyâ-
36 ya-śrî-Risikêsaḥ | upâdhyâya-śrî-Ânûkaḥ | upâdhyâ[ya*]-śrî-Siḥaḍah | paṇḍita-śrî-
Sâmkhâkaḥ | daivajña-
37 śrî-Ratichha(ka)rah | va(ṭha)kkura-śrî-Dêvapâlah | mahâkshapaṭalika-śrî-
Mahira(cha)ndaḥ | âshṭavarggika-śrî-Jâ-
38 gûkaḥ | karâṇakâyastha-śrî-Vanapâlah⁶ | mahâtthâ[sâ]sanika-⁷śrî-Mahîkaḥ⁸ |
sa(ma)hâsâdhanika-śrî-
39 Haripâlah || ⁹Sarvva-pâtra-parijñâ[n]âd=dattâm tâmrasya paṭṭakam || Khânitam
paṇḍita-śrî-Rânvû(ndhû)kêna ||



¹ This word was originally omitted and is engraved on the margin at the top.

² This word also is engraved on the margin at the top, wrongly for *tasya*.

³ Half of this verse has been omitted by the writer. ⁴ Read *hanyât=tri-purusham*.

⁵ Read -*Śatidharah*.

⁶ Possibly the reading may be -*Vanapâlah*.

⁷ The vowel *a* of the *akshara* *tthâ* may have been struck out. The *akshara* in brackets is faintly engraved; it looks as if originally *sa* had been engraved and as if this had been either struck out or altered to *sa*. Read *mahâtthâsanika* (?).

⁸ Originally -*Mahîkaḥ* was engraved, but the *a* of *mâ* is struck out.

⁹ This is half a *Śloka*.

40 khaṇṭam¹ suvarṇpakāra-Gaṇḍava(śva)rōpa || Samvat² 1167 Phālva(lgu)na-sudi
2 Sa(śa)ṇsu pradattam=iti || gva³ ||

No. 11.—LAR PLATES OF GOVINDACHANDRA OF KANAUJ;

[VIKRAMA-]SAMVAT 1202.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These copper-plates were found at the village of Lār in the Gōrākhpur district, United Provinces, the 'Larh' of the *Indian Atlas*, sheet No. 103, long. 84° 2', lat. 26° 14'. They were handed over to Dr. W. Hoey by Babu Ramsaran Singh and Babu Mahadeo Singh, and presented by him to the Provincial Museum, Lucknow, in September 1898. My account of them is based on impressions, sent to Dr. Hultzsch by the late Mr. E. W. Smith.

The plates are two in number, each of which, to judge from the impressions, measures about 1' 3½" broad by 11' high, and is inscribed on one side only. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate; and together with the impressions of the plates there has been sent to me the impression of a circular seal, about 2½" in diameter, which bears in high relief, across the centre, the legend *śrīmad-Gōvindaśa[n]dradēva[h]*, in Nāgarī letters about ⅛" high; above the legend, apparently a figure of Garuḍa; and below the legend, a conch-shell.—The first plate contains 21 and the second 17 lines of writing, which is generally very well preserved. The size of the letters is about ⅝". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *ḥ* is denoted by the sign for *c*, except in the word *babhrāmur=*, l. 11; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and the words *śura* and *tāma* are written *śura* and *tāma*, in lines 19 and 37.

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvinda-chandradēva*.⁴ The king records in it that, when in residence at Mudgagiri, after bathing in the Ganges on the occasion of the Akshaya-tṛitīyā festival, on Monday, the third tithi of the bright half of the month Vaiśākha in the year 1202 (given both in words and in figures, ll. 20 and 21), he granted the village of Pōtāchavada in the Pāndala pattalā, in Gōvisālaka that belonged to Dudhāli in Saruvāra, to the *Thakkura Śrīdhara*, the son of the *Thakkura Mādhava* and son's son of the *Thakkura Uddhara* (?), a Brāhmaṇ (learned in the four Vēdas) of the Kāśyapa gōtra, whose three pravara were Kāśyapa, Āvatsāra and Naidhruva.—The taxes specified (in line 26) are the *bhāga-bhāga-kāra*, *pratapikāra* and *turushkadāṇḍa*. The grant (*tāma-pattaka*) was written by the *Karāṇika*, the *Thakkura Sēlhaṇa*.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1202 expired, to Monday, the 15th April A.D. 1146, which was entirely occupied by the third tithi of the bright half of the month Vaiśākha.⁵ Of the localities, Mudgagiri is the modern Monghyr, the 'chief town and administrative head-quarters of the Monghyr district, Bengal; situated on the south bank of the Ganges.' Regarding the other places or districts mentioned, I can only say that Saruvāra

¹ Wrong for *khaṇṭam*.

² Read *saṁvat*.

³ Compare the symbol which looks like *cāka*, e.g. above, Vol. IV. p. 101, note 8.

⁴ Compare the inscriptions edited by me above, Vol. IV. p. 99 ff., and Vol. V. p. 113 ff.

⁵ The tithi commenced 0 h. 47 m. before mean sunrise and ended 1 h. 4 m. after mean sunrise of the next day, and was therefore, for the Monday, a *prathamā-tṛitīyā*.—The date would shew that the date of the inscription edited by me above, Vol. V. p. 113, must after all be taken to correspond to Monday, the 19th April A.D. 1143, because the king could not have bathed in the Ganges both at Benares and at Monghyr on one and the same day.

occurs also in the Pālī plate of Gōvīndachandra referred to by me above, Vol. V. p. 114, note 4, in the passage *Saruvārā-* (or, more probably, *Saruvāra*) | *Ōṇavala-pathakē* | *Sirasī-pattalāyām* || *Pālī-grāma-*. Of the localities mentioned in this passage, Pālī is the village 'Palee' in *Indian Atlas*, sheet No. 102, long. 83° 25', lat. 26° 30'; Sirasī is 'Sirsi,' *ibid.* sheet No. 87, S.E., long. 83° 9', lat. 26° 32'; and Ōṇavala survives in Unaula, (Unoula, Unaola, Anaola, Aonla),¹ a name of one of the parganas in the western part of the Gōrākhpur district. As the Ōṇavala *pathaka* (with Sirasī and Pālī included in it) according to the Pālī plate formed part of Saruvāra, this would indicate in a general way where the localities mentioned in the present inscription should be looked for; but I have searched for them in vain on the maps at my disposal.

EXTRACT FROM THE TEXT.²

First Plate.

- 15 ³śrīmad-Gōvīndachandradēvō vijayī ||⁴ Sar[u]vārē
Dudhāli-samvaddha-⁵Gōvisālakē Pāndala-pattalāyāyām⁶
16 Pōtāchavaḍa-grāma-nivāsi(si)nō nikhila-janapadān=upagatān=api cha rāja-rājñi-
yuvarāja-mantri-purōhita-sēnāpati-pratīhāra-
17 bhāṇḍāgārik-ākshapaṭalika-bhishag-naimittik-āntahpurika-dūta-
karituragapattanākarasthānagōkulādhikāri-⁷purushān=ājñāpayati vō(bō)dha-
18 yaty=ādīsati cha yathā viditam=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-
sthalāḥ sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-
19 madhūk-āmra-⁸vana-vātikā-vitapa-trīṇa-yūti-gōchara-paryantaḥ sa-giri-gahana-nidhānaḥ
sa-gartt-ōsharaḥ s-ōrdv(rddhv)-ādhaḥ⁹ chatur-āghāṭa-visu(śu)ddhaḥ
20 sva-sīmā-paryantaḥ dvvadhika-dvādaśa-śata-samvatsarē¹⁰ Vaisā(śā)khē¹¹ mā[si]
su(śu)kla-pakshē tṛitīyāyām tithau Sōma-dinē śṅkatō-pi sa-
21 yat¹² 1202 Vaisā(śā)kha-sudi 3 Sōmē ady=ēha Mudgagi[ri]-samāvāśē
akshaya-tṛitīyāyām Gāṅgāyām vidhivat=snātavā

Second Plate.

- 22 maṁtra-dēva-muni-manuja-bhūta-pitṛi-gaṇāms=tarppayitvā timira-paṭala-pāṭana-paṭu-
mahasam=Ushṇarōchisham=upasthāy=Aushadhipati-
23 sa(śa)kala-sē(śē)kharam samabhyarchchya tribhuvana-trātur=Vvāsudēvasya pūjām
vidhāya prachura-pāyasēna havishā havirbhujām hutvā mātāpi-
24 trōr=ātmanas=cha puṇya-yasō(śō)-bhivṛiddhayē śsmābhir=gōkarṇṇa-kuśalatā-pūta-
karatal-ōdaka-pūrvvakam Kāśya(śya)pa-sagotrāya Kāśya(śya)p-Ā-

¹ In the *Indian Atlas*, on the margin of sheet No. 87, S. E., we have 'Unaula,' in *Archæol. Survey of India*, Vol. XXII, p. 66, 'Unaola' and 'Anaola,' and in the *Imperial Gazetteer*, 2nd ed., Vol. V. p. 186, 'Aonla.' According to Thornton's *Gazetteer*, 'Unoula' is the principal place of the pargana of the same name (in the Gōrākhpur district); it is described as a small town, 13 miles south of Gōrākhpur, in lat. 26° 32' and long. 83° 21'. If this is correct, it must be the 'Bubhnowlee' of the *Indian Atlas*, sheet No. 102, 2½ miles north-west of 'Palee.' The same sheet, 10 miles south by west from 'Palee,' contains the name 'Oonowlee.'

² From impressions supplied by the Curator of the Provincial Museum, Lucknow.

³ Up to this, the text is practically identical with the text of the Kamauli plate of Gōvīndachandra, published above, Vol. IV. p. 100 f.

⁴ This sign of punctuation is superfluous.

⁵ Read -sambaddha-.

⁶ Read -pattalāyām; the second yā most probably is struck out already in the original.

⁷ The two aksharas kārī were originally omitted and are engraved on the margin at the foot of the plate.

⁸ Read -āmra-.

⁹ Here and in some places below the rules of sandhi have not been observed.

¹⁰ Read -samvatsarē.

¹¹ The second akshara of this word originally was śō. ¹² Read samvat.

- 25 vatsyâ(tsâ)ra-Nai[dhru]va-tripravarâya ðhakkura-śrî-[U]dharâṇa-¹pauttâ(trâ)ya
 ðhakkura-śrî-Mâdhava-putrâya va(cha)turthê(rvvê)davidyâvijitaTanamjaya-²
 vâ(brâ)hma-
- 26 ṇa-ðhakkura-śrî-Śrîdharâya chamdr-ârkkam yâvach=chhâsanîkṛitya pradattô mandâ³
 yathâdîyamâna-bhâgabhogakara-pravanîkara-turushkadanḍa-pra-
- 27 bhṛiti-niyatâniyat-âdâyân=âjñâvidbhêyî⁴ dâsyath=êti || chha || Bhavanti ch=âtra
 smṛiti-slô(ślô)kâḥ ||⁵
- 37 Likhitam=idam tāmva-⁶paṭṭakam
 karaṇika-⁷ðhakkura-śrî-Sêlhanêna [||*]
- 38 Taḍâgânâm sahasrêṇ=⁸âsva(śva)mêdha-sa(śa)têna cha | gavâm kôṭi-pradânêna
 bhûmi-ha[r]ttâ na su(śu)dhyati || ❀ || Maṅgalam mahâ-śriyam⁹ [||*]

No. 12.— A NOTE ON THE BUGUDA PLATES OF MADHAVAVARMAN.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

Wishing to publish the accompanying photo-lithograph of the Buguda plates of Mâdhavavarman, the text of which I have given above, Vol. III. p. 41 ff., Dr. Hultsch has asked me to write a note on the alphabet of that inscription. In complying with his request, I take the opportunity of correcting one or two errors which I have allowed myself to commit eight years ago, and of adding a few remarks on certain expressions which occur in the formal part of Mâdhavavarman's grant.

In my previous account I have represented the donor, Mâdhavavarman, as a son of Sainyabhîta. As pointed out by Dr. Hultsch, above, Vol. VI. p. 144, note 1, the facts of the case are that Sainyabhîta is a surname of Mâdhavavarman himself, and that this Mâdhavavarman Sainyabhîta was a son of Yaśôbhîta. Moreover, a reconsideration of verse 11 of the inscription leads me to think that Mâdhavavarman also had the *biruda* Śrînivâsa.—The name of the village granted I have stated to be Puipîṇa; I now see that the actual reading of the name, in line 36, is either *Puîpîṇô* or, more probably, *Pûîpîṇô*. For the form of the initial *î*, here used, we may compare the sign for *î* in -âdhyâî, above, Vol. III. p. 342, l. 17, Plate.

In the passage enumerating the persons to whom the order is addressed, my text, in line 35, has *vyavahâriṇâḥ sa[dhâ]raṇân=*, which I have proposed to alter to *vyavahâriṇaḥ sâdhâraṇân=*. I now see that the *akshara* in brackets should be read *ka*, the word intended being *sa-karaṇân=*. The terms *vyavahârin* and *karaṇa* occur together also in lines 14 and 15 of the Gumsûr plates of Nêtribhañja, *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii. (where the published text, *ibid.* p. 669, has *bhyupadraviṇam* and *karaṇa*); and *karaṇa* and *vyâvahârika* we find together in the Gauhaṭî plates of Indrapâlavarman, the Nowgong plates of Balavarman, and the Bargâon plates of Ratnapâlavarman (*ibid.* Vol. LXVI. Part I. p. 126, l. 7, and p. 291, l. 10, and Vol. LXVII. Part I. p. 111, l. 54).

The term *saliladhârâ-puraḥsarêna* in line 40 I had proposed to alter to the grammatically correct °*purahsaram*. But whatever may be the rules of grammar, *saliladhârâ-puraḥsarêna*

¹ Read -sry-Uddharâṇa- (?).

² Read -Dhanamjaya-. Dhanamjaya is the name of a Vyâsa.

³ Read *matvâ*.

⁴ Read °*vidhêyîbhûya*.

⁵ Here follow the eleven verses commencing *Bhûmim yah pratigrihñati, Śaṅkham bhadraśanam, Sarvân=* *âtân=bhârinah, Bahubhir=vasudhâ, Shashtim varsha-sahasrâni, Na visham visham, Gâm=êkâm, Yân=ika dattâni, Vât-âbhra-vibhramam, Sva-dattâm para-dattâm vâ, and Vâri-hînêshv=aranyêshu.*

⁶ Read *tāmra*.

⁷ Originally *karaṇika*- was engraved.

⁸ Read °*srêṇa asva*.

⁹ Read -sriḥ.

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ii a.

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ii b.

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iii a.

iii b.

turns out to be so well established a term that it should not be altered. We find it, sometimes spelt incorrectly, in the plates of the time of Śaśāṅkarāja, above, Vol. VI. p. 145, l. 21; in one of the grants of Daṇḍimahādēvī, *ibid.* p. 142, l. 33; the Gañjām plates of Prithivivarmadēva, above, Vol. IV. p. 200, l. 19; the Kudopali plates of Mahābhavagupta II., *ibid.* p. 259, l. 17; and the Purī plates in *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 126. Instead of it, we have *salila-dhārā-puraḥsarēṇa vidhinā* in the plates of Vidyādharaḥbhañja, *ibid.* Vol. LVI. Part I. p. 160, l. 6; *dhārāsālila-puraḥsarēṇa vidhinā* in the Gumsūr plates of Nêṭribhañja, *ibid.* Vol. VI. p. 669; and *udakapūrvēṇa* in the Chicacole plates of Nandaprabhañjanavarman, *Ind. Ant.* Vol. XIII. p. 49, l. 4.

Like the expressions just now enumerated, the term *akarīkritya* in line 40 of our grant seems to be peculiar to inscriptions from the Gañjām district and the countries adjacent to it, in which it occurs frequently. Instead of it we also find, in inscriptions from the same localities, *akaratvēṇa*, or, as in the Chicacole plates of Nandaprabhañjanavarman, simply *akaram*.

The term *lāñchhitam*, which we have in line 50, also occurs in the plates of Nêṭribhañja, the plates of Vidyādharaḥbhañja, and the plates of Prithivivarmadēva, all from the Gañjām district.

The characters employed in these plates are the same as those of e.g. the Gumsūr plates of Nêṭribhañja, of which a rough lithograph is given in *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii.; the plates of Vidyādharaḥbhañja, of which there is a photo-lithograph *ibid.* Vol. LVI. Part I. Plate ix.; and the Gañjām plates of Prithivivarmadēva. They represent a variety of the northern alphabet which has developed out of the northern alphabet such as we find it in the [Gañjām] plates—below denoted simply by the letter Ś.—of the time of Śaśāṅkarāja of the Gupta year 300,¹ published with a photo-lithograph above, Vol. VI. p. 144, and which I would call the **Gañjām variety of the northern alphabet**.

Of initial vowels the text contains *a*, *ā*, *i*, *ī*, and *u*. Of these, *a* and *ā* are denoted by one and the same sign, which, as may be seen from a comparison with the sign for *ā* in line 26 of Ś., is really the sign for *a* only; see *Ādityadēvasya*, l. 39, *akarīkritya*, l. 40, *api*, l. 42, and *ākshēptā*, l. 49. The sign for *i* is nearly the same as that used in Ś.; compare the *i* of *iva* in line 6 of the latter with the *i* of *indôr*= in line 1 of the present plates. The sign for *ī* occurs only in *Pūṭipīṇô* (or *Pūṭipīṇô*), l. 36, and that for *u* e.g. in *utkīrṇam*, l. 50.

Of the signs for medial vowels only *ā*, *u* and *ū* call for remarks. In *tā*, *ñchhā* (the *ñ* of which does not really differ from the sign for *ṇ*), and occasionally in *ṇā*, the *ā* is denoted by a small hook, turned upwards and attached to the top of the consonant-sign; see *jaṭāḥ*, l. 4, *vāñchhā*, l. 13, and *charaṇāya*, l. 38, and compare in Ś. *taṭā*, l. 6, *guṇā*, l. 14, and *kaṇṭhā*, l. 7. The sign for *ā* used (exceptionally) in *mā* at the end of line 25 may be compared with the sign for *ā* in *pā* at the end of line 1 of Ś.—For either of the vowels *u* and *ū* we have² (similarly to what is the case in Ś.) two signs; compare *punḍarīkaḥ*, l. 22, and *kumbha*, l. 23; *mūrtti*, l. 7, and *bhūmi*, l. 18 (and with the last again compare *bhūmi* in lines 25 and 26 of Ś.). There is a fifth sign, resembling the ordinary sign for *ū* in Ś., which is employed by the writer of the present

¹ The inscription is dated in the Gupta year 300, and the grant recorded in it was made at an eclipse of the sun. During the time which could correspond to a Gupta year 300 there was no solar eclipse which was visible in the Gañjām district. The two solar eclipses nearest to that time which were visible in the Gañjām district were one of the 4th November A.D. 617, and one of the 2nd September A.D. 620.—Perhaps I may state here that in line 22 of the same inscription, in the place of the corrupt *akshayanīyē*, we must in my opinion read *akshayanīryā*. The term *akshayanīvi* occurs also (corrupt) in one of the [Gañjām] grants of Daṇḍimahādēvī, above, Vol. VI. p. 139, l. 34.

² I have disregarded in the above the exceptional denotation of *u* and *ū* after *r*, e.g. in *gurur*=, l. 4, and *prarūdhô*, l. 20; compare in Ś. *chaturudadhi*, l. 1.—In line 19 of the present plates the writer has really written *mumūdē*, not *mumūdē*.

plates for both *u* and *û* ; compare *durlla-* at the end of line 23, *dûtakô*, l. 51, *purahsarêna*, l. 40, and *pûrvva*, l. 34.

Of the consonants, *jh* and *b* do not occur in the text, and the signs for *chh* and *th*— the latter hardly to be distinguished from the sign for *t*— occur only as subscript letters. In general, it may suffice to draw the reader's attention to the forms of *kh*, e.g. in *khyâtaḥ*, l. 9; *g* and *ñ* in *Gaṅgâ*, l. 3; *ś* in *śāsvata*, l. 12; *gh* in *vighaṭṭi*, l. 19; *ch* in *chandraḥ* and *j* in *jalêshu*, l. 17; *th* in *ślathâ*, l. 3; *dh* and *v* in *pravôdha*, l. 16; *ph* in *phala*, l. 48; *bh* and *h*¹ in *mahêbhakumbha*, l. 23, and *graha*, l. 26; *l* in *kômaladalâyatalô*, l. 9; and *s* in *sañchaya*, l. 8.

The signs for *t* and *tt* are those which we find generally used in inscriptions from Eastern India; compare *paṭunâ*, l. 29, *shatpada*, l. 22, *pâtṭaka*, l. 36, and *bhaṭṭa*, l. 40.

For the form of the single *ṇ* see e.g. *phana*, l. 2, and *guṇinâ*, l. 10. When in *Ś.* *ṇ* or *ñ* form the first part of a conjunct, two distinctly different signs are used to denote the two nasals; compare in *Ś.* *maṇḍana*, l. 14, and *sañchhannô*, l. 6. In the present plates the signs for *ṇ* and *ñ* as first parts of conjuncts differ very slightly, if at all, and one sign only is used to denote the same two nasals as last parts of conjuncts; compare *maṇḍalam*, l. 10, *sañchaya*, l. 8, *vāñchhâ*, l. 13, *lāñchhitam*, l. 50, *kṛishṇâ*, l. 8, and *yajñais-*, l. 28. One sign only is used in the present plates also for the subscript *chh* and *th*,² just as the plates of the time of Śaśânkarâja use one sign for the same two letters; compare in *Ś.* *sañchhannô*, l. 6, and *ssthityu*, l. 16, and in the present plates *vāñchhâ*, l. 13, and *sthalî*, l. 23.

When *r* precedes another consonant, it is always, as in the modern Nâgarî, denoted by a superscript sign; but, excepting in the conjunct *ry*, the letter *y*, when it follows upon another consonant, is everywhere denoted by the secondary form of the letter *y* which in the same position is used throughout (even in *ry*) in *Ś.* So it happens that the signs for such *aksharas* as *tya*, *nya*, *shya*, *syâ* of the present plates differ very little from the corresponding signs of *Ś.*

The sign of *avagraha* is not used in these plates; nor do we find in them the sign of *virâma*, except perhaps in the final form of *k*, used in the word *samyak* at the commencement of line 43. Of other special signs for final consonants the plates contain one for *t*, in *asakrit*, l. 15, *kamalâkaravat*, l. 24, *Âṅgirôvat*, l. 39, and *svadânât*, l. 48, and one for *n*, in *gari(rî)yân*, l. 18.

To determine with confidence the exact time of these plates from the characters seems to me impossible; my impression is that they cannot be earlier than about the 10th century A.D. and that probably they are not much later.

No. 13.—BALODA PLATES OF TIVARADEVA.

By E. HULTZSCH, PH.D.

These copper-plates were sent to me in January 1902 by Mr. A. B. Napier, I.C.S., on special duty in the office of the Commissioner of Settlements and Agriculture, Nâgpur, before whom they had been produced in an enquiry into the succession to an estate. They "belong to one Ude Singh, a resident of Baloda in the Phuljhar Zamindari of the Sambalpur district" of the Central Provinces.

¹ In line 25 the writer has really written *mabhôdayâna*, not *mahôdayâna*.

² In *tênêththam* (for *tênêtham*), l. 10, the writer or engraver has used the subscript sign for *th* also for the first *th*. For the *sva* of *sva-gôtram*, l. 24, he had originally put *stha*, but the back of the paper-impression seems to shew that this *stha* has been altered to *sva*.

The plates are **three** in number and measure about $9\frac{1}{2}$ " in breadth and about $5\frac{3}{4}$ " in height. Their edges are not raised into rims. The first plate is engraved only on the inner side, and the second on both sides. The third plate is full of writing on the inner side and bears one additional line, which records the name of the engraver, a little above the middle of the outer side. Some of the lines on the inner side of the third plate are so deeply cut that they show through on the outer side. The writing is on the whole in a state of very good preservation. In the syllable *nai* of l. 10, a square hole was cut into the plate by the engraver and a fresh piece of copper inserted into the hole. This was probably done in order to correct the syllable *nai*, which may have been spoiled accidentally in the original engraving. On the left side of each plate is bored a roughly square hole for a ring to connect them. The ring, which had not yet been cut when the plates reached my office, is about $4\frac{1}{4}$ " in diameter and about $\frac{3}{8}$ " in thickness. Its ends are secured in the lower part of a circular seal, which measures $3\frac{1}{4}$ " in diameter and closely resembles the seal of the **Râjim plates** of the same king.¹ The seal bears, in relief on a deep countersunk surface, across the centre a legend in two lines; at the bottom a floral device; and at the top a figure of **Garuḍa**, facing the front and somewhat worn, with a *chakra* on his proper right and a *śaṅkha* on his proper left.

The **alphabet** is of the same box-headed type as in the **Râjim plates**. The *jihvāmūliya* occurs in l. 36, and the secondary form of *jh* in *ujjhita* (l. 13). No distinction is made between the secondary forms of *ṛi* and *ṛī* (in *bhōktrīṇām*, l. 26), and between *ḍ* and *ḍh* (in *gūḍhō gāḍham*, l. 12). In ten instances (*kirīṭa*, l. 3; *lakshmī*, ll. 4 and 32; *tyāgī*, l. 13; *kāminī-kṛīḍāsu*, l. 16; *śrī*, ll. 18, 19, 21; *sūchī*, l. 20) the secondary form of *ī* is marked by a point in centre of the mark for *i*; but in the majority of cases the *ī* is not distinguished from the *i*. The *r* of *śrī* (ll. 1, 2, 18, 19, 21, 25) has the same shape as the secondary form of *ṛi*. Final *t* occurs in *sampat* (l. 8), *dadyāt* (l. 36) and *vasēt* (l. 37), and final *m* in *°kṛitām* (l. 2). In l. 40 we have the **numerical symbols** for 7, 9, and 20.

The **language** is Sanskrit, mostly prose; but there is one verse on the seal and another in l. 1 f., and six verses from the *Smṛitis* are quoted in ll. 30-40. As in the **Râjim plates**, the vernacular form *samvatsaru* occurs in l. 40. As regards orthography, *v* is used instead of *b* in *vahala* (l. 5) and *Indravala* (l. 18), and *b* instead of *v* in *bapushi* (l. 11) and *abhibriddhayē* (l. 28 f.). The *anusvāra* before *ś* is changed into *ṇ* in *nistrīṇśa* (l. 4 f.), *vaṇśasya* (l. 18 f.), *trīṇśataḥ* (l. 27), and *nṛīṇśā* for *nṛīṇśāḥ* (l. 32). Between a vowel and *r*, *t* is always doubled, except in *ch=ātra*, l. 34; in *jagatraya* (l. 1) *tra* is used for *ttra*, and in *étadvaya* for *étad=dvayaṁ* (l. 32) *dva* is used for *ddva*.

Like the **Râjim plates**, this inscription records a grant by **Tivaradēva**, as he is called on the seal and in the opening verse, or **Mahāśiva-Tivararāja** (l. 21). On the seal he is styled 'sovereign of **Kōsala**,' and in l. 19 he is stated to have "acquired the sovereignty of the whole of **Kōsala**."² He was the son of **Nannadēva** of the family of **Pāṇḍu**, and the grandson of **Indrabala** (l. 18 f.). **Nannadēva** and his father **Indrabala**, who was a son of **Udayana** of the lunar race, are mentioned also in an inscription at Sirpur, which has been published by Professor Kielhorn,³ who has also found the names of **Udayana** of the **Pāṇḍava** family, and perhaps of **Indrabala**, in a fragmentary inscription of the **Nāgpur Museum**.⁴ According to the same scholar, **Tivaradēva** must be assigned to about the middle of the eighth century of the Christian era.⁵

¹ Dr. Fleet's *Gupta Inscriptions*, Plate xlv.

² This epithet seems to have been omitted accidentally by the engraver of the **Râjim plates** (l. 16), where *prāptāḥ* corresponds to *prāpta-sakala-Kōsal-adhipatyāḥ* in the **Baloda plates** (l. 19).

³ *Ind. Ant.* Vol. XVIII. p. 179. In l. 4 of this inscription, I would correct *Nannēśvar-ākhyō* into *-ākhyair*; compare e.g. *Narēndrēśvara* in *South-Ind. Inscr.* Vol. I. p. 38 and note 2.

⁴ Above, Vol. IV. p. 257.

⁵ Above, Vol. IV. p. 258.

Tivaradēva's edict was issued from Śrīpura (l. 2), which Dr. Fleet has identified with the modern Sirpur,¹ and is dated on the 27th day of the month Jyaisṭha in the 9th year of his reign (l. 40), i.e. about two years after the Rājim plates. The king granted the village Menkidḍaka in the district of Sundarikāmārga (l. 22) for the benefit of a rest-house (*sattra*) which had been established at Bilvapadraka at the request of his son-in-law Nannarāja (l. 25 f.). I am unable to identify the geographical names mentioned in the preceding sentence.

TEXT.²

First Plate.

- 1 श्री³ [॥*] जयति 'जगत्त्रयतिलकचित्तिभृत्कुलभवनमङ्गलस्तम्भः [॥*] श्रीमत्ती-
वरदेवो
- 2 धीरेयः[*] सकलपुण्यकृताम् ॥ [१*] स्वस्ति श्रीपुरात्समधिगतपञ्चमहाशब्दा-
नेकन-
- 3 तनृपतिकिरीटकोटिष्टचरणनखदर्पणोद्भासितोपकण्ठदिक्षुखः प्र-
- 4 कटरिपुराजलक्ष्मी(ः)केशपाशाकर्षणदुर्ललितपाणिपङ्कजः⁵ निशितनि-
- 5 स्त्रिङ्गघनघ[१*]तपातितारिद्विरदकुम्भमण्डलगलद्वहलशोणित-⁷
- 6 सटासिक्तमुक्ताफलप्रकरमण्डितरणाङ्गणः⁸ विविधरत्नसंभारला-
- 7 भलोभवजृम्भमाणारिच्चारवारिवाडवानलश्चन्द्रोदय इवाकृतकरीद्वे-
- 8 गः क्षीरोद इवाविर्भूतानेकातिशायिरत्नसम्पत् ॥ गरुत्मानिव भुजङ्गोदा-
- 9 रचतुरः[*] परामृष्टशुक्लचनेच्छाञ्जनकोमलकपोलकुङ्कुमपत्र-
- 10 भङ्गः शिष्टाचारव्यवस्थापरिपालनैकदत्तचित्तः [॥*] अपि च प्राक्तने तप-

Second Plate; First Side.

- 11 सि यशसि रहसि चेतसि चक्षुषि वपुषि⁹ च पूजितो जनेनाक्लिष्टतया
नि-
- 12 तान्तमवितृप्तो गूढो गाढं स्वच्छः प्रसन्नो यौवनेन चालङ्कृतः¹⁰ स्वामी भ-
- 13 वनप्यबहुलपनोनुज्झितकुटुण्णोपि नितान्तत्यागी रिपुजनप्रच-
- 14 ण्डोपि सौम्यदर्शनो भूतिविभूषणीप्यपरुषस्वभावः [॥*] किञ्चासन्नुष्टो
- 15 धर्माजने¹² न सम्पन्नामे स्वल्पः क्रोध¹³ न प्रभावे लुब्धो यशसि न प-
- 16 रवित्तापहारे सक्तः[*] सुभाषितेषु¹⁴ न कामिनीक्रीडासु प्रतापानल-
- 17 दग्धाशेषरिपुकुलतूलराशिस्तुहिनशिलाशैलधवलयशोराशिप्र-
- 18 काशितदिगन्तः कान्तः प्रकृत्या ¹⁵श्रीमदिन्द्रवलसूनोरलङ्कृतपाण्डुव-

¹ *Gupta Inscriptions*, p. 293.² From the original copper-plates.³ Expressed by a symbol.⁴ Read जगत्त्रय^०.⁵ Read पङ्कजो.⁶ Read स्त्रिङ्ग^०.⁷ Read दहल^०.⁸ Read णाङ्गणो.⁹ Read वपुषि.¹⁰ Read चालङ्कृतः.¹¹ Read वनप्य^०.¹² Read धर्माजने.¹³ Read क्रोधे.¹⁴ Read तेषु.¹⁵ Read दिन्द्रवल^०.

1 2 3 4 5 6 7 8 9 10
 1 2 3 4 5 6 7 8 9 10
 1 2 3 4 5 6 7 8 9 10

12
14
16
18
20

12
14
16
18
20

22
24
26
28
30

100
[Text in Devanagari script, lines 22-30]

32
34
36
38
40

100
[Text in Devanagari script, lines 32-40]

- 19 ह्यस्य¹ श्रीनन्ददेवस्य तनय[ः*] प्राप्तसकलकोसलाधिपत्यः स्वपुण्य-
20 सम्भारप्रशमिताशेषजगदुपद्रवः स्वप्रज्ञासूचीसमुद्भूताखि-

Second Plate ; Second Side.

- 21 लक्षणकः परमवैष्णवी मातापितृपादानुद्धातः श्रीमहाशिवत्तीवरराजः²
22 सुन्दरिकामार्गीयमेङ्गिङ्गुके प्रतिवासिनः समान्नापयति [1*] विदितमस्तु
23 भवता³ यथायं ग्रामो यावद्रविशशिताराकिरणप्रतिहतघोराभ्यकारं
24 जगदवतिष्ठते तावदुपभोग्यस्सनिधिः सोपनिधिरचाटभटप्रवेश्यः
25 सर्व्वकरसमेतः समधिगतपञ्चमहाशब्दप्रियजामातृश्री-
26 नन्दराजविज्ज(1)स्या बिल्वपट्टके परिकल्पितस[त्त]भोक्तृणां यथ[1*]प्रा-
27 मन्ना[ण*]दिजनाना⁴ चिह्नतः प्रत्यहमुपभोगाय अधिष्ठानेन च
28 प्रतिपालना ⁵कार्य्येत्यनया व्यवस्थयास्माभिर्म[1*]तापित्तोरात्मनश्च पुण्याभि-
29 वृद्धये⁶ प्रतिपादित इत्युप[ल*]भ्य यथोचितभोगभागमुपनयन्त[ः*] सु-
30 खं प्रतिव[त्त्य]थेति ॥ भाविनश्च ⁷भूमिपालानुदिश्येदमभिधीयते [1*] भू-

Third Plate ; First Side.

- 31 मिप्रदा दिवि ललन्ति पतन्ति हन्त हत्वा मही⁸ नृपतयो नरके
32 नृशङ्का[ः⁹ 1*] एतद्वय¹⁰ परिकलय्य चलाञ्च लक्ष्मीमायुस्तथा कुरुत यद्ग-
33 व[त]मभीष्टः¹¹ [॥ २*] अपि च [1*] रक्षापालनयोस्तावत्फल¹² सुगति-
दुर्गती [1*] को नाम
34 स्वर्गमुत्सृज्य नरक¹³ प्रतिपद्यते ॥ [३*] व्यासगीताश्चात्र¹⁴ श्लोकानुदाह-
[र*]न्ति [1*] अग्ने-
35 रपत्य¹⁵ प्रथम सुवर्णं भूर्वर्णवी सूर्य्य[सुताश्च] गाव[ः 1*] दत्त[1]स्त्रयस्तेन
36 भवन्ति लोका यक्क[1*]ञ्चन¹⁶ गाञ्च महीञ्च दद्यात् ॥ [४*] षष्टिवर्ष-
सहस्राणि
37 स्वर्गे मोदति भूमिदः [1*] ¹⁷अच्छेत्ताञ्चानुमन्ता च तान्येव नरके
वसेत् ॥ [५*] बहु-
38 भिर्व्वसुधा दत्ता र[1*]जभिस्सगरादिभिः [1*] यस्य यस्य यदा भूमि-
तस्य¹⁸ तस्य तदा

¹ Read ०वंशस्य.

⁴ Read ०जनानां चिह्नतः.

⁷ Read ०गृहिष्ते.

¹⁰ Read एतद्वयं.

¹³ Read नरकं.

¹⁶ Read ०ञ्चनं.

² Read ०शिवतीवर.

⁵ Read कार्य्येत्य.

⁸ Read मही.

¹¹ Read ०भीष्टं.

¹⁴ Read ०गीतांश्चात्र.

¹⁷ Read आच्छेत्ता चानु.

³ Read भवतां.

⁶ Read ०वृद्धये.

⁹ Read नृशंसाः.

¹² Read ०त्फलं.

¹⁵ Read ०पत्यं प्रथमं सुवर्णं भूर्वर्णवी.

¹⁸ Read भूमिस्तस्य.

- 39 फलं ॥ [६*] स्वदत्ता¹ परदत्ताम्वा यन्नाद्रक्ष युधिष्ठिर [१*] मही-
न्महीमता² श्रेष्ठ
40 दानाच्छेयोनुपालनमिति ॥ [७*] प्रवर्द्धमानविजयराज्ये सम्बत्सर³ ८
ज्येष्ठ दि २० ७ [॥*]

Third Plate ; Second Side.

- 41 उत्कीर्ण⁴ आर्क्षशालिकसोक्षणागसूनुना वोष्पणारिणः⁵

Seal.

- 1 श्रीमत्तीवरदेवस्य कोसल[र]धिपतेरि[दं] [१*]
2 शास[नं] ध[र्म]वृ[द्ध्यर्थ] स्थितमाचन्द्रत[र]र[कं] [॥ ८*]

TRANSLATION.

Om. (Verse 1.) Victorious is the glorious *Tīvaradēva*, the foremost of all performers of meritorious acts, (and) the auspicious pillar (supporting) the mansion—the family of kings (who are) ornaments of the three worlds.

(Line 2.) Hail! From *Śripura*,— he who illuminates the neighbouring regions by the mirror of the nails of (*his*) feet, which are rubbed by the edges of the diadems of many bowing princes who have obtained the five great sounds; whose sprout-like hand rudely pulls the abundant hair of the goddess of Fortune of kings (*who are his*) declared enemies; who adorns the battle-field with heaps of pearls, which are drenched with copious streams of blood (and) which drop from the round temples of hostile elephants, struck down⁷ by the heavy blows of (*his*) sharp sword; (*who is*) the submarine fire to the ocean of (*his*) enemies, swelling with the desire of acquiring a mass of various gems; who does not cause distress by (*heavy*) taxes, just as the rising moon does not cause distress by (*hot*) rays; who, like the milk-ocean, displays a wealth of many surpassing jewels; who is skilled in uprooting the wicked, just as *Garuḍa* is skilled in picking up snakes; who, (*by making them widows*), wipes away the collyrium below the eyes, and the saffron marks on the tender cheeks, of the wives of (*his*) enemies; whose mind is bent exclusively on maintaining the rules of good conduct;

(L. 10.) who, moreover, is spontaneously worshipped by men on account of (*his*) penance, performed in a previous birth; who is quite insatiable in (*acquiring*) fame; who is very reserved in (*keeping*) secrets; who is quite pure in mind; whose eyes are pleasant; and whose body is ornamented with youth; who, though he is a master (*svāmin*), does not talk much (while the god *Svāmin*, i.e. *Kārttikēya*, has many, viz. six, faces);⁸ who, though not free from the desire

¹ Read स्वदत्तां परदत्तां वा.

² Read महीन्महीमतां.

³ The *ru* of सम्बत्सर seems to be engraved on an erasure and differs from the *ru* occurring in ll. 8, 14 and 32; but in the corresponding passage of the *Rājim* plates (l. 36) the *ru* is quite distinct.

⁴ Read उत्कीर्णमार्क^o.

⁵ The *visarga* here represents a full stop.

⁶ The photo-lithograph of the seal of the *Rājim* plates also reads स्थित^o, while the printed text (*Gupta Inscr.* p. 294) has स्थिर^o.

⁷ I do not consider it absolutely necessary to alter *pātita* into *pātita*, as proposed in *Ind. Ant.* Vol. XVIII, p. 2:0.

⁸ *Lapana* means both 'talking' and 'the mouth.'

for (*conquering*) the earth (*ku*),¹ is very liberal; who, though very fierce to enemies, is of gentle² aspect; who, though adorned with majesty (*bhûti*), is not cruel in disposition (while Śiva is both smeared with ashes (*bhûti*) and cruel in disposition);

(L. 14.) who, moreover, is never satisfied in acquiring merit, but the contrary in accumulating wealth; who is devoid of anger, but not of power; who is covetous of fame, but not of taking the property of others; who is fond of clever remarks, but not of playing with women; who by the fire of (*his*) valour burns the families of all (*his*) enemies (*like*) heaps of cotton; who by the mass of (*his*) fame, white as the mountain of ice, illuminates the quarters; who is handsome by nature;

(L. 18.) the son of the glorious **Nannadêva**,— (*who was*) the son of the glorious **Indrabala** (*and*) adorned the race of **Pându**,— the glorious **Mahâśiva-Tivararâja**, who has acquired the sovereignty of the whole of **Kôsala**; who by the abundance of his merit has allayed all the calamities of the world; who has removed all thorns (*or small enemies*) with the needle of his wisdom; (*who is*) a devout worshipper of Vishnu; (*and*) who meditates on the feet of (*his*) mother and father,— issues (*the following*) command to the inhabitants of **Menkidḍaka**, which belongs to (*the district of*) **Sundarikâmârga** :—

(L. 22.) “Be it known to you that, for the increase of the merit of (*our*) mother and father and of ourselves, we have granted this village, to be enjoyed as long as the world endures, in which terrible darkness is dispelled by the rays of the sun, the moon and the stars; together with treasures; together with deposits; not to be entered by regular or irregular troops; accompanied by all taxes; in order to feed daily thirty Brâhmanas or other men who happen to arrive (*and*) who use the rest-house established at **Bilvapadraka** at the request of (*our*) beloved son-in-law, the glorious **Nannarâja**, who has obtained the five great sounds; and under the condition that (*this charity*) has to be maintained by the (*local*) authority.³

(L. 29.) “Knowing this, you shall dwell in happiness, delivering (to the *sattra*) the proper share of the enjoyment.”

(L. 30.) And the following is addressed to future rulers of the earth.

[Here follow two of the customary verses.]

[L. 34.] And with reference to this they quote (*the following*) verses sung by Vyâsa.

[Here follow four other verses.]

(L. 40.) The year 9 in the increasing reign of victory; the 27th day of Jyêshṭha.

(L. 41.) (*This edict was*) engraved by Boppanâga, the son of the goldsmith⁴ Sottranâga.

Seal.

(V. 8.) This edict, the object of which is the increase of merit, of the glorious **Tivaradêva**, the sovereign of **Kôsala**, (*shall*) endure as long as the moon and the stars.

¹ In order to understand the *virôdha*, the primary meaning of *ku-trishṇā*, viz. ‘mean greed,’ must be also kept in mind.

² *Saumya* means also ‘moon-like,’ while the word *prachanda*, ‘very fierce,’ hints a comparison with the sun (*chandāmbu*).

³ Or, perhaps, ‘by the town (of Bilvapadraka).’ The meaning of *adhishṭhāna* is doubtful.

⁴ *Ārkasālika* is a Sanskrit form of the Kanarese *akkasālika* or *akkasāle* (above, Vol. III. p. 213), ‘a goldsmith,’ which Dr. Kittel (*Kannada-English Dictionary*, s.v. *aka*, 2) derives from *arka*, ‘metal.’ In the Eastern Ganga copper-plates we find the Prākṛit form *akhas[ā]lin* (above, Vol. III. p. 19) and the (apparently erroneous) Sanskrit forms *akshasālin* (*Ind. Ant.* Vol. XVIII. p. 145) and *ākshasālika* (*ibid.* Vol. XIII. p. 123). The *ārkasālika* has to be distinguished from the *akshapatalika*, an officer who wrote grants, but did not engrave them; see above, Vol. IV. pp. 126 and 128, and compare *ibid.* pp. 121, 129 and 210. Professor Bühler’s and Monsieur Senart’s remarks (*Indische Palæographie*, p. 94 f., and p. 69 above) have to be modified in accordance with this result.

No. 14.—INSCRIPTIONS ON THE THREE JAINA COLOSSI
OF SOUTHERN INDIA.

BY E. HULTZSCH, PH.D.

In the course of my two last cold-weather tours I had occasion to visit the sites of the three famous monolithic images at **Śravaṇa-Belgoḷa** in the Hassan district of the Mysore State and at **Kârkala** and **Vêṇûr** in the South Canara district of the Madras Presidency. For descriptive notices of these monuments the reader is referred to Mr. Rice's *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 29 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 231 and 236 f. The largest and most ancient of them is the one at Belgoḷa, which, according to Mr. Rice, is 57 feet high and was set up by the minister **Châmunḍarâja** between A.D. 977 and 984. The second, at Kârkala, is 41' 5" high and was erected by the chief **Vîra-Pâṇḍya** in A.D. 1432. Along with the two inscriptions on the image at Kârkala, I publish an inscription (E. below) on a neighbouring pillar which was raised by the same **Vîra-Pâṇḍya** in A.D. 1436. The smallest and most recent of the three monoliths is the one at Vêṇûr, which is 35 feet high and was established by the chief **Timmarâja** in A.D. 1604.

The saint or god whom the three images represent is called in Sanskrit **Bâhubalin** or **Bhujabalin**¹ and was believed to have been the son of **Âdijina** (G. below), i.e. the first Jina **Rishabhanâtha**.² His vernacular name was **Gummaṭa** (D.), **Gummaṭêsa** (G.), **Gommaṭa** or **Gommaṭêśvara**.³

The inked estampages from which I am publishing the Kârkala inscriptions (Nos. C., D. and E. below) were prepared by my peons. Those of the Belgoḷa and Vêṇûr inscriptions (Nos. A., B., F. and G.) had to be done by Jains under my supervision, because none but Jains are permitted to touch the images at Belgoḷa and Vêṇûr.⁴

A.—On the proper right side of the colossus at Belgoḷa.

This inscription (No. 52a of 1902) was first published by Mr. Rice,⁵ who, however, did not succeed in reading the second word in l. 2.

The alphabet and language of the first and third lines are **Kanarese**. The second line is a **Tamiḷ** translation of l. 1 and consists of two words, of which the first is written in the Grantha and the second in the Vaṭṭeḷuttu alphabet. The first two lines record that **Châmunḍarâja** caused to be made the image at the foot of which the inscription is engraved, and the third line, that **Gaṅgarâja** caused to be made the buildings which surround the image.

In Mr. Rice's opinion, these inscriptions "are undoubtedly of the period when that work was completed."⁶ A comparison of the alphabet of l. 1 with that of the epitaph of **Mârasimha II.**⁷ and of the alphabet of l. 3 with that of an inscription of **Gaṅgarâja**⁸ has convinced me that Mr. Rice is correct, i.e. that l. 1 belongs to the time of **Châmunḍarâja**, the minister of the two Gaṅga kings **Mârasimha II.** and **Râchamalla II.**,⁹ and that l. 3 belongs to the time of **Gaṅgarâja**, the minister of the Hoysala king **Vishṇuvardhana**.¹⁰ The second line is probably contemporaneous

¹ See the inscriptions C. and F. below.

⁵ Compare *Ind. Ant.* Vol. II. p. 134.

² *Inscriptions at Śravaṇa-Belgoḷa*, Index, s. v.

⁴ Mr. Walhouse had the same experience; see *Ind. Ant.* Vol. V. p. 37.

³ *Inscriptions at Śravaṇa-Belgoḷa*, No. 76.

⁶ *Op. cit.* Introduction, p. 22.

⁷ Above, Vol. V. No 18, Plate.

⁸ No 78 of 1893 (*Inscriptions at Śravaṇa-Belgoḷa*, No. 59).

⁹ Above, Vol. V. pp. 171 and 173.

¹⁰ Dr. Fleet's *Dyn. Kan. Distr.* p. 499 f.

Taina Colossus at Sravana-Belgola.



E. HULTZSCH, PHOTO.

WIELE & KLEIN, HALF-TONE.

No. 1.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರೇ
ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರೇ
ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರೇ

No. 2.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರೇ
ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರೇ

with the first line. In Mr. Rice's opinion, ll. 1 and 2 were engraved between A.D. 977 and 984,¹ and l. 3 between A.D. 1115 and 1118.²

TEXT.³

- 1 Śrī-Chāmundaṛājaṃ māḍisidam
- 2 Śrī-Chāmundaṛājaṃ⁴ [śe]yṽ[v]ittāṇ⁴
- 3 Śrī-Gaṅgaṛāja suttālayavaṃ māḍisida

TRANSLATION.

- (Line 1.) The glorious Chāmundaṛāja caused (*this image*) to be made.
 (L. 2.) The glorious Chāmundaṛāja caused (*this image*) to be made.
 (L. 3.) The glorious Gaṅgaṛāja caused the enclosure to be made.

B.— On the proper left side of the colossus at Belgoḷa.

This inscription (No. 52b of 1902) also was first published by Mr. Rice.⁵

The alphabet is Nāgarī and the language is Marāṭhī. The first line is a translation of l. 1 of the preceding inscription (A.), and the second line of l. 3 of the same inscription. As the type of the alphabet of ll. 1 and 2 is quite identical, it may be assumed that both lines were engraved in the time of Gaṅgaṛāja, whose name occurs in the second line. The Marāṭhī language was perhaps adopted for the benefit of Jaina pilgrims from the Marāṭha country.

TEXT.⁶

- 1 Śrī-Chāvundaṛājêṃ karaviyalêṃ
- 2 Śrī-Gaṅgaṛājê suttâlê karaviyalê

TRANSLATION.

- (Line 1.) The glorious Chāvundaṛāja caused (*this image*) to be made.
 (L. 2.) The glorious Gaṅgaṛāja caused the enclosure to be made.

C.— On the proper right side of the colossus at Kārkaḷa;
Śaka-Samvat 1353.

This inscription (No. 63 of 1901) was first published in a tentative manner by Dr. Burnell.⁷ Mr. Rice's reprint of Dr. Burnell's text⁸ contains a few improvements, based on a copy which was supplied to him by the late Brahmasuri Sastri, the well-known Jaina scholar of Śravaṇa-Belgoḷa.

The alphabet is Kanarese, with the exception of the colophon *Śrī-Pāṇḍyaṛāya* in l. 15, which is in Grantha characters. The inscription consists of two Sanskrit verses and a few words in Sanskrit prose (l. 14 f.). It records that the chief Vira-Pāṇḍya (l. 11) or Pāṇḍyaṛāya (l. 15), who was the son of Bhairavēndra of the lunar race, caused to be made the image of Bāhubalin, on which the inscription is engraved.

¹ *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 22.

² *Loc. cit.* p. 23; see *Ind. Ant.* Vol. XXIII. p. 116, Nos. 17 and 19.

³ From two inked estampages.

⁴ The *virāma* after °rājaṃ and °ttāṇ is expressed by a dot (*puḷḷi*) at the top of the letter. There is another unexplained dot behind °rājaṃ.

⁵ *Inscriptions at Śravaṇa-Belgoḷa*, No. 75.

⁶ From two inked estampages

⁷ *Ind. Ant.* Vol. II. p. 353.

⁸ *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 31 f.

According to verse 1, Vîra-Pâṇḍya was prompted to undertake this work by the Jaina priest Lalitakîrti, who belonged to the lineage of Panasôge¹ and to the *Désigana*. The same verse occurs in another Kârkaḷa inscription² of Immaḍi-Bhairarasa of the family of Jinadatta,—apparently one of the successors of Vîra-Pâṇḍya,—who built the Chaturmukhabasti at Kârkaḷa in Śaka-Samvat 1508 (expired), the Vyaya year. It follows from this, that the Jaina *svâmins* of Hanasôge bore the hereditary title Lalitakîrti³ and were the spiritual preceptors of the chiefs of Kârkaḷa.

The day on which the image was consecrated fell into the (expired) Śaka year 1353 (in numerical words, 1. 5 f., and in figures, 1. 14 f.), the cyclic year Virôdhikṛit. According to Professor Kielhorn's calculation, the date corresponds to Wednesday, the 13th February A.D. 1432.⁴

TEXT.⁵

- 1 श्रीमद्देशोगणे ख्या-
- 2 ते पनसोगिवलीखरः⁶ ।
- 3 योभूल्ललितकी-
- 4 च्याख्यस्तन्मुनीन्द्रोपदे-
- 5 शतः ॥ [१*] स्वस्ति श्रीशकभूपते-
- 6 स्त्रिशरवक्कींदोर्विरोध्या-
- 7 दिक्कद्वर्षे फाल्गुनसौ-
- 8 म्यवारधवलश्रीद्वा-
- 9 दशीसत्तिथौ । श्रीसोमा-
- 10 न्वयभैरवेन्द्रतनु-
- 11 जश्रीवीरपांडेशिना नि-
- 12 र्माप्य प्रतिमात्र बा-
- 13 इबलिनो जीयात्प्र-
- 14 तिष्ठापिता ॥ [२*] शकवर्ष
- 15 १३५३ [॥*] श्रीपांड्यराय [॥*]

TRANSLATION.

(Verse 1.) At the advice of that chief of sages, named Lalitakîrti, who was the lord of the lineage (*āvali*) of Panasôge, (*which arose*) in the holy (*and*) famous *Désigana*,—

(V. 2.) Hail! In the (*cyclic*) year Virôdhyâdikṛit⁷ (*which corresponded*) to (*the year measured by*) three, the arrows (5), the fires (3) and the moon (1) of the glorious Śaka king,⁸

¹ This is the modern Hanasôge in the Yedatore tâluka of the Mysore district. See Mr. Rice's *Ep. Carn.* Vol. IV., Introduction, p. 16.

² No. 62 of 1901. For a very incorrect transcript of this record see *Ind. Ant.* Vol. V. p. 40 ff. The *tithi* of the date is the sixth, and not the fifth as the published transcript has it.

³ Thus the *svâmins* of Śravaṇa-Belgoḷa and Mûḍabidure have the title Chârūkîrti, and those of Humcha the title Dêvêndrakîrti.

⁴ *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

⁵ From an inked estampage.

⁶ Read °सोगावली°.

⁷ *I.s.* 'kṛit beginning with *Virôdhin*, which is an artificial way of expressing *Virôdhikṛit*.

⁸ *I.e.* Śaka-Samvat 1353.

(on) a Wednesday in Phālguna, on the auspicious *tithi* of the holy *dvādaśī*¹ of the bright (fortnight),—an image of Bāhubalin was here caused to be made and was consecrated by the glorious lord Vira-Pāṇḍya, the son of Bhairavēndra of the glorious family of the Moon. Let (this image) be victorious!

(Line 14.) The Śaka year 1353.

(L. 15.) O glorious Pāṇḍyarāya!²

D.—On the proper left side of the colossus at Kārkaṣa.

This inscription (No. 64 of 1901) consists of one verse in the Kanarese alphabet and language, and two words in Nāgarī characters and Sanskrit prose (l. 7). Like the preceding inscription (C.), it records that the image was caused to be made by Pāṇḍyarāya (ll. 2 f. and 7), the son of Bhairavēndra. But the image is here stated to be one of Gummāṭa, the lord of Jinās.

TEXT.³

- 1 'सुरिनुतभैरवै-
- 2 द्रकुमारयोपांछ-
- 3 रायनिंदतिमु-
- 4 ददिं । कारित गुमट-
- 5 जिनपतिचारुश्रीमू-
- 6 र्त्ति कुडुगे निमगभिम-
- 7 तमं ॥ श्रीपांछराय जय [॥*]

TRANSLATION.

Let it grant you (every) wish,—the beautiful holy image of Gummāṭa, the lord of Jinās, which was caused to be made with great delight by the glorious Pāṇḍyarāya, the son of Bhairavēndra who was praised by wise men! O glorious Pāṇḍyarāya, be victorious!

E.—On the Brahmadēvastambha in front of the colossus at Kārkaṣa;
Śaka-Saṃvat 1358.

This inscription (No. 65 of 1901) is written in the Kanarese alphabet and language. It consists of one verse, which is preceded by a short prose passage, and records that Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta,—the same prince whose name we have found in the two preceding inscriptions (C. and D.),—set up this pillar which bears at the top an image of Brahman. The date was the 12th *tithi* of the bright fortnight of Phālguna in Śaka-Saṃvat 1358 (current), the cyclic year Rākshasa, i.e. A.D. 1436.

TEXT.⁵

- 1 ॥ शकनृपन १३५८ राक्षससंवत्सर[द फ]ागुन शु
- 2 १२ तु ॥ ०जिनइत्तान्वयभैरवतनयश्री[वी]रपां-

¹ I.e. on the twelfth *tithi*.

Compare the colophon of the next inscription (D.).

³ From an inked estampage.

⁵ From an inked estampage.

⁴ Metre : Kanda.

⁵ Metre : Kanda. Read जिनइत्ता°.

3 अनृपतिगे वरमं । मनमोल्धीय[लु]¹ नेल[सि]द

4 जिनभक्तं ब्रह्मनीगे निमगभि[मत]मं ॥

TRANSLATION.

On the 12th (*tithi*) of the bright (*fortnight*) of Phâlguna in the Rākshasa year (*which corresponded to the year*) 1358 of the Śaka king. Let it grant you (*every*) wish,—(*the image of*) Brahman, the devotee of Jina, who took up his abode² (*here*) in order to grant with pleasure (*every*) desire to the glorious prince Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta !

F.— On the proper right side of the colossus at Vêṇûr;
Śaka-Saṁvat 1525.

A fairly correct transcript of this inscription (No. 72 of 1901) was published by Mr. Rice in the Introduction to his *Inscriptions at Śravaṇa-Belgoḷa*.³

The inscription is disfigured by a crack, which has injured one or more letters in almost every line. The alphabet is Kanarese, and the language is Sanskrit verse. In several instances the letter *d* is closed and consequently identical in shape with *dh*. This remark applies also to the next inscription (G.).

The inscription records that Timmarāja of the family of Châmuṇḍa set up the image of the Jina named Bhujabalin⁴ at Êṇûra (the modern Vêṇûr). This chief was the younger brother of Pāṇḍya, the son of queen Pāṇḍyaka, and the nephew and son-in-law of Râyakuvara.⁵ From the fact that the inscription mentions his uncle and mother, but not his father, it may be concluded that he and his family practised the *aḷiya-santāna*, i.e. the inheritance through nephews. Even now the Jaina laymen (*śrāvaka*) of South Canara follow this rule, while the Jaina priests (*indra*) practise the *makkāḷa-santāna*, i.e. the inheritance through sons.

Timmarāja is stated to have set up the image at the instance of the Jaina priest Chârukirti,⁶ who belonged to the *Désigana* and was the pontiff of Belgoḷa (the modern Śravaṇa-Belgoḷa). Hence the latter must have been the spiritual preceptor of his family. This suggests that the Châmuṇḍa to whose family Timmarāja belonged (l. 14 f.) may be identical with the minister Châmuṇḍarāja who had set up the colossal statue at Belgoḷa.⁷

The day on which the image was consecrated fell into the expired Śaka year 1525 (in numerical words, l. 4 f.), the cyclic year Śôbhakṛit. Professor Kielhorn kindly contributes the following calculation :—

“The date regularly corresponds, for Śaka-Saṁvat 1525 expired = Śôbhakṛit, to Thursday, the 1st March A.D. 1604, when the 10th *tithi* of the bright half ended 3 h. 33 m., and the *nakshatra* was Pushya from 1 h. 58 m. (or 2 h. 38 m.), after mean sunrise.— The sign Mithuna was *lagna* from about 5 h. 20 m. to about 7 h. 20 m. after true sunrise, i.e. the time indicated by the date is about midday.”

¹ Read °दीयलु.

² I. e. who was set up by the king.

³ *Loc. cit.* p. 32. The transcript supplied to Mr. Rice contains three misreadings :—*Indu-Pushyaké* for *Guru-Pushyaké* (l. 7); *Êṇûra-* for *Êṇûra-* (l. 10 f.); and *anuj-Êndra-su-râj-âkhyat=* for *anujat=Timmarâj-âkhyat=* (l. 14).

⁴ This is a synonym of *Bâhubalin* in the Kârkaḷa inscription, C. above.

⁵ In the next following inscription (G.) he is called Râyakumâra. *Kuvara* is a *tadbhava* of *kumara*.

⁶ Compare above, p. 110, note 3.

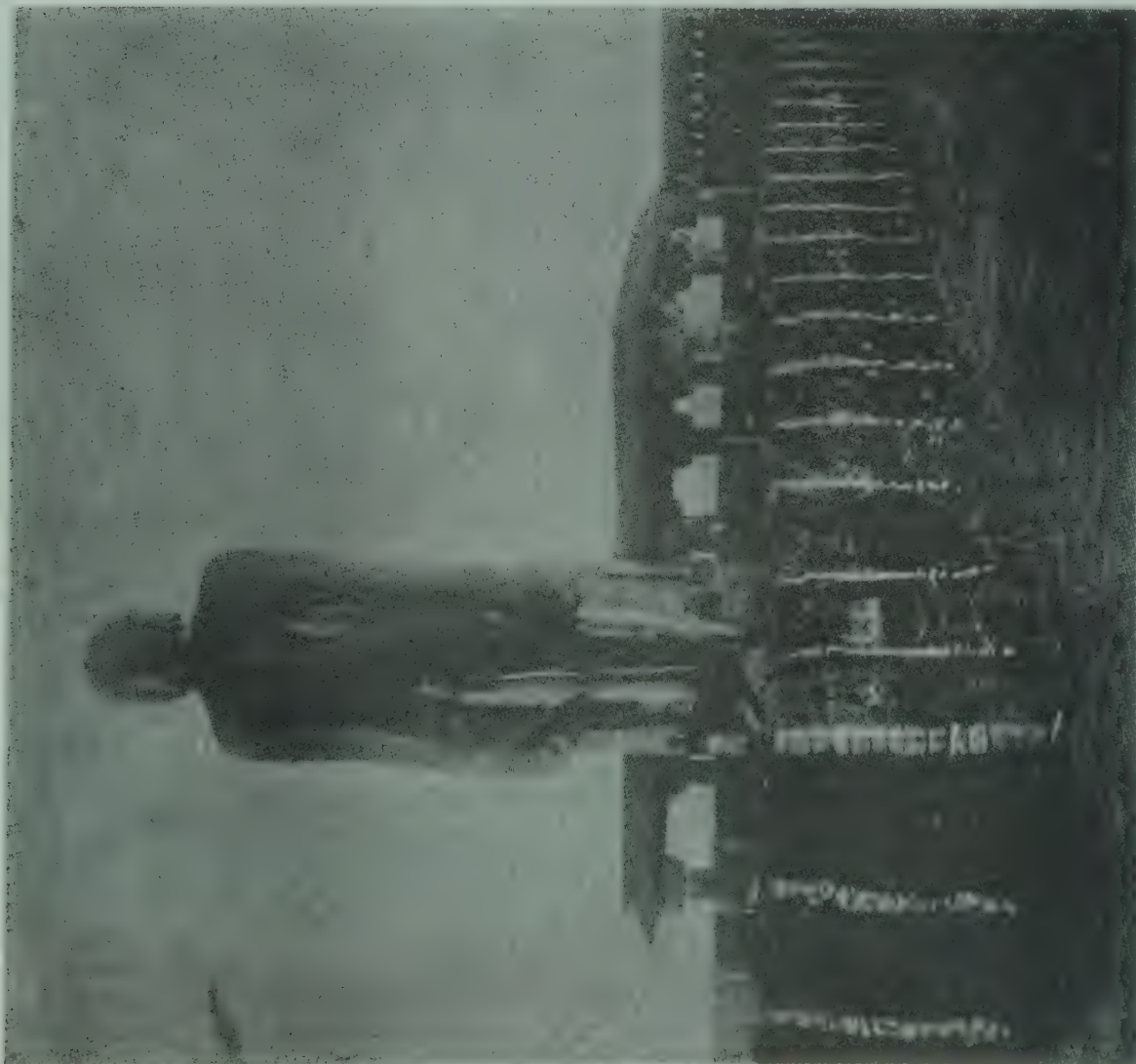
⁷ See p. 108 above.

VENUR.



WIELE & KLEIN, HALF-TONE.

KARKALA.



E. HULTZSCH, PHOTO.



TEXT.¹

- 1 श्रीमत्परमगंभीरस्याहा-
- 2 दामोघलाङ्क[नं] । जीयाच्चै-
- 3 लोक्यनाथस्य शास[नं] जिनशास-
- 4 नं ॥ [१*] शकवर्षेष्वतीते[षु वि]षया-
- 5 क्षिशरेन्दुषु । व[र्त्तमा]ने शोभक-
- 6 ति वत्सरे फाल्गुना[ख्यके ॥] [२*] मासि य शु-
- 7 क्लपक्षेद्वदशम्यां गु[रुपु]ष्यके । सु-
- 8 लग्ने मिथुने देशी[गणांब]रदिने शितुः
- 9 [॥] [३*] वैष्णुकाख्यपुरीपट्टची[र]ांबुधिनिशा-
- 10 पतेः । चारुकी[र्त्ति]मु[ने]र्दिव्यवाक्यादे-
- 11 नूरपत्तने ॥ [४*] श्री[र]ायकुवरस्याथ
- 12 जामाता त[त्सहो]दरी- । पांड्यका-
- 13 ख्यमहादेव्याः [सु]पुत्रः पांड्यभू-
- 14 पतेः । [५*] अ[नु]ज[स्ति]मरा[जा]ख्यशामुं-
- 15 डान्वय[भूष]कः । अस्या[प]यत्प्रति[ष्ठाप्य]
- 16 भुजबल्याख्यकं जिनं ॥ ५^२ ॥ शुभमस्तु ॥



TRANSLATION.

(Verse 1.) Let it be victorious,— the holy religion of the lord of the three worlds, the religion of **Jina**, the unfailing characteristic of which is the extremely profound scepticism !³

(Vv. 2-6.) After the **Śaka** years (*measured by*) the objects of the senses (5), the eyes (2), the arrows (5) and the moon (1)⁴ had passed, while the (*cyclic*) year **Śôbhakṛit** was current, in the month named **Phâlguna**, on the brilliant (?) tenth *tithi* of the bright fortnight, in (the *nakshatra*) **Pushyaka** (*combined with*) **Thursday**, (*and*) in the auspicious *lagna* **Mithuna**,— at the divine order of the sage **Chârukirti**, the sun on the firmament of the *Dêśigana* (and) the moon in the milk-ocean of the pontificate⁵ of the town named **Beḷguḷa**,— he who was named **Timmarâja**, the ornament of the family of **Châmuṇḍa**, the son-in-law of the glorious **Râyakuvara**, the virtuous son of his sister—the great queen named **Pândyaka**, the younger brother of prince **Pândya**, consecrated and set up the **Jina** named **Bhujabalin** at the town of **Ênûra**.

(Line 16.) Let there be prosperity !

G.— On the proper left side of the colossus at Vênûr ;

Śaka-Samvat 1526.

This inscription (No. 73 of 1901) consists of two verses in the **Kanarese** alphabet and language. Like the preceding inscription (F.), it records that the image was set up by **Timma**,

¹ From two inked estampages.

² Read ६.

Compare e.g. *South-Ind. Inscr.* Vol. I. No. 152, verse 2, and No. 153, verse 1.

⁴ I.e. Śaka-Samvat 1525.

Regarding *paṭṭa* see *South-Ind. Inscr.* Vol. I. p. 159, note 1.

the younger brother of Pāṇḍya, the son of queen Pāṇḍyaka, and the nephew of Rāyakumāra. But the image is here stated to be one of the Jina Gummaṭeśa, the son of Āḍijina, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjaḷike.¹

The date (v. 1) is identical in every detail with that of the preceding inscription (F.); but the Śaka year is here 1526 (in words) current, while there it was 1525 expired.

Two shrines in front of the Vēṇūr image contain two inscriptions (Nos. 74 and 75 of 1901) which are dated in the same year. The shrine on the proper left is a *chaityālaya* of Chandranātha and was built by two queens of Vira-Timmarāja-Oḍeyaru *alias* Ajilaru, "the beloved chief disciple of the holy Chārukīrtidēva," *viz.* Pāṇḍyakadēvi *alias* Vardhamānakka, and Mallidēvi. The shrine on the proper right is a *chaityālaya* of Śāntīśvara and was built by . . . *alias* Binnāṇi, another queen of the same chief.²

TEXT.³

- 1 श्रीशकव[र्ष]मं⁴ गणि[से स]ासिरदिं मि-
- 2 गुवयदुलेकमु[क्कु]ा शतदिप्यता[ॐ]नेय
- 3 शोभकदब्दद फाल्गुनाख्यमासाश्रि-
- 4 [त]शुक्लपक्षदशमी गुरुपुष्यद यु-
- 5 [स्म]ल[ग्न]दोळ्देशिगणा[य]गण्यगुरु-
- 6 पंडितदे[व]न दिव्यवाक्य[दिं] ॥ [१*] राय-⁵
- 7 कुमार[नी]पुवळियं सति पांड्य-
- 8 कदेवि[य पुत्रनत्र]⁶ सोमायतवं-
- 9 श[धु]र्यनुरुसाहसि पांड्यनृ-
- 10 पानुजनुह्वदानराधेयनुदा-
- 11 र[पुंजळि]केपट्टवनाळ्व नृपाग्रणि
- 12 तिंमभूभुजं श्रीयुतनं प्रति[ष्ठि]-
- 13 [सि]द[न]ादिजिना[ळ]ज[नं जि]नगुं[म]टेशनं ॥ [२*]

TRANSLATION.

(Verse 1.) In the year Śôbhakṛit (*which was*) the glorious Śaka year counted by twenty-six after one hundred having the number five, exceeding one thousand,⁷ (*on*) the **tenth** *tithi* of the **bright** fortnight falling into the month named **Phālguna**, in (the *nakshatra*) **Pushya** (*combined with*) **Thursday**, (*and*) in the *lagna* **Yugma**,—at the divine order of the *Gurupanditadēva*⁸ who is the foremost of the *Dēśigaṇa*,—

(V. 2.) Prince **Timma**, the beautiful nephew of Rāyakumāra, the son of the virtuous Pāṇḍyakadēvi, the chief of the great family of the **Moon**, the very daring younger brother

¹ The kingdom (*rājya*) of Puñjaḷi or Puñjaḷike is mentioned also in two other inscriptions at Vēṇūr (Nos. 78 and 80 of 1901).

² A very inaccurate translation of Binnāṇi's inscription was given in *Ind. Ant.* Vol. V. p. 38, note.

³ From two inked estampages.

⁴ Metre : Utpalamāle.

⁵ I cannot find the name of this metre ; it is a *samavṛitta* of 4 times 23 syllables.

⁶ The doubtful syllable *tra* looks as if it had been corrected from *ga*.

⁷ This is a "poetical" way of expressing Śaka-Samvat 1526.

⁸ This title refers to Chārukīrti of Belgaḷa ; see l. 9 f. of the preceding inscription (F.)

of prince **Pāṇḍya**, a **Rādhēya** (**Karṇa**) in excellent gifts, the foremost of princes, who was ruling the noble kingdom of **Puñjālike**, consecrated here (*the image of*) the blessed **Jina Gummaṭeśa**, the son of **Ādijina**.

No. 15.—TWO JAINA INSCRIPTIONS OF IRUGAPPA.

By E. HULTZSCH, PH.D.

A.—Dated in the Dundubhi year.

From an inscription on a lamp-pillar in front of a Jaina temple at Vijayanagara¹ it is known that the general **Chaicha** or **Chaichapa** and his son **Iruga** or **Irugapa** were hereditary ministers of king **Harihara II.** of Vijayanagara. An inscription at **Śravaṇa-Belgoḷa** states that the general **Chaicha** or **Chaichapa** had already been the minister of **Bukkarāya**,² i.e. of **Bukka I.**, the predecessor of **Harihara II.**

The subjoined Tamil and Grantha inscription (No. 41 of 1890) is engraved on the base of the north wall of the store-room in the Jaina temple of **Vardhamāna** at **Tirupparuttikkunru**³ near **Conjeeveram**. It records that the village of **Mahēndramaṅgalam** in the division of **Māvandūr**⁴ was granted to the temple by the minister **Irugappa**, the son of the general **Vaichaya**. The donor is of course identical with **Irugapa**, the son of **Chaichapa**, who was mentioned in the preceding paragraph. He is stated to have made the gift for the merit of **Bukkarāja**, the son of **Arihararāja**, i.e. **Bukka II.**, the son of **Harihara II.** Hence the **Dundubhi** year in which the grant was made must correspond to **A.D. 1382**. But Professor **Kielhorn** has shown that the details of the date do not work out correctly.⁵

TEXT.⁶

- 1 Svasti śr[ī]ḥ [||*] Dundubhi-varsham Kât[tig]ai-[m]âdatt[i]l pûrvva-pakshattu=
Tt[i]ṅgaṭ-kiḷamaiyum paurnaiyum⁷ perṛa Tâ(kâ)tt[i].
- 2 gai-nâl mahâmaṇḍalêśvaran Arihararâja-kumâran śrīmat(d-)Bukkarâjan dhammam
âga Vaichaya-daṇḍanâtha-putran
- 3 Jain-ôttaman Irugap[pa]-mahâpradhâni Ti[rup]paruttikkunru-nâyaṇâr Trailôkyavalla-
bharkku pûjaikku
- 4 śâlaikkum tiruppanik[ku]m Māvandûr-ppaṇṇil Mahēndramaṅgalam nâṅ-pâṅk=
ellaikum iṅai-ili paḷlichchandam=âga chandr-âditya-varaiyum naḍakka=ttaruvittâr
௨ Dharmm[ô]=ya[ñ=ja]yatu ௨

TRANSLATION.

Hail! Prosperity! (*In*) the **Dundubhi** year, (*on*) the day of **Kâttagai** (**Kṛittikâ**), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month **Kâttagai**,— for the merit of the glorious *mahâmaṇḍalêśvara* **Bukkarāja**, the son of **Arihararāja**,— the best of Jainas, the great minister **Irugappa**, the son of the general **Vaichaya**, caused to be

¹ *South-Ind. Inscr.* Vol. I. No. 152.

² *Inscriptions at Śravaṇa-Belgoḷa*, No. 82. The *Śubhakṛit* year in which this inscription is dated corresponds to A.D. 1422, and not to A.D. 1362 as Mr. Rice thinks.

³ No. 61 on the *Madras Survey Map* of the Conjeeveram tāluca.

⁴ This is evidently *Māmaṇḍūr*, 5 miles from Conjeeveram; see Mr. Sewell's *Lists*, Vol. I. p. 166. I cannot identify *Mahēndramaṅgalam*.

⁵ Above, Vol. VI. p. 329, No. 1.

⁶ From two inked estampages.

⁷ The syllable *ṛnai* is entered below the line.

given to Trailôkyavallabha, the god of **Tirupparuttikkunru**, for worship, for the alms-house and for repairs of the temple,— (*the village of*) **Mahêndramangalam** in the division (*parru*) of **Māvandûr**, (*up to its*) boundaries on the four sides, as a tax-free *pallichchandam*,¹ to continue as long as the moon and the sun. Let this pious gift be victorious !

B.—Dated in the Prabhava year.

This Grantha inscription (No. 42 of 1890) is engraved on the roof of the *maṇḍapa* in front of the shrine in the same temple as the preceding inscription (A.), and consists of one Sanskrit verse in the Śârdûlavikrîḍita metre. It records that the *maṇḍapa* on which it is found was built by the same general **Irugappa**, the son of the general **Vaichaya**, at the instance of (his spiritual preceptor, the Jaina priest) Pushpasêna, in the year **Prâbhava**. This year might be meant for Parâbhava=A.D. 1366-67, which would, however, fall into the reign of Bukka I. Hence it follows that Prâbhava is used on account of the metre instead of **Prabhava**=A.D. 1387-88, which falls into the time of **Bukka II.**,² the contemporary of Irugappa.³

In this inscription the temple of the Jina Vardhamâna is said to have been included in **Kâñchî**, of which Tirupparuttikkunru⁴ was evidently considered a suburb.

TEXT.⁵

- 1 Śrîmat(d-)Vaichaya-daṇḍanâtha-tanayas=samvatsarê Prâbhavê saṁkhyâvân=Irugappa-daṇḍanripatis=śrî-Pushpasên-âjûyâ ||
2 śrî-Kâñchî-Jina-Varddhamâna-nilayasy=âgrê mahâ-maṇḍapam saṁgîṭ-ârttham=achîkarach=cha śilayâ baddham samantât sthalam || ॐ

TRANSLATION.

In the year **Prâbhava**, at the order of the holy Pushpasêna,— the wise general **Irugappa**, the son of the glorious general **Vaichaya**, caused to be built, in front of the temple of the Jina Vardhamâna at the prosperous **Kâñchî**, a great hall for concerts and (*caused to be*) paved with stones the space all round.

No. 16.— TWO BRAHMI AND KHAROSHTHI ROCK-INSCRIPTIONS IN THE KANGRA VALLEY.

By J. PH. VOGEL, LL.D.

The first of these two rock-inscriptions was discovered by Sir E. C. Bayley at **Kanhiâra**, three miles to the east of Lower Dharmasâlâ on the bank of the Mânjî torrent, and was edited by him in 1854 from drawings made by Lieutenants Crofton and Dyas.⁶ In 1875 it was reproduced again and discussed by General Cunningham.⁷

The second inscription I found last summer in the course of an archæological tour in the Kângra district near a place called **Paṭhyâr**, situated nine miles south of Kanhiâra on the bank of the Baner rivulet, at a distance of about one mile from the Dâdh Travellers' Bungalow.

¹ This term means 'land belonging to a Jaina temple;' see *South-Ind. Inscr.* Vol. II. p. 52, note 2, and above, Vol. IV. p. 138.

² See above, Vol. VI. p. 329 f.

³ See p. 115 above.

⁴ See above, A. I. 3.

⁵ From an inked estampage.

⁶ *J. A. S. B.* Vol. XXIII. p. 57.

⁷ *Arch. Survey Reports*, Vol. V. p. 175, Plate xlii.

The two inscriptions are so nearly alike in script, substance and general character that it appears desirable to publish them together, the more so as the Kanhiâra inscription has not yet been edited satisfactorily and the Paṭhyâr inscription, as far as I know, has not been noticed before by any archæologist.

The legend in both cases is given in two different alphabets,—Brâhmî and Kharôshthî, though evidently of two very different periods. In each case the inscription contains only two words in both scripts, whereas a third word occurs in one script only. But at Kanhiâra this additional word belongs to the Brâhmî, while at Paṭhyâr it forms part of the Kharôshthî legend. The explanation of this third word is somewhat difficult. Otherwise the reading may be said to be beyond doubt, owing to the enormous size and the clearness of the letters, which are deeply cut in hard granite boulders. Finally two auspicious symbols are in each case added after the Brâhmî legend, one of which is the well-known *svastika*.

The Kanhiâra inscription was read by Sir E. C. Bayley as follows:—*Krishnayasasa ârâma* in Kharôshthî, and *Krishnayasasya ârâma medangisya* in Brâhmî. I may state at once that the correct reading of the first word appears to be *Krishamyaśasa* and *Kṛishṇayaśasya* respectively, whereas the length of the first *a* of *ârâma*, as a matter of fact, is not expressed in Kharôshthî.¹ He explains it as “the garden of Krishnayasas, to which in the second inscription some wag has apparently added the epithet *medangisya* (corpulent) from *med* (fat) and *anga* (body).”

Cunningham, however, preferred to consider *ârâma* as a synonym of *vihâra*, translating it by “the monastery of Krishnayasas,” and even went so far as to derive the name Kanhiâra from *Kanhiya-yasas-ârâma*, Kanhiya being a synonym of *Kṛishṇa*. The third word he read *mâdangisya*, and he thought it to be “the name of the district or possibly of the recorder of the inscription.”

Now, before entering upon any discussion of these doubtful points, it will be well to examine the other inscription, which from its similarity is likely to contribute fresh evidence. The Paṭhyâr inscription consists of two lines, cut into one stone. The upper line gives the two words in Brâhmî followed by a *svastika* and a foot-print. In the lower line, which was partly buried in the ground, is the Kharôshthî legend, which consists of three words. The Brâhmî letters are of considerable size, the final one being not less than $1\frac{1}{2}$ ' high. The Kharôshthî characters are much smaller (5" to 9"). Thus, notwithstanding the difference in the number of letters, both lines are about equal in length, viz. $7\frac{1}{2}$ '.

It is evident at once that the two words in Brâhmî correspond to the second and third words of the Kharôshthî legend. I read them *Vayulasa pukarini*² or, in correct spelling, *Vâyulassa pukkarini*, the meaning being simply “Vâyula's lotus-pond.” With regard to the first word of the Kharôshthî, the meaning is less obvious. Manifestly it is a genitive defining the proper name *Vâyulassa*. It seems to me almost certain that it has to be read *rathidarasa*, i.e. in Sanskrit *rathitarasya*. The *i* may be either short or long. If short, the word is to be taken as the comparative of *rathin*; if long, of the Vêdic *rathî*. The meaning remains the same, viz. ‘charioteer’ (from *ratha*). According to the *St. Petersburg Dictionary* the word *rathîlara* occurs as a proper name in the *Vishṇupurâṇa* also. But the meaning which has to be assigned to the word in the Paṭhyâr inscription is, I believe, a different one. *Râthî* is the name of an agricultural caste in Kângrâ.³ If Vâyula really was a *Râthî*, we may infer that, in the time of the inscription, the *Râthîs* were not inhabitants

¹ I have to point out that the *a* has a small horizontal stroke to the right. But it is little prominent and may be a natural hole in the rock.

² The length of *a* in *vâ* is expressed only in the Brâhmî. The *u*-stroke of *yu* is not found in the Brâhmî, but is perfectly clear in the Kharôshthî legend.

³ *Gazetteer of the Kangra District*, Vol. I. (1883-84), p. 88 f.

of that fertile part of the valley to which Paṭhyâr certainly belongs. For, if this had been the case, a man belonging to the Râthî caste would hardly have designated himself as such in order to distinguish himself from his neighbours. This, as far as I can see, is the only historical conclusion which can be drawn from the Paṭhyâr inscription. Its chief interest, therefore, is purely palæographical.

If we compare the two inscriptions, it is obvious that the Paṭhyâr stone exhibits a much earlier type of script than the Kanhiâra one. This is evident in part from some of the Kharôshthî letters, *e.g.* the *s*, which at Paṭhyâr has the closed shape of the Aśôka period, whereas at Kanhiâra it is open as in the Śaka-Kushana inscriptions. On the whole, however, the Kharôshthî of both inscriptions is fairly identical. But a striking difference is shown in the Brâhmî legends. The Kanhiâra inscription was assigned by Bayley and Cunningham to the first century after Christ. Possibly it is later. The *y* with its three vertical strokes of equal length agrees best with forms of the 2nd and 3rd centuries.¹ The *â* shows a great resemblance to the type of this letter in the 2nd century.² The *m* is angular instead of rounded as in the more ancient type. The *ś*, on the contrary, with its straight strokes, has a more archaic form. So has the *g*, which is angular and not rounded.

The Brâhmî type of the Paṭhyâr inscription, however, corresponds entirely with that of the Aśôka period — the earlier Maurya type as Professor Bühler called it — and therefore can safely be said to belong to the 3rd century B.C.³ We may infer that both Brâhmî and Kharôshthî were known and used in the Kângrâ valley from that time until the first or second century after Christ.

It is a fact worth noticing, that, while the indigenous character had developed considerably during the course of the three or four centuries, the foreign alphabet had practically remained the same. The most plausible explanation would be that in those parts the Brâhmî was the popular script used in commerce and common life, while the use of the Kharôshthî was limited to official documents and was in consequence fairly constant. The greater importance attached to the Brâhmî may also appear from its taking the first place in the Paṭhyâr inscription and from the larger size of the letters, though it must be admitted that the fuller reading is given in Kharôshthî. In the Kanhiâra inscription the Brâhmî has the additional word. But in both inscriptions the *maṅgalas* are placed after the Brâhmî and not after the Kharôshthî.

Now, to return to the Kanhiâra inscription, it remains to be considered whether the newly found inscription throws any light on its meaning. First of all one feels inclined to assign to the word *ârâma* the ordinary meaning of 'garden,' and not that of 'monastery' as Cunningham did.⁴ For, considering that Vâyula found it worth while to cut an inscription which would stand the ages, simply to indicate that he was the owner of a lotus-pond, there is no reason to assume that Kṛishṇayaśas did not do the same with regard to his garden. Moreover, in the case of a monastery the founder would preferably have written his name on the building, and not on two boulders lying near it.

With regard to the doubtful term *medaṅgisya*, we may with Cunningham reject Bayley's supposition that the word was added by some wag in order to ridicule Kṛishṇayaśas. It would have been a very poor joke indeed and scarcely worth the trouble of cutting into hard granite. And are we to believe that the same wag had cut the two *maṅgalas* also, possibly to make amends for the offence? Corpulence, moreover, is looked upon with a different eye by the Hindû

¹ See Bühler's *Indische Palæographie*, Plate iii. 31, XV. and XVIII.

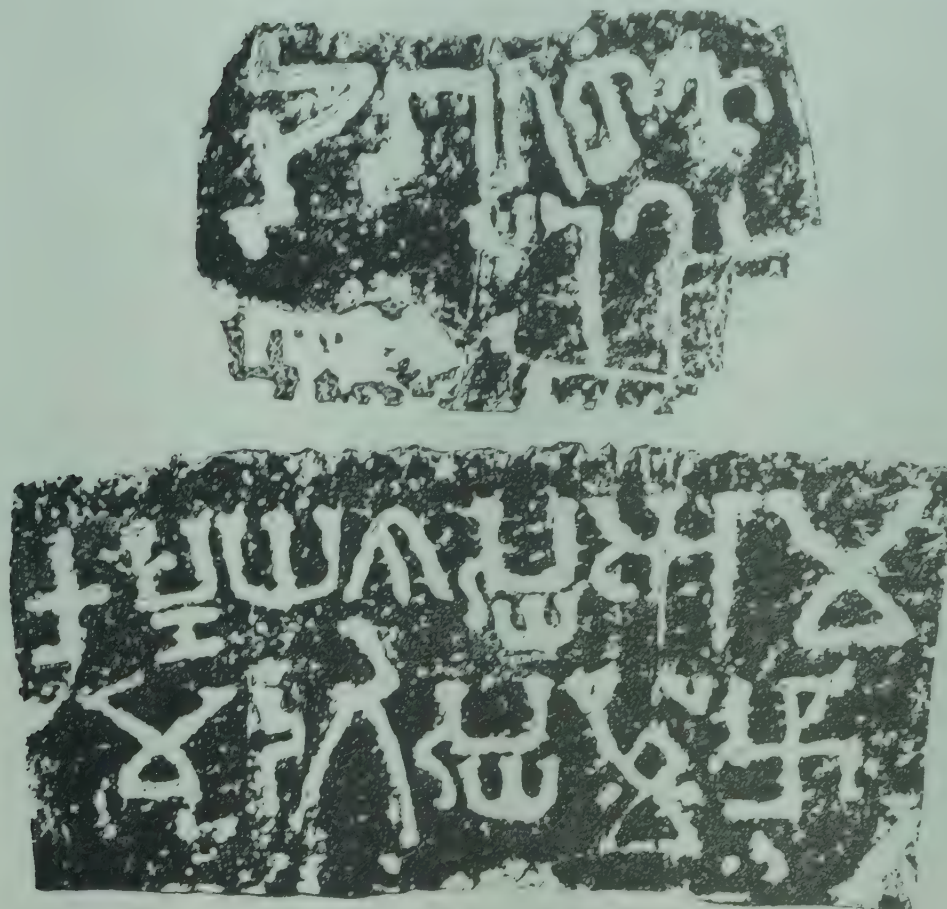
² *Ibid.* 2, XI.

³ Since writing the above, I had an opportunity of showing the impression to Dr. M. A. Stein, who, judging from a superficial examination of the Kharôshthî, thought that the inscription was rather of the early Śaka type.

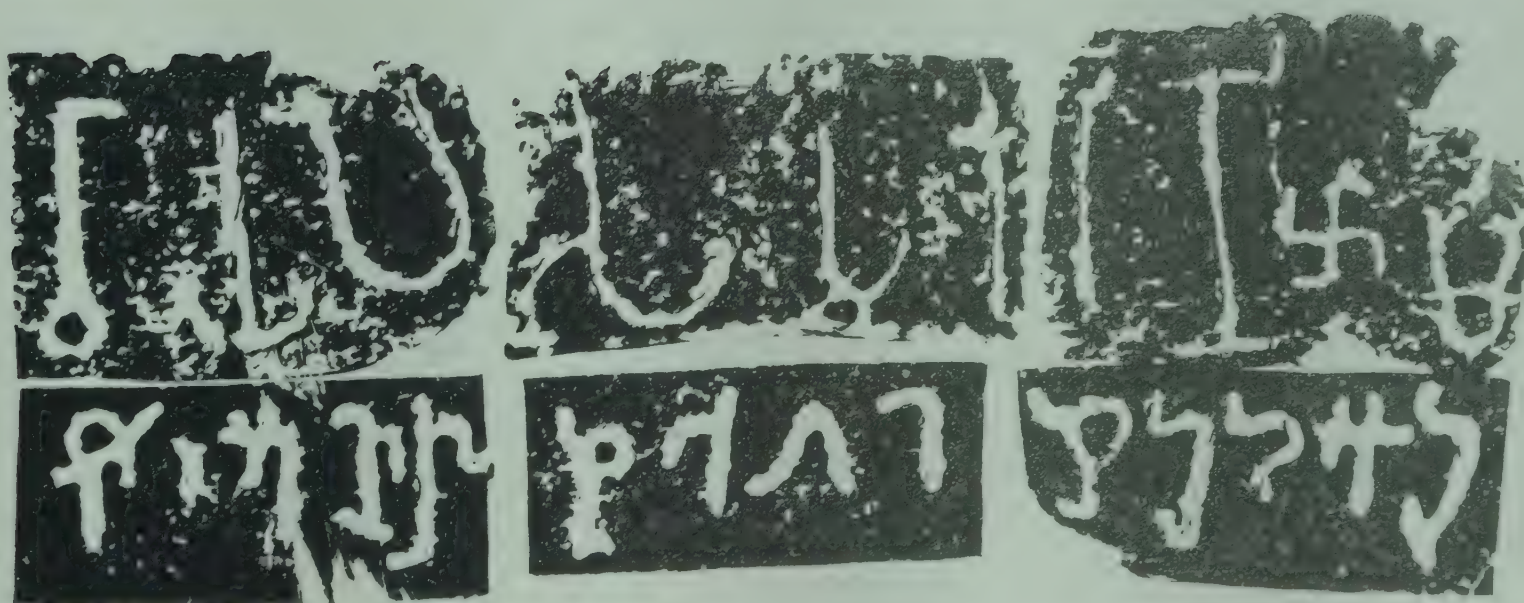
⁴ This meaning is not even mentioned in the *St. Petersburg Dictionary*.

Rock-Inscriptions in the Kangra Valley.

KANHIARA INSCRIPTION.



PATHYAR INSCRIPTION.



E. H. TZSCH.

SCALE '07.

WIELE & KLEIN, PHOTO-ZINCO.

From inked estampages supplied by Dr. J. Ph. Vogel.

and by the European. Large and round limbs were considered characteristics of a *mahāpurusha*,¹ and every traveller in India will get the impression that this is the case even now.

Most probably the third word in both inscriptions indicates the caste or clan of the person mentioned. Among the meanings assigned to the word *mēda* by the *St. Petersburg Dictionary* there is that of 'a certain mixed caste.' But this explanation would have to be abandoned, if with Cunningham we read *mādaṅgisya*. It is true that the *ā*-stroke is ordinarily attached to the right, not to the left leg of the *m*; but, on the other hand, we never find the *e*-stroke turned to the right. Comparing the manner in which the *ā*-stroke is attached to *p*, *s* and *h*, we must consider Cunningham's reading correct. Unfortunately *mādaṅgisya* is as difficult to explain as *medaṅgisya*. If we ignore the *i* in the penultimate syllable, it would correspond to the Sanskrit *Mātaṅgasya*; but that a member of this caste would be the owner of a garden and bear the name of *Kṛishpayāśas* is scarcely admissible.

It was stated above that one of the two *maṅgalas* added to the Brāhmī legend is the *svastika*. The other Cunningham interpreted as an abbreviation of the syllable *ōṃ*. This, however, does not seem very probable considering that that sacred syllable is always found at the beginning, never at the close of a sentence. But when we compare the two inscriptions in this respect, we discover a remarkable resemblance between the two *maṅgalas* also. The mystic sign of the Kanhiāra inscription appears to be nothing but an ornamental development of the foot-print. It would be hazardous to draw from these signs any conclusions with regard to the creed of the authors. It is true that the foot-print and the *svastika* are favourite signs of good omen with the Buddhists; but it should be borne in mind that they are equally honoured by the Hindūs in general and probably were so even in pre-Buddhistic times.

One point still remains to be discussed,—the **language**. In the older inscription it is Prākṛit or Middle-Indian of the Śaurasēṇi-Mahārāshṭrī, not of the Māgadhī type, as appears from the *r* in *pukkhariṇī*.² In the Kanhiāra inscription there is a difference of language in the two legends. The Kharōshṭhī legend is written in a Prākṛit of which the distinction made between the three sibilants is a remarkable feature. The language of the Brāhmī legend would best be characterised as Sanskritised Prākṛit, such as came into vogue among the Northern Buddhists with the rise of the Mahāyāna system. Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of palæographic considerations. That Cunningham was wrong in calling the language simply Sanskrit scarcely needs to be demonstrated.

NO. 17.—TWO INSCRIPTIONS OF TAMMUSIDDHI;

SAKA-SAMVAT 1129.

By H. LÜDERS, PH.D.; GÖTTINGEN.

The **first** of the following two stone inscriptions is engraved on the east wall of the Natarāja shrine in the Vaṭāranyēśvara temple at Tiruvālaṅgāḍu, 3 miles N.-N.-E. of the Chinnamapēt Railway Station in the North Arcot district. The **second** is on the north wall of the central shrine of the Vāchiśvara temple at Tiruppāśūr, 2 miles W.-S.-W. of Tiruvallūr in the Tiruvallūr tāluکا of the Chingleput district. They are now edited for the first time from inked estampages supplied to me by Dr. Hultzsch.³

¹ A. Grünwedel, *Buddhistische Kunst in Indien*, sec. ed. (1900), p. 138.

² See Professor Pischel's *Grammatik der Prakrit-Sprachen* (1900), p. 24.

³ Nos. 408 and 407 of the Government Epigraphist's collection for the year 1896.

Both of them are intended to commemorate the donations of a king **Tammusiddhi** or **Tammusiddha**, who belongs to a family of Telugu chiefs of whom numerous records have been discovered since 1892 in the Chingleput, North Arcot, Nellore and Kistna districts. On these materials Mr. Venkayya has based his valuable account of the Chôḍas of the Telugu country in the *Annual Report for 1899-1900*. However, as none of the inscriptions made use of by Mr. Venkayya have been published until now, I shall confine my remarks to the facts furnished by the following two inscriptions alone.

The **Tiruvâlaṅgâdu** inscription is damaged in a few places, but the illegible passages can easily be restored, partly from the context alone, and partly with the help of the Tiruppâśûr inscription. It is written in **Grantha** characters. The size of the letters varies from $\frac{3}{4}$ " to 2". Line 8 contains the rare subscript sign for *jha* in *nirjjharâ*. The language is **Sanskrit**, and, with the exception of the concluding words *svasty=astu*, the whole text is in verse. As regards orthography, it may be pointed out here that in the middle of a word *t* is written instead of *d* before a sonant consonant in the word *patma* in ll. 1, 2, 3, and in *bhavatbhir* in l. 21.

After two introductory verses in praise of the donor, who, as stated above, is called both Tammusiddhi (ll. 2, 17, 18) and Tammusiddha (ll. 1, 20, 21), the inscription gives his genealogy, which shows the characteristical features of the Chôḷa genealogies.

It begins with some mythical ancestors. From the lotus of Vishṇu's navel sprang Brahma (vv. 3, 4), from him Marîchi, from him Kaśyapa (v. 5), from him the Sun (v. 6), and from him Manu (v. 7), in whose family there were born many kings (v. 8). This is the genealogy of the solar race as taught in the *Purâṇas*.¹ It is found also in the Udayêndiram plates of Prithivîpati II.² and those of Vîra-Chôḷa,³ as well as in the *Kaliṅgattu-Paraṇi*⁴ and the *Vikkirama-Śôḷaṇ-Ulâ*;⁵ but in the last three passages the third name appears as Kâśyapa or Kâchchipaṇ instead of Kaśyapa. The *Vikkirama-Śôḷaṇ-Ulâ* differs besides in placing Kâśyapa before Marîchi, and the Udayêndiram plates of Prithivîpati II. omit Manu.

The inscription next mentions three kings who form the connecting link between these sages of old and the direct ancestors of Tammusiddhi. The first of them, born in the lineage of Manu, is **Kalikâla** (v. 9). Kalikâla is identical, of course, with the ancient half-mythical Chôḷa king whose name is generally given as Karikâla. The various traditions about him have been collected by Dr. Hultsch.⁶ In the present inscription we are told that he constructed the banks of the **Kâvêri**, and that, when he had lifted Mount Mêru with his play-staff, the quarters were greatly disturbed or confounded. The story about the construction of the banks of the Ponṇi or Kâvêri is alluded to also in the *Kaliṅgattu-Paraṇi*,⁷ the *Vikkirama-Śôḷaṇ-Ulâ*,⁸ and the large Leyden grant.⁹ The second legend, implied by the words of the inscription, is not known to me, but it is probably connected in some way with another legend recorded by the two Tamil poems. According to the *Kaliṅgattu-Paraṇi* Karikâla inscribed on the side of Mount Mêru the whole history of the Tamil race as foretold by the *Rishi* Nârada, and in the *Vikkirama-Śôḷaṇ-Ulâ* he is spoken of as "the king who set his tiger-banner on the mountain whose summit gleams with crystal waterfalls," where the mountain meant by the poet would seem to be again Mount Mêru.

¹ See, e.g., *Agnipurâṇa*, 5, 2:—

Vishṇunâbhyabjayô Brahmâ Marîchir=Brahmaṇah sutaḥ |

Marîchôḥ Kaśyapas=tasmât Sûryô Vaivasvatô Manuḥ ||

Compare also 272, 1 f.; *Râmâyana*, 1, 70, 19 f.; 2, 110, 5 f.

² *South-Ind. Inscr.* Vol. II. p. 382.

³ Above, Vol. III. p. 80 f.

⁴ Canto 8, vv. 9, 10; *Ind. Ant.* Vol. XIX. pp. 330, 340.

⁵ *Ind. Ant.* Vol. XXII. pp. 144, 147 f. Manu is not mentioned here by name, but alluded to as "the stern sire who drove his chariot over his son to soothe a cow in dire distress."

⁶ *South-Ind. Inscr.* Vol. II. p. 377 f.

⁷ Canto 8, v. 20; *loc. cit.* pp. 331, 341.

⁸ *Loc. cit.* pp. 144, 148.

⁹ *Archæological Survey of Southern India*, Vol. IV. p. 206.

The verses 10 and 11 are devoted to a king who is said to have been born in the lineage of Kalikāla, and to have had two names,—**Madhurāntaka**, i.e. 'the death to Madhurā,' and **Pottapi-Chôla**. The former name he acquired by conquering **Madhurā**, the capital of the **Pāṇḍyas**, whose women he made widows; the latter was given to him for having founded, in the country of the **Andhras**, the town of **Pottapi**. **Madhurāntaka Pottapi-Chôla** is a name frequently met with as that of a local chief in the inscriptions at Conjeeveram, the ancient **Kāñchîpura**; in the list compiled by Mr. Sewell¹ it occurs more than thirty times. Provided, however, that all these inscriptions are to be referred to the same person, it is impossible that that chief of **Kāñchîpura** should be identical with the ancestor of **Tammusiddhi**; for one of his inscriptions is dated in the 18th,² and another in the 21st year of *Tribhuvanachakravartin* **Râjarâjadêva**,³ which correspond to A.D. 1233-34 and 1236-37, respectively. He must have been a much younger member of the family, and Mr. Venkayya, for other reasons, is inclined to identify him with **Chôla-Tikka**, who probably was the successor of **Tammusiddhi**.⁴ The identification of **Pottapi**, which **Madhurāntaka Pottapi-Chôla** is said to have founded, must be left to future researches.⁵

In **Madhurāntaka Pottapi-Chôla**'s race was born **Tilugavidya** (v. 12). The only feat recorded of him is the erection of a pillar of victory with a figure of **Garuḍa** at the top of it at **Ujyapuri**.⁶ **Ujyapuri** may be the modern **Ūjîpuram** or **Ujjapuram**, 18 miles east-south-east of **Kollêgâl** in the **Coimbatore** district. Mr. Sewell states that there is an old ruined fort at that place,⁷ and there is no difficulty in assuming that one of these **Telugu Chôlas** should have extended his conquests beyond the **Kâvêrî**, if another boasts even to have taken **Madhurâ**.

With verse 13 begins a coherent genealogy of the direct ancestors of **Tammusiddhi**. In **Tilugavidya**'s family was born king **Siddhi** (v. 13). His younger brother was **Betta (I.)**, who had several sons (v. 14), the eldest of whom was **Dâyabhîma** (v. 15). **Dâyabhîma**'s younger brother was **Êrasiddhi** (v. 16). He again had three sons, **Manmasiddhi** or **Manmasiddha**, **Betta (II.)**, and **Tammusiddhi**, whose mother bore the name of **Śrîdêvî** (vv. 17-20). Of these only **Siddhi**, **Dâyabhîma** and **Manmasiddhi** are described in terms implying that they actually reigned, while of **Betta II.** it is expressly stated that, being given to the practice of austerities, he conferred, after the death of **Manmasiddhi**, the government on his younger brother **Tammusiddhi**.

In verse 21 we are informed that in the **Śaka** year 1129 (=A.D. 1207-8) **Tammusiddhi** allotted to the lord of **Vatâtavi** all the revenues due to the king in the villages belonging to the temple. The inviolability of this order is enjoined in the two concluding verses (22, 23). As regards the name of the god, it is apparently derived from that of the village where the temple is situated, **Vatâtavi** or its modern synonym **Vatâranya** being Sanskrit renderings of the **Tamîl Tiruvâlaṅgâḍu**, 'the holy banyan forest.'

The **Tiruppâsûr** inscription closely resembles the **Tiruvâlaṅgâḍu** inscription in outward appearance as well as in its contents. It is written in **Grantha** characters, about $1\frac{1}{4}$ " high. The form of the subscript *jha* in *nirjjharâ* in l. 19 slightly differs from that of the **Tiruvâlaṅgâḍu** inscription, the loop to the left having disappeared here altogether. The initial *ê* also has a

¹ *Lists of Antiquities*, Vol. I. p. 178 ff.

² No. 37 of the Government Epigraphist's collection for 1893.

³ *Lists of Antiquities*, Vol. I. p. 187 (No. 277). Mr. Sewell mentions also an inscription (No. 74) dated "in **Śaka-Saṁvat** 1232, in the 24th year of his reign."

⁴ *Loc. cit.* p. 19. In the genealogical table, *ibid.* p. 18, Mr. Venkayya mentions a certain **Madhurāntaka Pottapi-Chôlasiddhi** who belonged to another branch of the **Telugu Chôlas**. But he also cannot possibly be the person of that name in the present inscription, as he is represented as a descendant of **Telugabijjana**, whereas the **Madhurāntaka Pottapi-Chôla** of our inscription was an ancestor of that king.

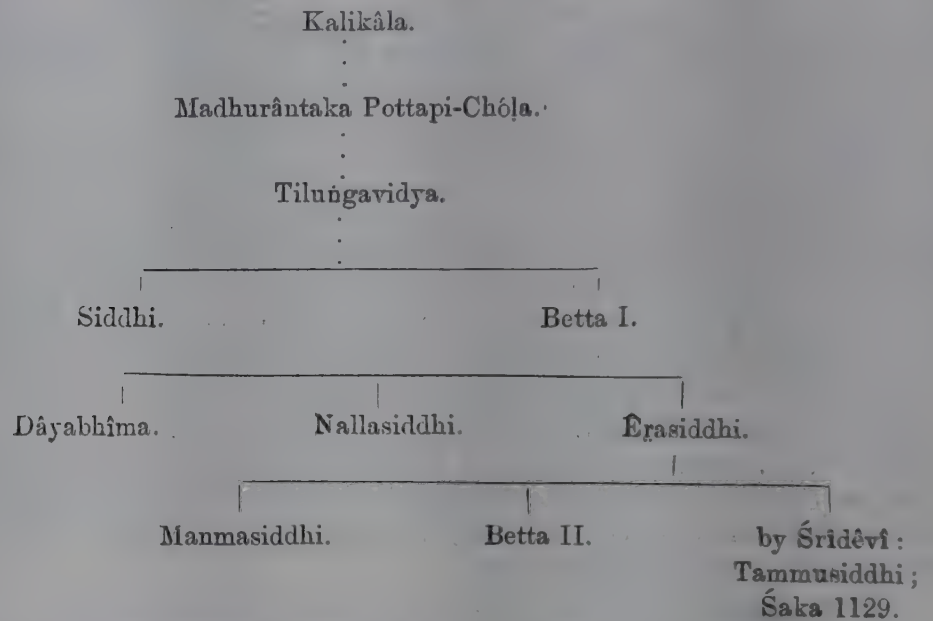
⁵ [See *South-Ind. Inscr.* Vol. III. p. 33, note 1. The *Postal Directory of the Madras Circle* mentions a village "Potapi" near "Tongootoor" in the Pullampêt taluka of the Cuddapah district.—E. H.]

⁶ Or, possibly, **Ūjyapuri**. The quantity of the initial vowel cannot be made out from the text, as it is united here with the final vowel of the preceding word (*yên=Ūjyapuryyâm*).

⁷ *Lists of Antiquities*, Vol. I. p. 215.

very peculiar form in l. 61, whereas in l. 11 it appears in the usual shape. The language is **Sanskrit**, and the whole is in verse, with the exception of the words *svasty=astu* at the end. Here also a surd consonant is written instead of a sonant in *patma* (ll. 2, 3, 4) and *bharatbhīr* (l. 64), and besides in *ḍrikbhyām* (l. 4) and *ḍik dukshinā* (l. 35).

Of the 23 verses of the Tiruvālaṅgāḍu inscription 16 reappear in this inscription, occasionally with slight variations.¹ With respect to the earlier part of the genealogy (vv. 2-9) it is to be noticed that the verses about Manu and Tiluṅgavidya are omitted here. That portion also which deals with the direct line of Tammusiddhi's ancestors (vv. 10-17) shows one important point of difference. No mention is made of Betta I. and of Dāyabhīma. Instead of the two verses devoted to them in the Tiruvālaṅgāḍu inscription we find here a verse (11) stating that in king Siddhi's family was born king Nallasiddhi. In the following verse Ērasiddhi is called his younger brother, which term in the identical verse 16 of the Tiruvālaṅgāḍu inscription applies to Dāyabhīma spoken of in the preceding verse, and it might therefore easily be imagined that Dāyabhīma and Nallasiddhi were only different names of the same king. Fortunately, an inscription at Tiruvorriyūr,² quoted by Dr. Hultzsch in his *Annual Report for 1893*, paragraph 13. leaves no doubt that they were two distinct persons, and the pedigree to be derived from the two inscriptions edited here is thus to be arranged in the following manner :³—



Besides the name of Nallasiddhi the Tiruppāsūr inscription contains little that is new. Nallasiddhi seems to have taken possession of Kāñchî or Conjeeveram ; for in verse 11 it is said, with a well-known pun, that, when the southern quarter had obtained him as her husband, she was *galita-kāñchi-guṇā*, which may be understood as 'having dropped her girdle' or 'having lost Kāñchi.' In verse 15 we are told once more, but in a more explicit way, that after the death of Manmasiddhi the government passed without any disturbances into the hands of Tammusiddhi, Betta II. being of a religious turn of mind and therefore renouncing his claims to the throne in favour of his younger brother.

The verses 18 and 19 record that in the Śaka year 1129 (=A.D. 1207-8) Tammusiddhi allotted to the lord of Pāsīpura the revenues due to the king in the villages belonging to the

¹ The name of the town founded by Madhurāntaka Pottapi-Chōla is here spelled Pottappi (v. 9).

² No. 104 of the Government Epigraphist's collection for the year 1892.

³ The purely fictitious first portion has been omitted here.

temple, and that in the same year he presented the village of **Kaivaṇṭūr** to the god. Pāṣipura, of course, is nothing but the Sanskrit name of Tiruppāsūr. The village of Kaivaṇṭūr, as Dr. Hultzsch informs me, is identical with **Kaivaṇḍūr**,¹ 1 mile W.-N.-W. of Tiruppāsūr.

A.—TIRUVALANGADU INSCRIPTION.

TEXT.²

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇava[h] [1*] [Brahma-pa]tma(dma) sprīśās=śāmke bhāvi-bhū-srīṣṭi-hētavaḥ || [1*] Jayati vijayi-chāpaḥ kṣaṇit-ā[śā]sha-[pāpa]s=satata-madhura-lā-
- 2 paḥ prāpta-vidyā-kalāpaḥ [1*] vitata-vitarāṇ-āpaś=śatru-māyā-durāpaḥ pra[samita]-kali-tāpas=Tammusiddhi-kṣhamāpaḥ || [2*] Udadhi-śayana-bhājaḥ Patma(dma)-nābhāya nābhēḥ kim=api nikhila-hētur=jjātam=āścha-
- 3 ryya-patma(dma)m [1*] yad=abhajad=api sṛiṣṭēḥ pūrvvam=ētasya drigbhyā[m] mṛidu-kāṭhina-ma]hōbhyām=mīlan-ōnmīlanāni || [3*] Tasmād=Vīrīnchir=abhavāt suchiran=tad-a-
- 4 ntar=vvāsād=iva prakāṭayann=rajasah pra[vṛttim] [1*] ya[h*] Śrīśa-ta[lpa-phāṇi-mauli]-maṇi-prarūḍha-bimbās=srijaṇn=iva babhau sadṛīśās=sahāyānḥ³ || [4*]
- 5 Marichir=udagāt=tasmād=uday-ādrēr=iv=āmsūmān [1*] [tataḥ] Kāśyapa ētasas prakāśa iva nirgataḥ⁴ || [5*] Asmāj=ja[gat*]-tūta[ya-maṅgala-rat]uadīpās=chhanḍa-
- 6 s-tanus=timira-kānana-dāvavahniḥ [1*] di[k*]-kālayōḥ kim=aparam vyavahā[ra*]-hētu[h] kō=py=āvirāsa vasudhādhipa-vamśa-kandaḥ || [6*] Tasmād=idaṁ prathama-sambhṛita-rāja-śa-
- 7 bdaḥ pūrvvō guṇair=nnikhila-nīti-patha-prayōktā [1*] dēvō Manus=sapadi gōptu-iv=āvatirṇas=tan-maṇḍal-ānta[ra*]-gata[h p]urushaḥ purāṇaḥ || [7*] Babhū-
- 8 vur=ullāsita-kīrti-nirjjharā Manōḥ kulē=smin bahavaḥ kṣhamābhṛitaḥ [1*] divas-prithivyōr=api yair=nniyantrībhīr=nniramkuśō nīti-pathaḥ⁵ pravarttita[h] || [8*]
- 9 Tat-kulē **Kalikālōlō-bhūt**⁶ [Kāvērī-tīra-kṛin=nṛipaḥ] [1*] [yat-kē]lī-yashī-tulī Mērau vyatikṛitā diśaḥ || [9*] Jātō=sya vamśē **Madhurām** viji-
- 10 tya paśchād=udañchana(n-Ma)dhurāntak-ākhyah [1*] nitānta-mukt-ābha[ra*]nāḥ prachandah Pāṇḍy-āṅganāḥ prāg=iva yaś=chakāra || [10*] Jishṇur=**Andhrēshu** yah kṛitvā purim **Pottapi-samājītam**⁷ [1*]
- 11 tatas=tat-pūrvva-[Chō][1*]-ākhyah⁸ prakhyāta-bhūja-vikramaḥ || [11*] Tad-vamśē sa **Tilumgavidya**-nṛipatir=yyēn=Ōjyapuryyām-asau chañchata(t)-kīrti-patākayā tilakita-etambhaḥ pratishṭhāpi-
- 12 taḥ [1*] yasy=āgrē Garuḍan=nirīkshya sahaja-snēhēna sūtē sthitē maddhyē-vyō[ma] vilambatē dinapatiḥ prāyas=tad-ādi kṣhaṇam || [12*] Tat-kulē **Siddhi-bhūpālāḥ** pālayām=ā-
- 13 sa mēdinim [1*] yadiya-dōḥ-pad-āyattam=artthi-pratyarthi-jīvitam || [13*] Anujann=ābhavat=tasya **Betta**-bhūpaḥ pratāpavān [1*] tasy=āpi jajūirē putrās=trātārās-śaraṇ-ārtthinām || [14*] **Dāyabhimō** n[ri]pa-
- 14 s=tēshā[m] jyēshṭhaḥ kṣhōṇim=apālayat [1*] yat-pāpīs=śātrava-śrīpān=kēs-ākṛiṣṭi-kash[ā*]yitaḥ || [15*] Tasy=**Aīrasiddhi**-nṛipatis=sahajaḥ kaniyān=dūran=nirāya kalim=asya punaḥ-pravēśam [1*] rōddhum pravṛi[t]ta

¹ No. 63 on the *Madras Survey Map* of the Tiruvallūr taluka.

² From inked estampages supplied by Dr. Hultzsch.

³ Read =sahāyān.

⁴ The sign for *ryga* looks rather strange, but it cannot possibly be meant for anything else.

⁵ The *visarga* has been added below the line.

⁶ Read *Kalikālōlō-bhūt*.

⁷ Read =samājītam.

⁸ The *ślō* has been added below the line.

- 15 iva yaḥ prachuraṁ yaśa[h*] sva[n*]=dik-sîmasu sphaṭika-sâla-nibha[m babandha ||]
[16*] [A]sy=âbhavann=avani-maṇḍala-rakshitâraḥ putrâs=traya[h*] sphurita-
paurusha-bhûshaṇâs=tê [i*] yair=anvitaḥ prasavitâ suchiraṁ vyarâjat=têjô-
- 16 mayair=iva n[i*]jair=nnayanais=Triṇêtraḥ || 17*] Jyây[ân=êshâm]=**Manmasiddh-**
îśvaraḥ kshmâm kshâr-âmbhôdhi-śyâma-sîmâ[m] śasâsa [i*] nity-ôdañchad-yad-
yaśaḥ-pañjar-ântar=vyôma dhyâmaṁ kôkila-
- 17 tvam bibhartti || [18*] Tatra svar-llôkam=ârûdhê madhyamô **Be[tta-bhû]patiḥ [i*]**
tapasvî râjyam=âdhatta **Tammusiddhau** kanîyasi || 19*] Sa **Śrîdêvyâm=**
Êrasiddhi-kshitîśâ[j*]=jâta[h*] śrîmân=**Manmasiddh-ânujanmâ [i*]** dhâtrîm=ê-
tân=drâ(trâ)yamâṇas=samastâm=ast-ârâtis=**Tammusiddhi-kshamâpaḥ || [20*]** Asmai
Vaṭâṭaviśâya Śak-âbdê dhîra-
- 19 yâyini [i*] grâmêshv=asya nṛipa-grâhyaṁ prâdâd=âyam=aśêshataḥ || [21*] Êtat
kshônîbhṛitâm=aṁśu-jatâ-
- 20 lair=mmakutair=dhṛitam [i*] jaga[t*]-traya-prasiddhasya **Tammusiddhasya** śâsanam ||¹
[22*] Yatnêna dharmma-saraṇiḥ pariraksha-
- 21 nîyâ s=êyam bhavatbhi(dbhi)r=akhilair=iti **Tammusiddhaḥ [i*]** âgâminaḥ prapayatê
nṛipatîn=ajasran=dûran=natêna śîra-
- 22 sâ na śarâ-
- 23 sanêna || [23*]
- 24 Svasty=astu [i*]

TRANSLATION.

(Verse 1.) Hail to that glorious **Tammusiddha**, the dust of whose troops, which touches the lotus of Brahman, (*will be*) the cause, I imagine, of creating the future world !

(V. 2.) Triumphant is king **Tammusiddhi**, whose bow is victorious, who has washed off all sins, whose talk is always sweet, who has acquired the whole range of sciences, who has poured out the water of donation, who is difficult to be overcome by the tricks of (*his*) enemies, (*and*) who has appeased the torments of the Kali (*age*).

(V. 3.) From the navel of Padmanâbha² reposing on the waters sprang a certain wonderful lotus, the cause of all things, which, on account of his (*Vishṇu's*) eyes emitting light now soft, now fierce,³ used to close and to open even before the creation.

(V. 4.) From this (*lotus*) sprang Viriñchi,⁴ who, manifesting, as it were, the action of *rajas*⁵ because (*he*) dwelt long in its interior, seemed to create companions similar (*to himself*), when his image was reflected by the crest-jewels of the snake (*which formed*) the couch of the husband of Śrî.⁶

(V. 5.) From him rose Marîchi as the sun from the eastern mountain. From him (*again*) went forth Kaśyapa as the light from that (*sun*).

¹ After this stands a sign much like the sign for medial *e*; and though it would be possible to read *yetnêna*, I think that it is intended to mark the end of the proper grant, as the spiral is used in Kanarese inscriptions.

² *I.e.* Vishṇu.

³ [Vishṇu's right eye is the sun, and his left eye the moon; compare above, Vol. III. No. 34, verse 3.— E.H.]

⁴ *I.e.* Brahman.

⁵ The word *rajas* must be understood here in its double sense of 'pollen' and 'energy,' the latter being the quality predominant in Brahman, especially at the time of creation; compare the introductory stanza of Bâṇa's *Kaddambarî*.

⁶ *I.e.* Vishṇu.

(V. 6.) From him originated a certain bulb (*which was the origin*) of a race¹ of kings, the auspicious jewel-lamp to the three worlds, the body of which is the Vêda,² which was a fire destroying the forest of darkness, the cause, moreover, of fixing quarters and times.

(V. 7.) The divine Manu quickly descended from thence, he who first acquired the title of king, who had plenty of virtues, (*and*) who composed all the rules of policy, in order to rule this (*world*), like the primeval spirit (Vishnu) who resides in the orb of that (*sun*).

(V. 8.) In this family of Manu were many kings who made their fame rush along like torrents,³ rulers even of heaven and earth who laid down the principles of (*just*) policy without opposition.

(V. 9.) In that family was king **Kalikâla** who constructed the banks of the **Kâvêri**. When (*he*) had lifted Mount Mêru with his play-staff, the quarters were greatly disturbed.

(V. 10.) In his race was born he who, after his conquest of **Madhurâ** getting renowned by the name of **Madhurântaka**, cruelly caused the **Pândya** women to take off completely their ornaments (*so that they were*) as before (*when they had been wearing fine pearl ornaments*);⁴

(V. 11.) Who, crowned with victory (*and*) famous for the strength of (*his*) arm, after having founded in (*the country of*) the **Andhras** the town called **Pottapi**, bore the title of **Chôla** preceded by that (*name*).

(V. 12.) In his race (*was*) that king **Tilungavidya** who erected the famous pillar adorned with a waving banner of fame at **Ujyapuri**; I am sure, it is since that time that the sun tarries for a moment in the midst of the sky,⁵ (*his*) charioteer⁶ stopping out of brotherly affection, when he perceives the Garuḍa at the top of that (*column*).

(V. 13.) (*Born*) in his family, king **Siddhi** ruled the earth, on whose arms and on whose feet depended the life of his clients and that of his enemies (*respectively*).

(V. 14.) His younger brother was the mighty king **Betta**. To him also were born sons who defended those who asked them for protection.

(V. 15.) The eldest of them, king **Dâyabhîma**, whose hand was reddened by pulling the hair of the goddesses of royal fortune belonging to (*his*) enemies, ruled the earth.

(V. 16.) His younger brother (*was*) king **Êrasiddhi**, who, having driven far away the Kali (*age*), determined, as it were, to prevent its return, piled up his abundant fame like a wall of crystal at the ends of the quarters.

(V. 17.) He had three sons, rulers of the globe, (*attired*) with the brilliant jewel of heroism. Attended by them who were full of energy, the father shone for along time like Tripêtra⁷ with his beaming (*three*) eyes.

(V. 18.) The eldest of these, the lord **Manmasiddhi**, ruled the earth, the dark-blue limits of which were the briny ocean. The dark-blue sky became a cuckoo in the cage (*which was*) his continually rising fame.

¹ Or 'a cane.' The sun from which the solar dynasty descends is compared to a bulb with a sprouting shoot.

² With *ekhandas-tanuḥ* compare such epithets of the sun as *vêda-āṅgaḥ* in *Mahābh.* 3, 3, 19, or *vêda-mūrtiḥ* in the *Mārkaṇḍeyapurāṇa*, 102, 22. The latter passage contains also an account of the origin of this appellation.

³ The term *nirjvara* is used in allusion to the second meaning of *kṣhamābhrit*, 'a mountain.'

⁴ The pun contained in the word *nitānta-mukt-ābharaṇāḥ*, the correct interpretation of which I owe to Dr. Hultsch, can hardly be rendered in English. In the first case the compound must be taken as *nitāntaṁ muktāny ābharaṇāni yābhiḥ*, in the second as *nitāntā muktā ābharaṇāni yāsām*.

⁵ The compound *madhyê-vyôma* is formed in accordance with Pāṇini, 2, 1, 18. Prof. Kielhorn, who drew my attention to this rule, quotes as an analogous case *madhyê-dinam*, 'in the midst of the day,' in *Trivikramabhāṭṭa's Damayantīkathā*, in the first prose passage after I. 30 (p. 15 of the Nirṇayasāgara Press edition)

⁶ The charioteer of the sun is Aruṇa or Anūru, the son of Kaśyapa and Vinatī, and brother of Garuḍa.

⁷ I.e. Śiva.

(V. 19.) When he had ascended to the celestial region, the middle (*brother*), king **Betta**, being given to the practice of austerities, conferred the government on (*his*) younger (*brother*) **Tammusiddhi**.

(V. 20.) This glorious king **Tammusiddhi**, the son of king **Êrasiddhi** and **Śrīdēvi**, the younger brother of **Manmasiddha**, who, having destroyed (*his*) enemies, was ruling over this whole earth,—

(V. 21.) Allotted, in the **Śaka year** (denoted by the chronogram) **Dhīrayāyin** (*i.e.* 1129), to this lord of **Vaṭāṭavī** all the revenues due to the king in the villages belonging to his (*temple*).

(V. 22.) This (*is*) the order of **Tammusiddha** famous in the three worlds, which is borne by kings on (*their*) radiant diadems.

(V. 23.) “This road of piety should be carefully preserved by all of you;” thus does **Tammusiddha** make a perpetual request to future kings, (*his*) head being lowly bent, (*but*) not (*his*) bow.

(Line 24.) Let there be prosperity !

B.—TIRUPPASUR INSCRIPTION.

TEXT.¹

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇavaḥ [1*] Bra-
- 2 hma-patma(dma)-sprīśaś=śamkê bhāvi-bhû-sṛiṣṭi-hêtavaḥ || [1*] Udadhi-śayana-
- 3 bhājaḥ Patma(dma)nābhasya nābhêḥ kim=api nikhila-hêtur=jjâtam=â-
- 4 ścharyya-patma(dma)m [1*] yad=abhajad=api sṛiṣṭêḥ pûrvvam=êtasya dṛik(dṛig)-
- 5 bhyâm=mṛidu-kāṭhina-mahôbhyâm=mīlan-ômīlanāni || [2*] Ta-
- 6 smād=Virin̄chir=udabhût suchiran=tad-antar=vvâsâ[d=iva]
- 7 prakāṭayan rajasah pravṛittim [1*] ya[h*] Śrīśa-talpa-
- 8 phaṇi-mauli-maṇi-praviṣṭa-bimba-
- 9 s=sṛijann=iva babhau sadṛīśas=sahāyâ-
- 10 n [|| 3*] Marīchir=udagât=tasmād=uday-âdrêr=i-
- 11 v=âmśumân [1*] tataḥ Kaśyapa êtasmâ-
- 12 t prakāśa iva nirggataḥ || [4*] Tasmâ-
- 13 j=jāga[t*]-tritaya-maṁgala-ratnadīpa-
- 14 ś=chhandas-tanus=timira-kānana-dâ-
- 15 vavahniḥ [1*] di[k*]-kālayôḥ kim=a-
- 16 param(ram) vyavahāra-hêtuh
- 17 kô=py=âvirāsa vasudhādhi-
- 18 pa-vamśa-kandaḥ || [5*] Babhûvur=ullâsi-
- 19 ta-kīrtti-nirjjharâ Manôḥ kulê=sni-
- 20 n bahavaḥ kshamābhṛitaḥ [1*] divas-pri-
- 21 thivyôr=api yair=nniyantribhi-
- 22 r=nniraṅkuśô nīti-pathaḥ pravarttitaḥ || [6*] Tat-
- 23 kulê **Kalikâlô**=bhût² **Kâvêri**-tī-
- 24 ra-kṛin=nripaḥ [1*] yat-kêlī-yasṭi-tulitê
- 25 Mêrau vyatikṛitâ disaḥ || [7*] Jâtô=sya
- 26 vamśê **Madhurām** vijitya paśchād=udañchan-**Madhu**-
- 27 rāntak-ākhyah [1*] nitānta-mukt-âbharanâḥ prachanda-
- 28 ḥ **Pāṇḍy**-âṁganâḥ prâg=iva yaś=chakâra || [8*] Ji-
- 29 shṇur=**Andhrêshu** yaḥ kṛitvâ purīm **Pottappi**-sa[m]-

¹ From inked estampages supplied by Dr. Hultzsch.

² The *akshara bhû* seems to have been corrected out of something else, perhaps *bhata*.

- 30 jñit[âm] [*] tatas=tat-pûrvva-Chôl-âkhyah prakhyâta-bhu-
 31 ja-vikramah || [9*] Tad-vamśe Siddhi-bhûpâlah pâlayâm=[â].
 32 sa mēdinīm [*] yadīya-dôh-pad-âyattam=artthi-pratyartthi-jī-
 33 vitam || [10*] Tad-vaśē(mśa)jas=sahaja-jitvara-satva(ttva)-râśis=śatru-kshi-
 34 tīśvara-yaśas-śīśirâmśu-Râhuḥ [*] śrī-Nallasiddhi-nṛipa-
 35 tir=yyam=upētya kântan=dik(g) dakṣiṇâ gaḷita-ka(kâ)ñchi-gupâ
 36 babhûva || [11*] Tasy=Airasiddhi-nṛipatis=sahajah kanî-
 37 yân dūran=nirasya kalim=asya punah-pravêśam [*]
 38 rôddhum pravṛitta iva yah prachuram yaśa[h*] svan=dik-
 39 sīmasu sphaṭika-sâla-nibham babandha || [12*] Asy=â-
 40 bhavann=avani-maṇḍala-rakshitârah putrâs=traya[h*] sphurita-pau-
 41 rusha-bhûshaṇâs=tê [*] yair=anvitah prasavitâ suchira[m]
 42 vyarâjat=têjōmayair-iva nijair=nnayanais=Trinêtra[h] || [13*]
 43 Jyâyân=êshân(shâm)=Manmasiddh-îśvaraḥ kshmâm kshâ-
 44 r-âmbhōdhi-śyâma-sīmâm śasâsa [*] nity-ôda-
 45 ñchad-yad-yaśah-pañjar-ântar=vvyôma dhyâmam kôkila-
 46 tvam bibharti || [14*] Tan-madhyamas=tad=anu Betta-nṛip â-
 47 bhidhânaś=śântas¹=tapôbhir=avadhîta-bhōga-
 48 vâñchah [*] jyêsthê gatê divam=anâkulam=êva râ-
 49 jyan=nikshiptavân=api kanīyasi Tammusi-
 50 ddhau² || [15*] Jayati vipula-bhûbhrîd-vamśa-janmâ suvṛitta-
 51 h parichita-guṇa-gumphas=sambhavan-nâyaka-
 52 śrîh [*] suchiram=avani-bhûshâ Tammusiddh-âbhidhâna-
 53 s=sarasa-madhura-mûrttis=chêtanaḥ kô=pi hârah || [16*] Sa
 54 Śrîdēvyâm=Êrasiddhi-kshitîśâj=jâta[h*] śrîmân=Ma-
 55 nmasiddh-ânujanmâ [*] dhâtrîm=êtân=trâyamâpas=sama-
 56 stâm=ast-ârâtis=Tammusiddhi-kshamâpah || [17*] Asmai
 57 Pâsipurêśâya Śak-âbdê dhirayâyini [*] grâmê-
 58 shv=asya nṛipa-grâhyam prâdâd=âyam=asêshi(sha)taḥ || [18*] Grâma-
 59 ñ=cha dattavân=asmai Kaivaṇṭûr=iti viśrutam [*] sva-
 60 pura-śrêsthînâm prītyai sô=yam=atr=aiva va-
 61 tsarê || [19*] Êtat kshôṇ[i*]bhṛitâm=amśu-jatâ-
 62 lair³=mmakutair=dhṛitam [*] jaga[t*]-traya-prasiddhasya Tammusi-
 63 ddhasya śâsanam || [20*] Yatnêna dharmma-saraṇiḥ pa-
 64 rirakshaṇīyâ s=êyam bhavatbhi(dbhi)r=akhi-
 65 lair⁴=iti Tammusiddhah [*] âgâminaḥ prapaya-
 66 tē⁵ nṛipatîn=ajasran=dūran=natêna śirasâ na
 67 śarâsanêna || [21*] Svasty=astu ||]

TRANSLATION.⁶

(Verse 11.) In his (*i.e.* king Siddhi's) family was born the glorious king Nallasiddhi, the model (*of a man*) of innate, conquering energy, (*a very*) Râhu to the moon-like fame of hostile

¹ After *śa*, the engraver seems to have originally engraved some other *akshara*.

² The first component of the sign for *au* stands at the end of the preceding line.

³ The sign for *ai* stands at the end of the preceding line.

⁴ The sign for *ai* stands at the end of the preceding line.

⁵ The sign for *ê* stands at the end of the preceding line.

⁶ Only the verses which are not found in the Tiruvâlaṅgâdu inscription have been translated here. Verse 18 also has been omitted here, because it differs from verse 21 of the Tiruvâlaṅgâdu inscription only with respect to the name of the god.

kings. When the southern quarter had obtained him as (*her*) husband, she dropped her girdle (*or she lost Kāñchi*).

(V. 15.) After that, when the eldest (*brother*) had gone to heaven, the middle one of them, who was called king **Betta**, being free from passions on account of (*his religious*) austerities (*and*) despising the desire for (*worldly*) pleasures, conferred the government, without any disturbances, on **Tammusiddhi**, though being the younger (*brother*).

(V. 16.) Victorious is a certain living necklace of pearls, called **Tammusiddha**, an ornament to the earth for a very long time, which comes from a ridge of high mountains, which is well rounded, which has numerous windings of strings, which shows a fine gem in the centre, which has an elegant and pleasant form, (*and which thus resembles the king, who is born in a family of great kings, who leads a virtuous life, who combines in himself a series of good qualities, who enjoys the dignity of a chief, and who has a handsome and graceful appearance*). .

(V. 19.) And in the same year (*viz.* 1129) this (*king* Tammusiddhi) gave to him (*i.e.* the lord of Pâsipura) the village called **Kaivaṇṭūr**, to the delight of the merchants of his town.

No. 18.—ARULALA-PERUMAL INSCRIPTION
OF THE TIME OF PRATAPARUDRA;

SAKA-SAMVAT 1238.

BY E. HULTZSCH, PH.D.

This inscription (No. 43 of 1893) is engraved on the west side of the base of the verandah surrounding the stone-platform called “the hill” (*malai*) in the **Arulâla-Perumâl temple at Little Conjeeveram**. The first six lines are fully preserved; but of ll. 7-10 the beginnings are built in. The preserved portion contains seven verses in the **Sanskrit** language and the Grantha alphabet. Verse 4 is followed by a prose passage in the **Tamiḷ** alphabet and language, and another **Tamiḷ** prose passage occurs between vv. 5 and 6.

Vv. 2-4 record that **Muppidi**, a general (*nâyaka*) of the **Kâkatiya** king **Pratâparudra** of **Êkaśilânagari**, came to **Kāñchi** and installed a certain **Mânavîra** as governor of **Kāñchi**. The **Tamiḷ** portion records that the same **Muppidi-Nâyaka** granted the revenue from two villages to the **Arulâla-Perumâl temple at Kāñchipuram**. This revenue amounted to an annual sum of 1,002 “*mâḍai* of **Gaṇḍagôpâla**.” Of this sum, 240 *mâḍai* were set aside for paying the attendants of a flower-garden on the southern bank of the **Velkâ**, which the donor had purchased for 500 *panam* from a certain **Perumâl-tâdar**;¹ 360 *mâḍai* for daily offerings, *etc.*; 20 *mâḍai* for purificatory rites in **Chaitra**; and 382 *mâḍai* for buildings. Those lines which are only partially preserved seem to have contained a list of gifts of ornaments and articles of worship (l. 6 f.), a list of buildings to be erected in the temple (l. 8), and a list of trees to be planted in the flower-garden (l. 9). The inscription ends with praises of **Muppidi-Nâyaka**.

The inscription contains two dates, both of which fell into **Śaka-Samvat 1238** (expired), the **Nala-samvatsara**, = A.D. 1316-17. On the first date **Muppidi** installed **Mânavîra** (verse 4), and on the second date he made his grant to the temple (line 3). Professor Kielhorn has favoured me with the following calculation of these two dates:—“The first date regularly corresponds to **Friday, the 11th June A.D. 1316**, when the 5th *tithi* of the dark half in the solar month **Śuchi** (**Mithuna**) ended 7 h. 5 m. after mean sunrise. The second date regularly

¹ This name is the **Tamiḷ** equivalent of **Vishṇu-dâsa**.

corresponds to **Wednesday, the 16th June A.D. 1316**, which was the 21st day of the month of Mithuna (Âṇi) and on which the 11th *tithi* (of the dark half of Jyaishṭha) ended 17 h. 47 m. after mean sunrise."

The two villages granted by Muppiḍi were **Paiyyûr**, with the hamlets of **Âyirachchêri** and **Gummiḍippūṇḍi**, in the district of **Paiyyûr-kôṭṭam**, and **Pondaipâkkam** in **Kachchiyûr-nâḍu**. According to Mr. Crole's *Manual of the Chingleput District* (p. 438), **Paiyyûr-kôṭṭam** formed part of the modern **Ponṇêri tâluka**, and several villages which are stated to have been situated in that *kôṭṭam* have actually been traced in this tâluka.¹ **Paiyyûr**, the head-quarters of the district, is not found on the map, but its position is indicated by its hamlet **Gummiḍippūṇḍi**.² The whereabouts of **Pondaipâkkam** and **Kachchiyûr-nâḍu** are settled by a copper-plate grant of **Venkatapati**, dated **Śaka-Saṃvat 1526, Krôdhin**,³ where both **Podavâkam** and **Kachchûr** are stated to have belonged to **Kachchi-nâḍu**, a subdivision of **Îkkâṭṭu-kôṭṭam**. According to the *Chingleput Manual* (p. 438), the district of **Îkkâṭṭu-kôṭṭam** corresponded to the modern **Tiruvallûr tâluka** and was subdivided into **Kâkkaḷûr-nâḍu** and **Kachchi-nâḍu**. **Îkkâḍu**, **Kâkkaḷûr**, and several other villages of **Kâkkaḷûr-nâḍu**, **Kachchûr-nâḍu** and **Malaya-nâḍu** in **Îkkâṭṭu-kôṭṭam**, which are mentioned in the British Museum plates of **Sadâsivarâya**, can still be traced on the maps of the **Tiruvallûr tâluka** and the **Kâlahasti Zamîndârî**.⁴ **Pondaipâkkam** or **Podavâkam** is also found on the former map as **Pondavâkkam**,⁵ and **Kachchiyûr**, **Kachchi** or **Kachchûr**, the head-quarters of the *nâḍu* to which this village belonged, is represented on the second map by **Kachchûr**, about one mile south of **Pondavâkkam**. The river **Velkâ** mentioned in line 4 is the **Vehkâ** or **Vêgavatî**, which flows past the **Arulâla-Perumâl** temple.⁶

The chief interest of this inscription lies in the statement that, in June 1316 A.D., **Conjeeveram** was tributary to the **Kâkatîya** king **Pratâparudra** of **Êkaśilânagarî**, i.e. **Warangal**.⁷ Another inscription of **Pratâparudra** is found as far south as the **Jambukêśvara** temple near **Trichinopoly**.⁸ Three inscriptions of his at **Bezvâḍa** (No. 306 of 1892), **Warangal** (No. 109 of 1902) and **Palivela** (No. 501 of 1893) are dated in **Śaka-Saṃvat 1220** (**Vilambin**), the **Pramâdi-saṃvatsara** (i.e. **Śaka-Saṃvat 1235**), and **Śaka-Saṃvat 1239** (**Pîṅgala**).

Who was the **Mânavîra** whom **Pratâparudra**'s general **Muppiḍi** installed as governor of **Kâñchî**? An inscription of **Śaka-Saṃvat 1219, Hêmalambin** (= A.D. 1297-98), at **Narasarâvupêṭa** (No. 213 of 1892) states that **Manma-Gaṇḍagôpâla**, **Râya-Gaṇḍagôpâla** or **Manuma-Gaṇḍagôpâladêva-Chôḍamahârâja**, the eldest son of **Nallesiddhi**, was a subordinate of **Pratâparudra**⁹ and took possession of **Kâñchîpura**.¹⁰ An earlier chief of the same family, **Vijaya-Gaṇḍagôpâladêva**, was also connected with **Conjeeveram**, where three of his inscriptions, dated in **Śaka-Saṃvat 1187**, have been found.¹¹ Two records of the **Arulâla-Perumâl** temple (Nos. 34 and 35 of 1893), dated in **Śaka-Saṃvat 1156** and **1127**, belong to two other chiefs of the same family, **Chôla-Tikka** and **Tammusiddhi**.¹² **Nallasiddhi**, an uncle of **Tammusiddhi**, is stated to have occupied **Kâñchî**.¹³ If it is borne in mind that several of these later **Chôlas**

¹ Above, Vol. IV. p. 9, and *South-Ind. Inscr.* Vol. III. p. 118, notes 1 and 5; see also *ibid.* p. 139.

² Gummiḍippūṇḍi is No. 199 on the *Madras Survey Map* of the **Ponṇêri tâluka**.

³ See my *Progress Report* for May to September 1890, p. 3, No. IX.

⁴ See above, Vol. IV. pp. 8, 9 and 10.

⁵ No. 229 on the *Madras Survey Map* of the **Tiruvallûr tâluka**.

⁶ See *South-Ind. Inscr.* Vol. III. p. 186 and note 8; above, Vol. IV. p. 146 and note 5.

⁷ *Ind. Ant.* Vol. XXI. p. 198 and note 12.

⁸ *Ibid.* p. 200.

⁹ *Tatrâgrajas=utô Manma-Gaṇḍagôpâla-bhûpatih |*

Pratâparudra-bhûpasya prasâd-âryjita-vaibhavaḥ |

¹⁰ *Kâñchîpura-Tripura-Tripêtra* occurs among his *birudas*.

¹¹ *Ind. Ant.* Vol. XXI. p. 122.

¹² The second of these two inscriptions will be published by Dr. Lüders in this *Journal*.

¹³ See page 122 above.

seem to have ruled over Conjeeveram and that the last of them, Manma-Gaṇḍagôpâla, was a subordinate of Pratâparudra, it becomes probable that the Mânâvîra of the subjoined inscription was a member of the same family. Another point in favour of this theory is the fact that, at the time of the inscription, the standard coin of Conjeeveram was the “*mâḍai* of Gaṇḍagôpâla”¹ (l. 4), which owes its name evidently to one of the later Chôḷas, several of whom bore the surname Gaṇḍagôpâla. The latest known date of Râja-Gaṇḍagôpâladêva (i.e. Manma-Gaṇḍagôpâla) is Śaka-Saṁvat 1221, which was the 9th year of his reign, in an inscription at Nellore (No. 194 of 1894). This date is 17 years prior to the installation of Mânâvîra. In the meantime Conjeeveram had been in the possession of Ravivarman of Kêraḷa, who was crowned at Kâñchî in A.D. 1312-13 and made a grant to the Arulâḷa-Perumâl temple in A.D. 1315-16.² Can it be that he was driven out by Muppidi, who installed Mânâvîra in June 1316? An allusion to this might be found in the statement (verse 3) that, before entering Kâñchî, Muppidi “put to flight the princes of the South.”

TEXT.³

- 1 Svasti śrî [||*] Yad-dêhê tanu-lôma-kûpa-vivarê śailâ nagâ dig-gajâ nadyas=sapta
[sa]mudra-mudrita-mahî vistâram=adhyâsatê ||(1) damshṭrâ-daṇḍa-karâḷa-kâla-
vadana[h*] str[ī]-la[m̐gh]it-âgr-âsanô lîlâ-kôla-kalêba(va)ras=sa Murabhit pâyâd=
apâyât(d=) bhuvam || [1*] Śrîman-mahâ-maṇḍala-chakravartî Pratâparudrah
kila Kâ-
- 2 katiyaḥ | karôti râjyam kamanîya-kîrttiḥ pratâpavân=Êkaśilâ[na]garyyâm || [2*]
⁴Tan-nâyakas=samprati ⁵Muppidi-ī[n]draḥ pratâpa-niśśêshita-śatru-pakshaḥ ||(1)
vidrâvya bhûpân=api dâkshinâtyân puriñ=cha Kâñchîm=aviśan=Naḷ-âbdê || [3*]
Mâsê Śuchau Sarppadinê cha kṛishnê vâre sa-Śukrê divasê=parâhṇê ||(1)
śrî-Mânâviran=nîja-paṭṭabandham(ndham) vya-
- 3 [dh]ât=tad-âjñ-ânuchariñ=cha Kâñchîm || [4*] Śakar varsham 1238âvadu
Naḷa-saṁvatsaram Âṇi-mâdam irubattu-onṛân=di[ya]di Budan-kilamaiyum
êkâdaśiyum perṛa nâl svasti śrîmatu-Muppidi-nâyakkar śrî-Kâñchipura[t]tu
Perumâl Arulâḷanâthanukku sarvva-niyôgattukku dakshinâ-sahitam=âga udakam
panṇiṇa ûr 2=ttara[m*] Pa[ya]-
- 4 r-kkôṭṭa-stalattu⁶ Paiyyûrum piḍâgai Âyirachchêriyum Gumm[i]ḍippûṇḍi
ut[pa]ḍa Gaṇḍagôpâlaṇ mâḍai=ttaram 526m Kachchiyûr-nâṭṭil
Pondaipâkkam mâḍai=ttaram 476 âga ûr iran[ḍu*]m mâḍai 1002kkum
pirivu Perumâl-tâdar⁷ kaiyyil 500 paṇa-vilaiy=âga koṇḍa Velkâvil ten-
karaiyil tiru-

¹ The Tamil *mâḍai* and the Telugu *mâḍa* form part of the names of various gold coins, e.g. *Madurântakaṇ-mâḍai* (above, Vol. V. p. 106 and note 3; *South-Ind. Inscr.* Vol. III. pp. 143 and 164), *Bhujabala-mâḍai* (see my *Annual Report* for 1896-97, p. 4), *Gaṇḍa-mâḍa* (above, Vol. V. p. 32), *Kulôttuṅga-mâḍa*, *Birudu-mâḍa*, *Jaya-mâḍa*, *Châmarâ-mâḍa*, *Gandhavâraṇa-mâḍa* or *Gandhakasti-mâḍa*, *Uttamagaṇḍa-mâḍa* and *Râjarâja-mâḍa* (see the Appendix of my *Annual Report* for 1897-98). Of these, the *Râjarâja-mâḍa* and *Jaya-mâḍa* are perhaps identical with certain gold coins published in *Ind. Ant.* Vol. XXV. p. 321, Nos. 24 and 25, and p. 322, No. 29. The *Gandhavâraṇa-mâḍa* is mentioned in two inscriptions of Śaka-Saṁvat 1039 and 1042 (Nos. 232 and 212 of 1897). It seems to be the coin which is known in the *bâzârs* of Southern India as *Gajapati-varâha* and which, according to the *Râjataramgiṇî*, was imitated by Harsha of Kâśmîr; compare Sir A. Cunningham's *Coins of Mediæval India*, pp. 34 f. and 36; and Mr. Rapson's *Indian Coins*, pp. 32 and 36. It may be that these coins were first struck by Vikramâditya VI., because the *Râjataramgiṇî* (vii. 926) expressly states that Harsha copied his new gold coin from those of Kârṇâṭa, and because the only king of Kârṇâṭa who reigned during Harsha's time was Parmâdi or Parmâṇḍi (*Râjataramgiṇî*, vii. 935 and 1119) of Kalyâṇapura (*ibid.* 1124), i.e. the Western Châlukya Vikramâditya VI.

² Above, Vol. IV. p. 146.

⁴ The syllable *ya* of *nâyaka* is entered below the line.

⁶ Read *Paiyyûr-kkôṭṭa-sthalattu*.

³ From two inked estampages.

⁵ The syllable *mu* is entered below the line.

⁷ The *d* of *tâ* is entered below the line.

- 5 nandavanattukkum idil śeyya=kkaḍava śeṅgaḷa(lu)nīr ôḍai 4kkum mēl
 śeyyum vyavasāyattukkum nā[1] lkkum nīrkum āl 20kkum āṇḍ=onṇukku
 māḍai 240m tiru[v]ottasāmattukku ariśikku paṇam 2m sarvva-sugandh[i-
 dra]vyamgaḷukku¹ paṇam 1½m tiruvilakkukku paṇam ¼ pāl-miḷagukku
 utpaṭṭavaikku paṇa-
- 6 m 1m āga nāl lkkum māḍai [1] āga āṇḍu lkkum māḍai 360m [1*]
 tiruppaḷittāmamu[m*] paḷamum kaṇi-amudum tirunandavanattilē naḍattavum [1*]
 [Ch]aiyitra-pavitramgaḷukku māḍai 20m abi(bhi)shêka-maṇḍapam ulliṭṭa
 tiruppaṇiḷukku 382 māḍaiyum=āga naḍakkavum [1*] Perumālukku=ppo[r]-
 ppaṭṭamum padakkamum
- 7 kkiḍāra-ku[ttu]-v[i]lakku 2m [ś]ēmakkalam 4m
 dūpa-dīpa-p[ātraṅga]l kai[y]-maṇi 2m tiruvāla[tṭi*]-ttattī 1m kachchu-kkaṭṭil
 1m [1*] inda ūr iraṇḍum sakala-prāptigaḷōḍum chandr-āditya-varai sarvva-
- 8 nīyō bhavat(d)bhiḥ ||(l) tasmād=ētān bhāvinah
 pārthivēndrā[n*] bhūyō bhūyō yāchatē Rāmachandraḥ ௨ [5*] Arulālanādan
 kōyilil śe[y*]yum tiruppaṇi āyirakkāl-tirumaṇḍapam Muḍivaḷaṅgiṇṇ-tirumaṇi-
 p[pa]-²
- 9 javvandi alari picchi śādi śeṇbagam magiḷ
 śeṇ[ga]lu[nī]r ô[ḍ]ai 4 mā=ppilā teṇṇamaram [m]āḍalai elumbichchai nārttai
 maṅṅum=ulla maraṅga[ḷum] vaippadu || Yasy=ājñā sakala-kshitīśvara-ś[i]rō-
 ratn-[ā*][mśu]-sa[m]p[ā]-
- 10 ā³ Varāha[h*] sva-dhanañ=cha [d]āna[m](nam)
 nidyam(tyam) prapū[j]yas=sa cha Sōmanāthaḥ ||(l) kim va[rnnya](rṇya)tē
 [ta]sya cha bhāgatē(dhē)ya[m] kshōṇitālē Mupp[i]ṭi(ḍi)-nāyakasya || [7*]

TRANSLATION.

(Line 1.) Hail ! Prosperity !

[Verse 1 contains an invocation of the boar-incarnation of Vishṇu].

(V. 2.) The glorious ruler of a great province (*mahā-maṇḍala-chakravartin*), the **Kākatīya** **Pratāparudra**, whose fame is beautiful (*and*) who possesses valour, conducts the kingdom at **Ēkaśilānagarī**.

(V. 3.) And now his general (*nāyaka*), the lord **Muppiḍi**, who has annihilated the party of the enemies by (*his*) valour, having put to flight also the princes of the South, entered the city of **Kāñchi** in the **Nala** year.

(V. 4.) And in the month **Śuchi**, on the day of the serpents,⁴ in the dark (*fortnight*), on a **Friday**, in the afternoon of (*this*) day, (*he*) made the glorious **Mānavira** possessed of the tying of the fillet (*paṭṭabandha*)⁵ and (*made*) **Kāñchi** obedient to his orders.

(Line 3.) (*In*) the **Śaka** year 1238, the **Nala-samvatsara**, (*on*) a day which corresponded to an eleventh *tithi*, to a **Wednesday**, and to the twenty-first solar day (*of*) the month **Āṇi**,— Hail ! the glorious **Muppiḍi-Nāyaka** granted, (*with a libation of*) water, accompanied by presents (*to Brāhmaṇas*), as exclusive property (*sarva-niyōga*), to (*the temple of*) **Perumāl** **Arulālanātha** in the prosperous **Kāñchipuram** the revenue (*taram*) of 2 villages, (*viz.*) (1) in the land of **Paiyyūr-kōṭṭam** (*the village*) **Paiyyūr**, (*having*), together with (*its*) hamlets **Āyirachchēri** and **Gummiḍippūṇḍi**, a revenue of 526 māḍai of **Gaṇḍagôpāla**, and (2)

¹ The syllable *dra* seems to be entered below the line.

² Read probably-*tirumaṇippandal*.

⁴ *I.e.* the fifth *tithi*.

³ Read perhaps *Prāptō*.

⁵ *I.e.* he invested him with the dignity of governor.

Pondaipākkam in Kachchiyūr-nāḍu, (having) a revenue of 476 māḍai; altogether two villages, (having a revenue of) 1,002 māḍai.

(L. 4.) Out of this, 240 māḍai per year (shall be spent) for 20 people per day, in order to (maintain) a flower-garden on the southern bank of the Velkâ, which (he) had purchased at the price of 500 paṇam from Perumâl-tâdar; in order to construct 4 lotus-tanks in this (flower-garden); and, besides, in order to cultivate the fields.

(L. 5.) 2 paṇam (shall be spent) for rice for (offerings at) midnight;¹ 1½ paṇam for perfumes of all (kinds); ½ paṇam for lamps; and 1 paṇam for the ingredients of pepper-milk; altogether, 1 māḍai² per day and 360 māḍai per year.

(L. 6.) The temple garlands, fruits and vegetables for offerings shall be grown in the (above-mentioned) flower-garden. 20 māḍai shall be spent for the Chaitra-pavitrâs,³ and 382 māḍai for the abhishêka-maṇḍapa and other buildings. To (the god) Perumâl (were given) a gold diadem, a breast-ornament,, 2 brass chandeliers, 4 gongs, (two) vessels for incense and lights, 2 hand-bells, 1 salver for waving lights (before the god), and 1 webbed bedstead. These two villages⁴ with all the revenue (prâpti), as long as the moon and the sun shall last.

[Verse 5, which is incomplete, contains one of the usual admonitions to future kings].

(L. 8.) The buildings to be erected in the temple of Aruḷâlanâtha (are) a maṇḍapa of one thousand pillars, a canopy of gems for (the image of) Muḍivaḷaṅgiṇṇ

(L. 9.) javvandi,⁵ oleander (alari), pichchi, śāḍi, champaka,⁶ bakula, 4 lotus-tanks,⁷ mangoes, jacks, cocoanut-trees, pomegranates, limes,⁸ oranges and other trees shall be planted.

(V. 6.) Whose command the rays of the jewels on the heads of all princes

(V. 7.) Varâha⁹ has received his wealth (as) a gift, and that Sômanâtha¹⁰ is to be worshipped (by him) daily: How can the fortune of that Muppidi-Nâyaka be described on earth?

No. 19.—SIX INSCRIPTIONS AT TIRUNAMANALLUR.

By E. HULTZSCH, PH.D.

Tirunâmanallûr is a village in the Tirukoilur (Tirukkôvalûr) tâluka¹¹ of the South Arcot district. It contains a Śiva temple which is now called Bhaktajanêśvara. This Sanskrit name is represented in the inscriptions of the temple by its Tamil equivalent Tiruttonḍiśvara. Both names refer to the 63 devotees of Śiva¹² (Tiruttonḍar or Bhaktajana), whose lives are narrated in the Periyapurâṇam, and one of whom is supposed to have been a chief of Tirunâmanallûr itself.¹³

¹ Ottaiḍamam is a tadbhava of the Sanskrit ardhayāma.

² This total shows that 1 māḍai was equal to 5 paṇam.

³ Compare above, Vol. V. pp. 22 and 259.

⁴ This refers to Paiyyûr and Pondaipākkam in line 4.

⁵ According to the dictionaries, *śevvandi* is the Indian chrysanthemum.

⁶ Regarding Tamil *śenbagam* = Sanskrit *champaka*, compare *Ind. Ant.* Vol. XVIII. p. 105, note.

⁷ These were already mentioned in line 5.

⁸ *Elumbichchai* is meant for *elumichchri*.

⁹ *I.e.* the boar-incarnation of Viṣṇu.

¹⁰ This is an epithet of Śiva and suggests that Muppidi worshipped this god as well as Viṣṇu.

¹¹ No. 320 on the *Madras Survey Map* of this tâluka.

¹² Compare *South-Ind. Inscr.* Vol. II. pp. 134, 152 ff., 167, 172 and 252 f.

¹³ See page 136 below.

An inscription of the Chôla king Parântaka I. (A. below) states that the stone temple of Tiruttonḍiśvara was built by his son Râjâdityadêva. Hence it is also called Râjâdityêśvara in some of its inscriptions.

Besides the shrine of Tiruttonḍiśvara or Râjâdityêśvara, the same temple included the shrine of Agastyêśvara, which is mentioned in several inscriptions of the temple. Another inscription (No. 365 of 1902) records a gift to the temple of Kalinâriśvara. This temple has been recently demolished by the villagers, and the only portion of it that survives is a sculptured stone which bears the figure of a kneeling elephant, above the elephant a *hauda* with a stout male person reclining in it, and the single word *śrī-Kalinârai* in Pallava-Grantha characters (No. 376 of 1902). It may perhaps be concluded from this, that the demolished temple of Îśvara (Śiva) was built by a Pallava king named Kalinârai, and that the man riding on the elephant is meant to represent this king.

According to the subjoined Tamil inscriptions, the ancient name of Tirunâmanallûr was Tirunâvalûr. The Śaiva saint Sundaramûrti, who was born at Tirunâvalûr and was the protégé of a chief of that place,¹ derived from it the surname Nâvalûraṇ, which he applies to himself in some of his hymns. Tirunâvalûr belonged to the district of Munaippâḍi (C. below) or Tirumunaippâḍi (A. and B. below). In the time of Râjendra-Chôla I. it bore the surname Râjâdittadêvapuram,² which is due to the fact that its temple had been founded by Râjâditya, and was included in Mêlûr-nâḍu, a subdivision of Tirumunaippâḍi, a district of Jayaṅgonḍa-Chôla-maṇḍalam (F. below).

The subjoined inscriptions contain the names of a few other villages in the neighbourhood of Tirunâmanallûr. Of these, Śevalai in Veṇṇainallûr-nâḍu (C. below) survives in the two villages Periyaśevalai and Śiṇṇaśevalai³ (i.e. 'great and small Śevalai') close to Tiruveṇṇainallûr.⁴ Êkadhîra-chaturvêdimanḡalam (D. below) cannot be identified, as it is not the name, but the surname of some village. Arumbâkkam⁵ (E. below) is situated 2 miles south of Tirukoilur.

A.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 335 of 1902) is dated in the 28th year of "Parakêsarivarman who took Madirai (Madhurâ)," i.e. of the Chôla king Parântaka I.⁶ who ruled from about A.D. 900 to about 940.⁷ It records the gift of two lamps by a servant of Kôkkiḷaṇaḍi, the queen of Parântaka I. and the mother of his son Râjâdityadêva. The latter is the Râjâditya who, according to the large Leyden grant⁸ and the Âtakûr inscription of A.D. 949-50,⁹ was killed in battle by the Râshtrakûṭa king Kṛishṇa III.

TEXT.

- 1 Svasti [ś]r[ī] [||*] [Madi]r[ai] ko[n]ḍa kô=Pparakêśa-
- 2 ripa[n]ma[r*]kk-i[yāṇ]ḍu irubattettâvadu [T]irumu-
- 3 naippâḍi-Ttirunâvalûr Tiruttonḍi(nḍi)śvara[n]
- 4 tiru-kkaṇ-ṇaḷi še[y*]vitta Râjâdittadêvar tâ[y]âr na[m]-birâtṭiyâr
- 5 Kô[k]kiḷa[ṇa]ḍigaḷ pari[b]â(vâ)rattâḷ Śittirakômaḷam va(vai)tta n[o]ndâ-viḷak-

¹ See page 136 below.

² Other inscriptions have the shorter form Râjâdittapuram.

³ Nos. 267 and 265 on the *Madras Survey Map* of the Tirukoilur taluka.

⁴ No. 273 on the same map.

⁵ No. 97 on the same map.

⁶ *South-Ind. Inscr.* Vol. II. p. 379 f.

⁷ See *ibid.* p. 381. If Professor Kielhorn's calculation of the date of the Kûram inscription (p. 1 above) should be corroborated by the discovery of a similarly dated record of the same reign, it would follow that Parântaka I. reigned from about A.D. 906 to about 946.

⁸ *Arch. Survey of S. India*, Vol. IV. p. 206 f.

⁹ Above, Vol. VI. p. 51.

- 6 k=[o]ṇṇukku va(vai)[tta ś]âvâ m[û]vâ=ppêr-âḍ[u] tonṇûṇṇu Îlla-¹vilâ-
 7 kk=onṇu [l*] idu paṇ-[M]âyê(hê)śvarar irakshai ||—
 8 mēṇpaḍiyâ! Śittirak[ô]maḷam vaitta vilakk=onṇu Îlla-¹
 9 vilakku.||—

TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the twenty-eighth year of king Parakēsarivarman who took Madirai, Chitrakōmaḷam,—a female attendant of our lady Kōkkiḷāṇaḍigaḷ, the mother of Rājādityadēva who caused to be made the sacred stone temple of Tiruttonḍiśvara at Tirunāvalûr in Tirumuṇaippāḍi,—gave one perpetual lamp. For (*this lamp she*) gave ninety undying (*and*) unaging big sheep² (*and*) one Îlla lamp.³ This (*gift is placed under*) the protection of all Mâhêśvaras.

(L. 8.) The same Chitrakōmaḷam gave one (*other*) lamp (*and*) an Îlla lamp(-stand).

B.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 363 of 1902) is dated in the 39th year of the same king as A. and records the gift of a lamp by Mahādēvaḍi, the queen of prince Rājādityadēva and the daughter of Ilādarāyar, for the merit of her elder brother Rājādittan Pugaḷvippavargaṇḍa. Rājāditya was already mentioned in the preceding inscription (A.). Ilādarāyar means 'the chief of Lāṭa (Gujarāt).' This title was borne by a family of local chiefs, one of whom, named Vira-Chōḷa, is known to have been a feudatory of Rājārāja I.⁴ Vira-Chōḷa was the son of Pugaḷvippavargaṇḍa. This chief is probably identical with Rājādittan⁵ Pugaḷvippavargaṇḍa, the elder brother of Rājāditya's queen Mahādēvaḍi.

TEXT.

- 1 ||[ᱚ] Śva(sva)sti śrī ||[*] Madiraiyum Îlammum⁶ koṇḍa kō=Pparakēsaripa-
 2 ṇ[ma][r*]kk=iyāṇḍu muppattu-onḍadâvadu Tirumuṇaippāḍi=Ttirunâ-
 3 valûr Tiruttonḍiśvarattu⁷ Mâhadēvarkku=ppillaiyâr Râ-
 4 jādittadēvar dēviyâr ⁸[I]lādarāyar magalâr ⁹Mâhadēvaḍigaḷ tamai-
 5 yaṇṇâr¹⁰ Araiya Râ[jâ*]dittan Pugaḷiprargaṇḍanai¹¹ śartti va(vai)chcha ṇottâ-¹²
 6 vilakk=[o]ṇṇukku [va](vai)[ch]cha śâ[v]â mu(mû)vâ=ppêr-[â]ḍu¹³ nû[ru]
 ni[lai-v]ilakku
 7 niraī eḷu[ba]ḍiṇ palam śa[n]d[irâ*]dittaval eri[p]padakku¹⁴ [l*] i[du] pan-Mâhê[śva]-
 rar irakshai ||

TRANSLATION.

Hail ! Prosperity ! In the thirty-ninth year of king Parakēsarivarman who took Madirai and Îlam,—Mahādēvaḍigaḷ, the queen of prince Rājādityadēva (*and*) the daughter of

¹ Read Îlla-.

² The meaning of the two terms 'undying' and 'unaging' is, that those sheep which died or ceased to supply milk had to be replaced from among the lambs that had grown up in the meantime.

³ I.e., apparently, a lamp-stand after the fashion of Îlam (Ceylon). According to the dictionaries, the word *îlam* means also 'gold;' but, if this meaning were intended here, the writer would have probably used the common word *poṇ*.

⁴ See above, Vol. IV. p. 139.

⁵ This word is here prefixed to the name of the Lāṭa chief Pugaḷvippavargaṇḍa in honour of his brother-in-law, the Chōḷa prince Rājāditya.

⁶ Read Îlamum.

⁷ Read Tiruttonḍiśvarattu Mahādēva°.

⁸ The secondary form of i is engraved above the initial i.

⁹ Read Mahādēva°.

¹⁰ Read °yaṇḍr.

¹¹ Read Pugaḷvippavargaṇḍanai.

¹² Read nonḍā-.

¹³ The *ā* of *râ* seems to be corrected from *ḍu*.

¹⁴ Read °ḍarḱu.

Ilādarāyar, gave one perpetual lamp to (*the god*) Mahādēva of the Tiruttonḍiśvara (*temple*) at Tirunāvalūr in Tirumunaippādi for the merit of¹ (*her*) elder brother Araiyaṛ Rājādittan Puḡalvippavargaṇḍaṇ. For (*this lamp she*) gave one hundred undying (*and*) unaging big sheep² (*and*) a lamp-stand weighing seventy *palam*, to burn as long as the moon and the sun shall last. This (*gift is placed under*) the protection of all Māhēśvaras.

C.—INSCRIPTION OF KRISHNA III.

This inscription (No. 362 of 1902) is dated in the 17th year of Kannaradēva, *i.e.* of the Rāshtrakūṭa king Kṛishṇa III., the conqueror of the Pallava and Chōla countries.³ It records the gift of a lamp by a chief of Milāḍu, named Narasimhavarman and surnamed Śaktinātha and Siddhavaḍava. He claims to belong to the lineage of Śukra and to the Malaiyakula, *i.e.* the family of the rulers of Malaiyanāḍu or Malaināḍu, of which Milāḍu and Malāḍu are contracted forms. According to the *Periyapurāṇam*, the capital of this district was Tirukkōvalūr (Tirukoilur), the head-quarters of the present Tirukoilur tāluḱa.⁴ The chiefs of Malaināḍu claimed connection with the Chēdi family.⁵ They had the custom of prefixing the name of the reigning Chōla king to their title. Thus, six inscriptions of Rājēndra-Chōla I., Kulōttuṅga-Chōla and Vikrama-Chōla at Kīlūr near Tirukoilur (Nos. 241, 260, 284, 285, 286 and 290 of 1902) mention Milāḍuḍaiyaṇ Irāmaṇ Mummaḍi-Chōlaṇ *alias* Rājēndra-Chōla-Milāḍuḍaiyaṇ, Kīliyūr⁶ Malaiyamāṇ Kulōttuṅga-Chōla-Chēdiyarāyaṇ, and Kīliyūr Malaiyamāṇ Vikrama-Chōla-Chēdiyarāyaṇ, the father of Vikrama-Chōla-Kōvalarāyaṇ; and in two inscriptions of *Tribhuvanachakravartin* Rājārājadēva and Kulōttuṅga-Chōladēva (Nos. 288 and 293 of 1902) we find Kīliyūr Malaiyamāṇ Rā[ra]ja-Chēdiyarāyaṇ.

The Trivikrama-Perumāl temple at Tirukoilur bears an inscription of the sixth year of Parakēsarivarman *alias* Rājēndradēva, *i.e.* A.D. 1057-58⁷ or about a century after the present record. It belongs to a later chief of Milāḍu, whose name was likewise Narasimhavarman. He resided at Tirukkōvalūr (Tirukoilur), was a descendant of the lineage of Bhārgava (*i.e.* Śukra), and bore the surname Raṇakēsari-Rāma.

TEXT.

- 1 Svasti śrī || ௨ Śrī-Kannaradēvaṛḱku yāṇḍu padinēlāvadu Muṇaippādi-Ttirunāvalūr=Tti[rut]tonḍi(ṇḍi)śvarattu Mā(ma)hādēvaṛḱku svasti Śukrānma(nva)y-ōdayāchal-āditya Śa[k]tinātha simha-ddhvaja sikhi-makara-la(lā)ṇchhana Malaiyakul-ō-
- 2 tbha(dbha)va Malaiyakula-śū(chū)lāmaṇi śrīmat(n)-Narasimhava[r*]mmā Milāḍ-uḍaiya nāṭṭān Śittavaḍavan-āgiya Narasimhava[n]man vaitta nonḍā-vilakk-onḱinukku vaitta poṇ paḍiṇ kaḷaṇju [l*] i-ppon paḍiṇ kaḷaṇju[n]=gonḍu Veṇ-
- 3 ṇainallūr-nāṭṭu=Chchevalai sabhaiyōmum ūrōmum āṭṭu nūṛru nāli ney [k]oḍu vaṇḍu mādēviyālēy ⁸śantrādityaval aṭṭuvōm=ānōm Śevalai sabhai ūrōm [l*] Îḷa-vilakku onḱu ||— idu pan-Māh[ē]śvara[r*]
- 4 irakshai || ௨

¹ This seems to be the meaning of the gerund *śārtti*, which occurs frequently in the same connection.

² See above, p. 134, note 2.

³ See above, Vol. III. p. 282 ff. and Vol. IV. p. 81 f. and p. 280 f.; *South-Ind. Inscr.* Vol. III. pp. 11 and 22

⁴ *South-Ind. Inscr.* Vol. II. p. 167.

⁵ See *loc. cit.* and *Ind. Ant.* Vol. XXII. p. 143.

⁶ Kīliyūr is a village in the Tirukoilur tāluḱa, No. 128 on the *Madras Survey Map*.

⁷ See page 7 above.

⁸ Read *chandrā*.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventeenth year of the glorious Kannaradēva,— Hail! the glorious Narasimhavarman, the sun of the eastern mountain— the lineage of Śukra, Śaktinātha,¹ whose banner bore a lion, whose crest were a peacock and a makara, who was born in the Malaiyakula, the crest-jewel of the Malaiyakula, the lord of the country of Milādu,— (this) Narasimhavarman who was called Siddhavaḍava² gave one perpetual lamp to (the god) Mahādēva of the Tiruttonḍiśvara (temple) at Tirunāvalūr in Munaiippādi. For (this lamp he) gave ten kaḷañju of gold.

(L 2.) Having received these ten kaḷañju of gold, we, the members of the assembly and the inhabitants of the village of Śevalai in Vennainallūr-nādu, shall have to bring every year one hundred nāli of ghee and shall have to pour (it) out (i.e. measure it) by the māḍēvi³ as long as the moon and the sun shall last.

(L 3.) One Īḷa lamp(-stand)⁴ (was also given). This (gift is placed under) the protection of all Māhēśvaras.

D.—INSCRIPTION OF SAKA-SAMVAT 875.

This inscription (No. 356 of 1902) and the next one (E.) are remarkable for being dated according to the Śaka era, which is employed in very few of the earlier Tamil inscriptions.⁵ The inscription D records the gift of a lamp by a Munaiyadiyaraiyan, i.e. a chief of the district of Munai or Munaiippādi, in which Tirunāmanallūr was included.⁶ 'The chief of the people of Munai' (Munaiyar kōṇ) is mentioned as a vassal of Vikrama-Chōla in the Vikkrama-Śōḷaṅ-Uḷā.⁷ According to the Periyapurāṇam, the Śaiva saint Sundaramūrti was the protégé of another chief of Tirumunaiippādi (Munaiyaraigar), named Narasimha, who resided at Tirunāvalūr (Tirunāmanallūr), and who is himself considered one of the sixty-three Tiruttonḍar or devotees of Śiva.

TEXT.

- 1 || Svasti śrī || ௨ Śagar[ai] yā[n]ḍu
- 2 875āvaḍu Tirunāvalūr Ti-
- 3 ruttonḍi-Īśvara-⁸garattu
- 4 dēvarkku Munai[ya]diyarai[ya]-
- 5 n Kulamānikkan [I]rāma-
- 6 dēvaṇ vaitta nottā(ndā)-vilak-
- 7 ku onṇu śāvā mu(mū)vā=ppēr-āḍu 100 [I*]
- 8 ivv-āḍu [nū]ṇu=gonḍu śan-
- 9 dirā[d]ittavalu[m] erikka n[e]y aṭ[ṭu]-
- 10 vār=[ā]ṇār dēvaḍaṇam [Ē]kadi(dhī)ra-śa(cha)[tu]-
- 11 [rvvē]dimāṅgalattu sabhai[yār] [I*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 875, Munaiyadiyaraiyan Kulamānikkan Irāmadēvaṇ gave to the god of the Tiruttonḍiśvara temple at Tirunāvalūr one perpetual lamp (and) 100 undying (and) unaging big sheep.⁹

¹ I.e. 'the lord of the spear' or 'the lord of power.' The same word is an epithet of the two gods Skanda and Śiva.

² I.e. '(the owner) of renowned mares.'

³ I.e. a measure called after the chief queen (māḍēvi).

⁴ An inscription of the Śaka year 810 was published in *South-Ind. Inscr.* Vol. III. p. 95.

⁵ See page 133 above.

⁶ Read *Tiruttonḍiśvara*.

⁴ See above, p. 134, note 3.

⁷ *Ind. Ant.* Vol. XXII. p. 143.

⁹ See above, p. 134, note 2.

(L. 8.) Having received these hundred sheep, the members of the assembly of **Ēkadhira-chaturvêdimāṅgalam**, (a village) granted to the temple, shall have to pour out ghee,¹ to burn as long as the moon and the sun shall last.

E.—INSCRIPTION OF SAKA-SAMVAT 876.

This inscription (No. 338 of 1902) records the gift of a lamp by the queen of a chief of **Mupai**, whose name resembles that of the other chief mentioned in the preceding inscription (D.).

TEXT.

- 1 Svasti śrī [||*] Śagarai yāṇḍu 87[8]-
- 2 āvadu Tirunāvalūr Tirutṭoṇḍiśva-
- 3 rattu Mahādēvaṅku Mupaiyadiyaraiyar Kulamā-
- 4 ṇikkerumāṇār dēv[i]yā[r=A]kkināṅ[g]aiyār vaytta²
- 5 noṇḍā-viḷakkiṇukku va(vai)tta śāvā m[ū]vā pār-āḍu
- 6 nūṅu |³ nūṅu=[g]oṇḍu nū⁴ ni[śa]da[m*] uḷakku mādēviyāl⁵
- 7 n[ey] aṭṭuv[ō]m=āṇōm Arumbākka[t*]t-ūr[ō]m [l*] idu [paṇ]-M[ā]y[ō](hē)-
[śvarar irakshai ||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 876, [A]kkināṅgaiyār, the queen of Mupaiyadiyaraiyar Kulamāṇikkerumāṇār, gave a perpetual lamp to (the god) Mahādēva of the Tirutṭoṇḍiśvara (temple) at Tirunāvalūr. For (this lamp she) gave one hundred undying (and) unaging big sheep.⁶

(L. 6.) Having received (these) hundred (sheep), we, the villagers of Arumbākkam, shall have to pour out daily one uḷakku of ghee by the mādēvi.⁷ This (gift is placed under) the protection of all Māhēśvaras.

F.—INSCRIPTION OF RAJENDRA-CHOLA I.

This inscription (No. 360 of 1902) belongs to the reign of Parakēsarivarman alias Rājendra-Chōḷadēva, i.e. the Chōḷa king Rājendra-Chōḷa I. who ascended the throne in A.D. 1011-12.⁸ The figure denoting the year of his reign is lost. A regiment of the king gave to the god a necklace of gold and jewels, and the commander of the regiment gave another necklace of pearls and a bracelet of gold.

TEXT.

- 1 Svasti śrī [i] [||*] K[ō]=Pparakēsaripa[r*]mar-ā[ṇa] śrī-Rājēndhi(ṇdi)ra-
Śōḷadēvaṅku yā[ṇḍu] . . [va]ḍu Jayaṅgoṇḍa-Śōḷa-ma[ṇḍa]lattu-Ttiru-
- 2 mupaippā[ḍi] M[ē]lūr-nāṭṭu-Ttirunāvalūr-āṇa Rājādittadēvapurattu
[Tirutṭoṇḍi(ṇdi)śvarattu Āḍavalāṅku uḍaiyār paḍai Vi(vi)ranārāya[ṇa]-
tte[r]i[ṇḍa-vil]ligal
- 3 śeyd=iṭṭa mālai lṇāl poṇ mu-kkaḷaṅj=arai [l*] idil taḍavi kaṭṭiṇa
spa(spha)ṭika[m] nāyagaṇ uṭpaḍa uru paḍiṇeṭṭu ni(nī)lam iraṇḍam [l*]
[mu]ttōḍu mālai o-

¹ Compare the preceding inscription (C.)

² Read *vaitta*.

³ This sign of punctuation is expressed by a dot above the line.

⁴ Cancel this syllable.

⁵ The syllable *mā* is entered below the line.

⁶ See above, p. 134, note 2.

⁷ See above, p. 136, note 3.

⁸ See page 7 above.

- 4 nṛu [l*] idu śe[y]vitt=iḍuvittāṇ i-ppaḍaikkū nāyagam śeyda Mārāyan
 Paḷuvūr Nakkan [l*] ivanê tiru-kaiykkū śātti aruḷa taḍavi kaṭṭina
 sphatikam onṛu mutt=¹êṇiṇa kâ-
 5 rai onṛu po[n kaḷa]ñju [l*] ivai pan-Mâhahêśva[ra*]-²ra[kshai] [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the . . th year of king Parakêsarivarmaṇ *alias* the glorious Râjendra-Chôḷadêva,—the chosen bowmen of Vîranârâyana,³ a regiment of the king, made and gave 1 necklace, consisting of three and a half *kaḷaṇju* of gold, to (*the god*) Âḍavalâr⁴ of the Tiruttonḍiśvara (*temple*) at Tirunâvalûr *alias* Râjâdittadêvapuram in Mêlûr-nâḍu, (*a subdivision*) of Tirumunaippâḍi, (*a district*) of Jayaṅgaṇḍa-Śôḷa-maṇḍalam. In this (*necklace*) were fixed eighteen pieces of crystal, including the central gem, and two sapphires.

(L. 3.) One necklace of pearls. This was caused to be made and to be given by Mārāyan Paḷuvūr Nakkan,⁵ who commanded this regiment.

(L. 4.) The same person (*gave*) one bracelet, to be placed on the arm of the god (*and consisting of*) one *kaḷaṇju* of gold, in which one crystal was fixed (*and*) on which pearls were mounted.

(L. 5.) These (*gifts are placed under*) the protection of all Mâhêśvaras.

No. 20.—FOURTEEN INSCRIPTIONS AT TIRUKKOVALUR.

By E. HULTZSCH, PH.D.

Tirukkôvalûr is the head-quarters of a tâluka of the South Arcot district. It contains a Vishṇu temple named Trivikrama-Perumâl, and the suburb of Kîlûr a Śiva temple named Virattâṇêśvara. Of the subjoined inscriptions, ten (A. to J.) are in the Śiva temple and four (K. to N.) in the Vishṇu temple.

The sacred writings of the Śaivas and Vaishṇavas of the Tamiḷ country mention both of the Tirukkôvalûr temples. Tiruñâṇasambandar refers to the Śiva temple as 'Virattâṇam at Kôvalûr,'⁶ and Tirumaṅgai-Âḷvâr to the Vishṇu temple as 'Idaikali at Kôvalûr.' The subjoined inscriptions have the forms Tiruvîrattâṇam (A. to J.) and Tiruvidaikali (K.) or Idai-kali (L.). Tirukkôvalûr (A. to C., E. to K.) or Kôval (L.) bore in the time of the Chôḷa dynasty the surname Madurântaka-chaturvêdimangalam (K.). It was included in Kuṟukkai-kûṟram, a subdivision of Malâḍu or Milâḍu,⁷ a district of 2,000 (villages), which in the time of the Chôḷas was surnamed Jananâtha-vaḷanâḍu (K.).

The subjoined inscriptions incidentally mention three villages, *viz.* Upaṅgalpûṇḍi (G.), Nenmali and Śirriñjûr (H.). Of these, I can only identify the second, which is the modern Nemali.⁸

¹ The first *t* of *mutt*= is entered below the line.

² Read -Mâhêśvara-.

³ This regiment was probably named after Parântaka I., who had the surname Vîranârâyana; see *South-Ind. Inscr.* Vol. II. p. 379. Two Tanjore inscriptions mention another regiment, entitled Paṇḍita-Śôḷa-terinda-villigal, which was named after a surname of Râjendra-Chôḷa I. himself; see *ibid.* Vol. III. p. 127 and note 17.

⁴ Âḍavalâr or Âḍavallâr is a Tamiḷ synonym of Naṭêśa, a form of Śiva.

⁵ This person may have been a native of Kîlappaḷuvûr, which is mentioned in the *Dêvdr̥am* under the name of Paḷuvûr; see *South-Ind. Inscr.* Vol. III. p. 152.

⁶ One of the sixty-three devotees of Śiva, Meypporuṇāyaṇâr, is supposed to have resided at Tirukkôvalûr; see *South-Ind. Inscr.* Vol. II. p. 167.

⁷ See page 135 above.

⁸ No. 159 on the *Madras Survey Map* of the Tirukoilur tâluka.

A.—INSCRIPTION OF VIJAYA-NANDIVIKRAMA.

This Tamil inscription (No. 278 of 1902) is dated in the 17th year of Vijaya-Nandivikrama, i.e. of the Gaṅga-Pallava king Vijaya-Nandivikramavarman.¹ It records the gift of a lamp by a concubine of Vāṇakôvaraiyar. This was probably the title of the chief of Vāṇakôppāḍi or Vāṇagappāḍi, a district which according to other inscriptions (No. 40 of 1887-88 and No. 126 of 1900) included Tiruvaṇṇāmalai on the northern bank of the Pennai.² A later Vāṇakôvaraiyar is referred to in an inscription of Kulôttuṅga I.³ and another Vāṇakôvaraiyaṇ in one of Kulôttuṅga III. (No. 72 of 1890).

TEXT.

- 1 Svasti śrī [||*] Kô Vijaiya-vikrama-⁴Nandivi[k*]kiramarkku yāṇḍu 17āvaḍu(du)
 Malāṭṭu
 2 Kuṟukkai-kkūṟṟattu Tirukkôvalûr Tiruvi(vi)[ra]ṭṭānattu=Pperumâlukku oru-no-
 3 ndâ-vilakku Māṇikka[t*]târ magalâr Kôṇakkaṇâr Vāṇakôvaraiyar bôgi-
 4 yâr vaitta poṇ palaṇ-gāṣiṇḍu uraiy=oppadu 15 la⁵ [l*] i-ppoṇ
 5 paḍiṇaṇ-⁶gaḷaṇjuṇ=goṇḍu kaḍavôm ivv-ûr nagarattôm [l*] i-ppoṇ-
 6 ṇiṇ palisaiyâlêy niṣadam ulakk=enṇai â(a)ṭṭuvôm=ânôm nagarattôm [l*] idu pan-
 Mâhêśvara-rakshai [||]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 17th year of king Vijaya-Nandivikrama,— Kôṇakkaṇâr, the daughter of Māṇikkattâr (and) the concubine⁷ of Vāṇakôvaraiyar, gave 15 *kaḷaṇju* of gold, which was equal in fineness to the old *kāśu*,⁸ (for) one perpetual lamp to (the god) Perumâl⁹ of the Tiruvirattāṇam (temple) at Tirukkôvalûr in Kuṟukkai-kūṟṟam, (a subdivision) of Malāḍu.

(L. 4.) We, the citizens of this place, have received these fifteen *kaḷaṇju* of gold.

(L. 5.) Out of the interest of this gold, we, the citizens, shall have to pour out daily one *ulakku* of oil.

(L. 6.) This (gift is placed under) the protection of all Mâhêśvaras.

B.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMA.

This Tamil inscription (No. 277 of 1902) is dated in the 21st year of Vijaya-Nripatunga-vikrama,— the son and successor¹⁰ of Vijaya-Nandivikrama whose name we have found in the preceding inscription (A.). It records the gift of a lamp by a servant of Veṭṭuvadaraiyar,— apparently a local chief.

TEXT.

- 1 Svasti śrī [||*] Kô Vijaiya-Nirupatoṅgavikramarkku yāṇḍu 21āvaḍu Milā-
 2 ṭṭu-Kkuṟukkai-kkūṟṟattu Tirukkôvalûr Tiruvi(vi)raṭṭānattu Mahādêvarkku
 natnâ(ndâ)-vilā-
 3 kkinukku Veṭṭuvadaraiyarkku aṟâmuṇṇum Nannan Korraṇ kuḍutta poṇ
 4 12 la¹¹ [l*] paṇṇiru-kaḷaṇjiṇ palisaiyâlêy iravum pa[ga*]lum oru-nondâ-vilak-

¹ See above, Vol. VI. p. 321.

² I.e. the Southern Pennaiyâṇu; see above, Vol. VI. p. 333.

³ *South-Ind. Inscr.* Vol. III. p. 152.

⁴ Cancel -vikrama-.

⁵ This letter slants towards the right; it is evidently an abbreviation for *kaḷaṇju*. In an inscription of Kulôttuṅga I. (above, Vol. V. p. 105, text line 5) I have misread this symbol as *pu*.

⁶ Read *paḍiṇaiṇ*.

⁷ *Bôgi* is used in the sense of *bôgiṇi* (*bhōgiṇi* in Sanskrit).

⁸ This must be the designation of some gold coin; compare above, Vol. V. p. 106 and note 3.

This is one of the Tamil names of Vishṇu, but is here applied to Śiva.

¹⁰ See above, Vol. VI. p. 321.

¹¹ See note 5 above.

5 k=erippôm=ânôm Tirukkôvalûr nagarattôm śandrâdittaval [*] idu pan-Mâ-
6 hêśvara-rakshai ||

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikrama,—Nannan Korraṇ, a servant¹ of Veṭṭuvadaraiyar, gave 12 *kaḷaṇḷu* of gold for a perpetual lamp to (*the god*) Mahâdêva of the Tiruvirattâṇam (*temple*) at Tirukkôvalûr in Kuṟukkai-kûṟṟam, (*a subdivision*) of Milâḍu.

(L. 4.) Out of the interest of (*these*) twelve *kaḷaṇḷu*, we, the citizens of Tirukkôvalûr, shall have to burn one perpetual lamp night and day, as long as the moon and the sun shall last.

(L. 5.) This (*gift is placed under*) the protection of all Mâhêśvaras.

C.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMAVARMAN.

This Tamil inscription (No. 303 of 1902) belongs to the same king and year as the preceding one (B.) and records the gift of a lamp by the same servant of Veṭṭuvadiyariyar. This form of the title occurs also in an inscription of the 22nd year of Vijaya-Nripatungavarman at Tiruchcheṇṇambûṇḍi (No. 301 of 1901), while the preceding inscription (B.) has the slightly different form Veṭṭuvadaraiyar.

TEXT.

1 Svasti śrî [||*] Kô Viśaiya-Niru[patonga]vikkira-
2 maparumaṟku yâṇḍu [21]âvadu T[i]rukkô-
3 valûr Tiruvi(vi)raṭṭ[â]nattu Mahâdêvarkku [na]-
4 ndâ-viḷak[k]iṇukku Veṭṭuvadiyariyar a-
5 ṟâmunṇu=Nannan Korraṇ kuḍutta po-
6 [ṇ] paṇṇiru-kaḷaṇḷu [*] idaṇ paḷiśaiyâ[1]
7 nandâ-viḷakku iravum pagalum erippô-
8 mm=ânôm Tirukkôvalûr nagarattôm [*] i-
9 [du paṇ-Mâhêśvara-ra*]kshai [||]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikramavarman,—Nannan Korraṇ, a servant of Veṭṭuvadiyariyar, gave twelve *kaḷaṇḷu* of gold for a perpetual lamp to (*the god*) Mahâdêva of the Tiruvirattâṇam (*temple*) at Tirukkôvalûr.

(L. 6.) Out of the interest of this (*gold*), we, the citizens of Tirukkôvalûr, shall have to burn a perpetual lamp night and day.

(L. 8.) This (*gift is placed under*) the protection of all Mâhêśvaras.

D.—INSCRIPTION OF PARAKESARIVARMAN.

This Tamil inscription (No. 299 of 1902) is dated in the 5th year of the Chôḷa king Parakêsarivarman² and records the gift of a lamp by a queen of Vâṇakôvaraiyar.³

TEXT.

1 Svasti śrî [||*] Kô=Ppara[kê]śaripaṇ[ma]ṟku yâṇḍu aiṇjâvadu Tiruvi(vi)-
raṭṭâṇattu perumâṇaḍigaḷukku na-

¹ In *aṟâmunṇum*, *aṟâm* is perhaps a poetical form of *aṟam*, 'charity'; compare *paḍâm* and *kaḍâm* for *paḍam* and *kaḍam*. *Uṇṇum* is the relative participle of *uṇ*, 'to eat.'

² See above, Vol. V. p. 42.

³ On this title see p. 139 above.

- 2 nd[â]-vilakk[i]nukku Vâṇakôvaraiyar dēviyâr=[I]lâḍaigaḷ magalâ[r*] Naṅgai
Kulamân[i]kka-
3 ttâr vaitta poṇ paḍinaiṇ(ñ)-galañju [i*] i-pponṇukku kalañjin-vây=ttiṅgaḷ uri-
4 ppaḍiyâl iravura pagalum nandâ-vilakk=erippippôm=âṇḍ=naga[ra*]ttôm [i*]
5 idu paṇ-Mâhêśvara-rak[sh]ai [i*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the fifth year of king Parakêsarivarman,— Naṅgai Kulamâṇikkattâr, the queen of Vâṇakôvaraiyar (and) the daughter of Ilâḍaigaḷ,¹ gave fifteen *kalañju* of gold for a perpetual lamp to the god of the Tiruvirattâṇam (temple).

(L. 3.) For this gold, we, the citizens, shall cause to burn a perpetual lamp night and day, at the rate of one *uri* (of oil) per month for each *kalañju*.

(L. 5.) This (gift is placed under) the protection of all Mâhêśvaras.

E. and F.—INSCRIPTIONS OF PARANTAKA I.

These two Tamil inscriptions (Nos. 279 and 280 of 1902) belong to the reign of “Parakêsarivarman who took Madirai (Madhurâ),” i.e. of the Chôla king Parântaka I.² The first is dated in his 28th and the second, which follows it in line 4, in his 33rd year.

The inscription E. records the gift of a lamp by a daughter of Kayirûr Perumâṇâr, a chief of Milâḍu, and the inscription F. refers to a similar gift by the regiment of prince Arikulakêsarin. The same prince is mentioned as ‘the royal son of the Chôla king’ in an inscription of the 24th year of Parântaka I. at Tirupbandurutti near Tanjore.³ He is perhaps identical with Arimjaya, the third son of Parântaka I.⁴

TEXT OF E. AND F.

- 1 Svasti śrî [i*] Madirai koṇḍa kô=Pparakêsaripanma[r*]kk=iyâṇḍu 28âvadu
Malâtṭu=Kkurukkai-
2 kûṛattu Tirukkôvalûr Tiruvi(vi)raṭṭâṇattu=Pperumâlukku oru-nondâ-
vilakku[k*]ku Mi[l]âḍ-udaiyâr
3 Kayirûr=Pperum[â]ṇâr magalâr Râjadēviyâr Têśaḍakki Perumâṇâr vaitta
śāvâ m[û]vâ=ppêr-âḍu nû-
4 ru [i*] ivai pan-Mâhêśvara-rakshai || 6 Svasti śrî [i*] Madirai koṇḍa
kô=Pparakêsaripanma[r*]kk=iyâṇḍu [3]3âvadu Tiruk-
5 kôvalûr Tiruvi(vi)raṭṭâṇattu Mah[â*]dēvarkku pillaiyâr Arikulakêśariyâr
paḍaiyâr Malaiyâṇa-ōṛraichchēvagar oru-
6 nondâ-vilakkukku śandirâdittavall=eriya vaitta śāvâ mu(mû)vâ=ppêr-âḍu nûru [i*]
ivai pan-Mâhêśvara-rakshai || [6]

TRANSLATION OF E.

Hail! Prosperity! In the 28th year of king Parakêsarivarman who took Madirai,— Râjadēviyâr Têśaḍakki⁵ Perumâṇâr, the daughter of the lord of Milâḍu, Kayirûr

¹ The name of this person suggests that she may have been connected with the Lâṭa chiefs of the North Arcot district; see above, p. 134 and note 4.

² See above, p. 133 and note 6.

³ Published by Mr. Venkayya in the *Madras Christian College Magazine* of August 1890.

⁴ No. 6 of the Table in *South-Ind. Inscr.* Vol. I. p. 112.

⁵ This word means ‘the subduer of the lustre (of enemies).’ Both this surname and the following title *Perumâṇâr* would be more appropriate for a prince, than for a princess.

Perumāṣār, gave one hundred undying (and) unaging big sheep¹ for one perpetual lamp to (the god) Perumā² of the Tiruvirattāṇam (temple) at Tirukkōvalūr in Kurukkai-kūṛram, (a subdivision) of Malāḍu. These (sheep are placed under) the protection of all Māhēśvaras.

TRANSLATION OF F.

Hail! Prosperity! In the 33rd year of king Parakēsarivarman who took Madirai,—the Malaiyāṣa-ōṛraichehēvagar,³ the regiment of prince Arikulakēssriyār, gave one hundred undying (and) unaging big sheep for one perpetual lamp, (which was) to burn as long as the moon and the sun shall last, to (the god) Mahādēva of the Tiruvirattāṇam (temple) at Tirukkōvalūr. These (sheep are placed under) the protection of all Māhēśvaras.

G.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 268 of 1902) is dated in the 21st year of Kapparadēva, i.e. of the Rāshtrakūṭa king Kṛṣṇa III.⁴ It records a grant of land by the Vaidumba-mahārāja Śandayan Tiruvayan and (his queen) Śūttiradēvi.⁵

The Vaidumbas appear to have been local chiefs. One of them is stated to have been defeated by Parāntaka I.⁶ 'Śandayan Tiruvayan,' i.e. Tiruvayan, the son of Śandayan, has to be identified with Tiruvaiyan, the father of Śamkaradēva who was a contemporary of Rājārāja I.⁷ and who is called a Vaidumba in an inscription of Rājendra-Chōla I.⁸

The subjoined grant of Tiruvayan is quoted, and the names and measurements of the fields are repeated, in an inscription of Rājārāja I. (No. 236 of 1902), which has been utilized for the translation of the present record.

TEXT.

- 1 Svasti śri [||*] Kapparadēvark=iyāṇḍu irubattoṇṇāvaḍu Malāṭṭu-Kkurukkai-kkūṛrattu Tirukkōvalūr-Ttiruvi(vi)rattāṇam-uḍaiya perumāṣa-
- 2 diḡalukku Vaidumba-mahārājar Śandayan Tiruvayan Tirukkōvalūr sabhaiyār-
idai yāṇ vilai-konḍa bhūmi Unāṅgalpūṇḍi-⁹
- 3 yir-paḍu=nilam naṅṣeyum puṅṣeyum Bagavanda-kkaḷaṇi irubattettam Kādēru kālu=
Marattulāṇ-vēli ettum Kāḷarmēḍu ki(ki)līṇa
- 4 pattum mēḷaṇa irāṇḍu māvam Kāḷiya-kkaḷaṇi Kōrpāḍu eṭṭu māvam [||*] ittaṇai
nilamum poṇ kuḍuttu iṇai ilichechi ślvār-
- 5 kku=ttiruvamudū [i]rattikka nivanḍaṇ=jeydu kuḍuttēṇ Tiruvayan-ēṇ [||*]
ivaiyirril Kaḍambanum=Uttiraṇ-idai=Chchūttiradēvi kon-
- 6 ḍu kuḍuttana pattu=cheheruvum Uvaḷcha-kāḷaṇ [||*] idu paṇ-Māhēśvarar=irakshai ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-first year of Kapparadēva,—I, the Vaidumba-mahārāja Śandayan Tiruvayan, purchased from the members of the assembly of Tirukkōvalūr (the following) wet land and dry land, situated in Unāṅgalpūṇḍi:— the

¹ See above, p. 134, note 2.

² See above, p. 139, note 9.

³ I.e. 'the unrivalled warriors of Malayāḷam.' This was perhaps a regiment of Nairs.

⁴ See above, p. 135 and note 3.

⁵ This name may correspond in Sanskrit either to Śūtradēvi or to Śūdradēvi.

⁶ South-Ind. Inscr. Vol. II. p. 387, verse 9.

⁷ South-Ind. Inscr. Vol. III. p. 104.

⁸ Ibid. p. 108. For other references to the Vaidumbas see *ibid.* p. 106.

⁹ The *i* of *ḍi* is expressed twice.

Bhagaranta field, (containing) twenty-eight (*mā*);¹ (the field called) *Kōḍēru*, (containing) a quarter (*vēli*);² the *Marattupān* field, (containing) eight (*mā*); ten (*mā*) below the *Kaḷarmēḍu*; two *mā* above (the same); and eight *mā* (called) *Kōppōḍu* (in) the *Kaḷiya* field. Having paid gold and having exempted this land from taxes, I, Tiruvayaṇ, gave (it) to the god of the Tiruvirattāṇam (temple) at Tirukkōvalūr in Kuṟukkai-kūṟṟam, (a subdivision) of Malāḍu, for the requirements of a double (daily) offering to the god.

(L. 5.) Out of this (land) Śūttiradēvi gave a field of ten (*mā*), which (she) had purchased from Kaḍamban and Uttirāṇ, (as) a field for the *Urachhas*.³

(L. 6.) This (gift is placed under) the protection of all Māhēśvaras.

H.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 235 of 1902) belongs to the same king as the preceding one (G.). The year of the reign is obliterated, but may have been the 22nd. The inscription records a gift of gold by a female relative of the Vaidumba-mahārāja Tiruvayaṇ, whose name has been already met with in G.

TEXT.

- 1 Svasti śī [I*] Kannaradēvarku yā[ṇ]ḍa⁴ [Mal*][āt]tu-
Kkuruḱkai-kkūṟṟattu-Ttīruḱkōvalūr-Ttīruvi(vi)raṭṭāṇatt-āivārkkū saṁ-
- 2 [kr]ānti-tōṟum snapanāñ=jeyvadaṅko Vaidum[ba]-mahārājar Tiruvayaṇār dēviyār
mū(mū)tta-dēviyār Virattāṇ Vi(vi)ranāraṇiyār vaitta
- 3 [po]ṇ irubadiṅ kalañju [I*] i-ppōṇ irubadiṅ kalañju=goḍḍu kalañju-vāy=kkala-
ppoliyūṭṭ-āga=ppēṟilama(mai)[y]āl irubadiṅ
- 4 kala=nellum tūyav=ākki kūḷi-pparam paṭṭu tīru-muṟṟattukkē koḍu śeṇṟ=aḷaṇḍu
kuḍappōm=āṇōm Milāḍamāṇikkam=āgiyā(ya) Neṇmali sa[bb]haiyōm [I*] i-nne-
- 5 i taṇḍuvārkkū me[y*]=kkaṇḍu tōṟu kuḍappōm=āṇōm Neṇmali sabhaiyōm [I*]
Neṇmali sabhaiyārum Śīrriñjūr sabhaiyārum pēṟiḷa-
- 6 ma(mai)yāl=aḷakk[u]=nellu aṇḍadiṅ kalam=ivai eṇṇāḷi-kkālāl eḷṇa[t]taiñ-
[ga]lamu[n=d]iṇḡaḷ-obādi aṇḡ-kalaṇē m[u]-kkuṟu[ṇi]yāñ=goḍḍu kalaśam iruba . . .

TRANSLATION.

(Line 1.) Hail! Prosperity! In the [22nd?] year of Kannaradēva,— queen Virattāṇ Viranāraṇiyār (i.e. Viranārāyaṇī), the elder sister of the queen of the Vaidumba-mahārāja Tiruvayaṇār, gave twenty *kalañju* of gold to the god of the Tiruvirattāṇam (temple) at Tirukkōvalūr in Kuṟukkai-kūṟṟam, (a subdivision) of [Mal]āḍu, for bathing (the god) at every *saṁkrānti*.

(L. 3.) Having received these twenty *kalañju* of gold, we, the members of the assembly of Milāḍamāṇikkam alias Neṇmali, shall have to supply — at the rate of interest of one *kalam* per *kalañju* — twenty *kalam* of paddy by the *pēṟilamai* (measure), cleaning (it), defraying the cooly charge, conveying (the paddy) to the very court-yard of the temple, going (there) and measuring (it).

(L. 4.) To those (temple officials) who shall call for this paddy, we, the members of the assembly of Neṇmali, shall have to supply boiled rice after having identified (their) persons.

¹ The *mā* is $\frac{1}{3}$ of a *vēli*.

² This is equal to five *mā*, the measurement of this field given in No. 236 of 1902.

³ I. e. the temple drummers; see *South-Ind. Isser.* Vol. II. p. 299, note 2.

⁴ The existing traces of letters suggest the reading 22nd year.

(L. 5.) The members of the assembly of **Neṇmali** and the members of the assembly of **Śirriṇjūr** have to measure sixty *kalam* of paddy by the *pēriḷamai*.

(L. 6.) Having received these (sixty *kalam*), (which are equal to) seventy-five *kalam* by the *kāl*¹ of eight *nāli*, and to six *kalam* and three *kurūṇi* per month,
. . . twenty (?) pots²

I.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 267 of 1902) is dated in the 24th year of the same king as the two preceding inscriptions (G. and H.) and records a gift of 24 lamps by the **Vaidumba-mahārāja Tiruvayaṇ**, the donor of G.

TEXT.

- 1 Svasti śrī [||*] **Kaṇṇaradēvaṛk=iyāṇḍu(ṇḍu)** irubattu-nālāvadu **Malāṭṭu=Kkuṛukkai-kūṛrattu=**
- 2 **Ttirukkôval[û]r=Ttiruv[i]raṭṭāṇatt=ālvārkku** **Vaidumba-mahārājar** **Tiruvayaṇār**
- 3 **ālvārkku** [cha]ndrādittaval tiru-ṇilakku 24kku vaitta āḍu śāvâ mu(mû)vâ=ppê-
- 4 r-āḍu iraṇḍāyirattu-munnûṛru-nāliṇālum nondā-ṇilakku pan-Mâhêśvara-rakshai ||—

TRANSLATION.

Hail! Prosperity! In the twenty-fourth year of **Kaṇṇaradēva**,— the **Vaidumba-mahārāja Tiruvayaṇār** gave to the god of the **Tiruvirattāṇam** (*temple*) at **Tirukkôvalûr** in **Kuṛukkai-kūṛram**, (*a subdivision*) of **Malāḍu**, two thousand three hundred and four undying (*and*) unaging big sheep³ for 24 sacred lamps (*which shall burn*) before the god as long as the moon and the sun shall last. The perpetual lamps (*fed*) by (*the ghee prepared from the milk of these sheep are placed under*) the protection of all **Mâhêśvaras**.

J.—INSCRIPTION OF RAJARAJA I.

This Tamil inscription (No. 239 of 1902) is dated in the 9th year of **Râjarâjakêśari-varman**, *i.e.* of the **Chôla** king **Râjarāja I.**, and records the gift of a lamp by **Amitravalli**, (*the daughter of*) **Kundapaṇ** and the mother of queen **Lôkamahādēvi**. The same queen of **Râjarāja I.** is mentioned in inscriptions at **Tanjore** and **Tiruvaiyāṇu**.⁴

TEXT.

- 1 Svasti śrī [||*] **Kô** **Râjarâjakêśarivanma[r*]ku** yāṇḍu onppadâ-⁵
- 2 vadu **Mi[l]āṭṭu=Kkuṛukkai-kkūṛrattu=[T]tirukkôvalûr=Ttida(ru)-**
- 3 **vi(vi)raṭṭāṇam** uḍe(ḍai)yâr[k*]ku nam-birattiyâr **Ulôgamahādēviyâ[rai]=**
- 4 **ttiru-vayiru-vâyta** **Kundapaṇ** **[A]mittirava[l]li** **ālvārkk-**
- 5 **ku** chaṇḍrādittavat vaichcha nondā-ṇilakku onṇu [l*] tiruvuṇ[ṇ]ā[li*]-
- 6 gaiyâr i-[v*]ṇilakkâl pon [k]onḍu chandr[ā]dittavala(lu)m⁶ ṇilak[k]=eri-
- 7 [p]pôm=āṇôm tiruvuṇṇālig[ai]-sabhaiyôm [l*] iraṇḍu kâśu
- 8 perṛa **Îla-ṇilakku** on[ṇu] [l*] idu pan-Mâhêśvara-rakshai ||—

¹ *Kāl* is a shorter form of *marakkāl* or *kuṇṇu*, a measure which consists of 8 *nāli* and is equal to $\frac{1}{12}$ *kalam*; compare *South-Ind. Inscr.* Vol. II. p. 48, note 5.

² These pots were evidently required for the bathing of the god, which was the purpose of the grant according to l. 2 of the inscription.

³ See above, p. 134, note 2.

⁴ *South-Ind. Inscr.* Vol. II. pp. 90, 142, 148, 152, and 278, note 7; above, p. 25, note 8.

⁵ Read *onbadāvadu*.

⁶ The secondary sign for *i* stands above *tava* of *°tavalam*.



TRANSLATION.

(Line 1.) Hail! Prosperity! In the ninth year of king Râjarâjakêsarivarman,—Kundanaṇ Amitravalli, who gave birth to our lady Lôkamahâdêviyâr, gave to the god of the Tiruvirattâṇam (temple) at Tirukkôvalûr in Kurukkai-kûṛram, (a subdivision) of Milâḍu, one perpetual lamp (which shall burn) before the god as long as the moon and the sun shall last.

(L. 5.) Having received gold for this lamp, we, the members of the assembly (in charge) of the store-room of the temple,¹ shall have to burn the lamp as long as the moon and the sun shall last.

(L. 7.) One Îḷa lamp(-stand),² worth two kâṣu, (was also given).

(L. 8.) This (gift is placed under) the protection of all Mâhêśvaras.

K.—INSCRIPTION OF RAJENDRADEVA.

This inscription (No. 123 of 1900) opens with a Sanskrit verse in the Grantha alphabet; the remainder is written in Tamil. It is dated in the 6th year of the Chôḷa king Parakêsarivarman alias Râjêndradêva, i.e. A.D. 1057-58.³ As in other inscriptions,⁴ Râjêndradêva is stated to have conquered Raṭṭapâḍi, to have set up a pillar of victory at Kollâpuram, and to have defeated Âhavamalla at Koppam.

The object of the inscription is to commemorate the rebuilding of the Tiruviḍaikaḷi temple at Tirukkôvalûr by a chief of Milâḍu, named Narasiṃhavarman, who had the surname Raṇakêšari-Râma, belonged to the family of Bhârgava,⁵ and resided at Tirukkôvalûr.

TEXT.

- 1 || Svasti śrî-Narasimhavanma(rma)-nripatiḥ Śr[ī]kôvalûrê bhajan vâsam viśva-jagan-nivâsa-vapushaḥ śrî-Vâmanasy=[â]kar[ô]t [l*] śailam śumbhita-śâtakumbha-vilasat-kumbham ma-
- 2 hâ-maṇḍa[pa]m prâkâram para-mâlikâ-vilasita[m*] muktâmayi(yî)ñ=cha prapâ(bhâ)m ||—
Kôyil śrî-Vaiyishṇavar rakshai || Svasti śrî [l*] Tirumagaḷ maruviya ſeṅgôḷ
vaḷara=ttaṇ tiru-ttam[ai]yan[ô]ḍum [pô]-
- 3 y Irattapâḍi êḷ-arai ilakkamuñ=gopḍu Kollâpurattu jayasta[mbha]=nâṭṭi mîṇḍu pōṇḍu
pêr-âṇṇa-garai Koppattu Âhavamallanai aṇjuvittu âṅgavaṇ âṇaiyum
kudiraiyum [p]e-
- 4 ṇḍir-paṇḍâramuñ=gaiy-kkoṇḍu vijaiya[r=a]bhishêkañ=jeyḍu vi(vî)ra-simhâsanattu [vî]ṛṇ-
irund=aruḷiya kô=Pparakêsaripanmar=âṇa uḍaiyâr śrî-Râjêndradêvaṛku
yâṇḍu âṇavadu Milâḍ=âna Ja[nan]âda-[vaḷan]âṭṭu=Kkuru-
- 5 kkai-kûṛrattu brahmadêyam Tirukkôvalûr=âṇa śrî-Madurântaka-⁶śadurvvedi-
maṅgalattu=Ttiruviḍaikaḷi [â]ḷvâr śrî-vi[m]ânam muṇbu [i]shṭagai-ppaḍaiy=ây=
ppaḷagi=ppiḷandamai kaṇḍu Bhârggava-vaṇṣattu Mi[l]âḍu [u]ḍai-
- 6 yâr Iranakêšari-Irâmar=âṇa Naraśiṅgava[nma]r kôyilai iḷich[chi=kka]ruṇ[ga]llê
koṇḍu śrî-vimânamum [ma]ṇḍapamu[m] e[ḍu]ppittu pûra[ṇa]-por-kudam ai[ñ]ju
vai[p]pittu tiruchchurumâligaiyum [mu]nbi[l] maṇḍapa-
- 7 mum eḍu[p]pittu mu[t]tu-ppandaluñ=guḍuttu munbu kal-v[e]ṭṭu-ppaḍiy-uḷḷa
nima[nda]ṅgaḷ=ellâm inda śrî-vim[âna]ttê kallum veṭṭuvittâr Naraśiṅgavanmar
eṇṇu abishêgam paṇ-

¹ Compare *South-Ind. Inscr.* Vol. III. p. 20, note 5. The word *tiruvuṇḍaligai* is repeated in a clumsy manner (l. 5 f. and l. 7).

² See above, p. 134, note 3.

³ See page 7 above.

⁴ *South-Ind. Inscr.* Vol. II. p. 303; Vol. III. pp. 39 and 111.

⁵ I.e. Śukra, the planet Venus; compare p. 135 above.

⁶ Read -chatureḍi°.

8 ni muḍi kavittu Milāḍu iraṇḍā[y]i[ra]m pūmiyum āṇḍa Milāḍ-udaiyār
 Naraśi[n]gava[nma]r ||— Naraśiṅgavanmar śandrādittaval erikka vaitta
 tiru-nundā-viḷakku iraṇ[ḍu] [i*] [i]v[ai]-
 9 [ch]chukku viḷakk=erikka kuḍutta śāvâ mu(mû)vâ=pperu[m]-baśu [aṇu]battu-nālu [i*]
 ivaichchâl niśadam viḷakku ira[n]ḍin[i]ṅku ney uri [i*] i-ppaśu=kk[ai]-
 kko[nḍu*]

TRANSLATION.

(Line 1.) Hail! The glorious prince **Narasimhavarman**, residing in **Śrīkôvalûra**,¹ made for the god **Vâmana**, in whose body the whole world abides, a great *maṇḍapa* of stone, resplendent with pitchers of shining gold, a surrounding wall, adorned with excellent buildings, and a canopy of pearls. (*These buildings are placed under*) the protection of the *śrī-Vaishnavas* of the temple.

(L. 2.) Hail! Prosperity! In the sixth year of king **Parakêsarivarman** *alias* the lord *śrī-Râjêndradêva*, who, while (*his*) sceptre, embraced by the goddess of Fortune, was prospering, went with his royal elder brother,² conquered the seven and a half *lakshas* of **Raṭṭapâḍi**, set up a pillar of victory at **Kollâpuram**, started again, terrified **Âhavamalla** at **Koppam** (*on*) the bank of the great river, seized his elephants, horses, women and treasures, performed the anointment of victors, and was pleased to take his seat on the throne of heroes,—

(L. 4.) Having perceived that the central shrine of the god of the **Tiruvīḍaikaḷi** (*temple*) at **Tirukkôvalûr** *alias* *śrī-Madurântaka-chaturvêdimangalam*, a *brahmadêya* in **Kurukkai-kûṛram**, (*a subdivision*) of **Milâḍu** *alias* **Jananâtha-vaḷanâḍu**, which formerly consisted of layers of bricks, had become old and cracked,—the lord of **Milâḍu** of the **Bhârgava** lineage, **Rana-kêsari-Râma** *alias* **Narasimhavarman**, pulled down the temple, rebuilt the central shrine and the *maṇḍapa* of granite, placed (*on the shrine*) five solid pitchers of gold, built a surrounding wall and a *maṇḍapa* in front, and gave a canopy of pearls.

(L. 7.) The lord of **Milâḍu**, **Narasimhavarman**, who, having been anointed and crowned under the name **Narasimhavarman**, ruled the two thousand country of **Milâḍu**, caused to be re-engraved (*on*) the stones of this central shrine all endowments from copies of the former engraving on stone.

(L. 8.) **Narasimhavarman** gave two perpetual lamps, to burn as long as the moon and the sun shall last. For feeding these lamps, (*he*) gave sixty-four undying (*and*) unaging big cows.³ From these, one *uri* of ghee (*has to be supplied*) daily to (*these*) two lamps. Having received these cows,

L.—INSCRIPTION OF RAMA NARASIMHA.

This inscription (No. 118 of 1900) consists of a single Tamil verse. It is a short poetical version of the preceding inscription (K.) and refers to the rebuilding of the **Idaikaḷi** temple at **Kôval**, *i.e.* **Tirukkôvalûr**, by **Râma Narasimha**.

TEXT.

1 Svasti śrī [i*] Naṅ-gōṇ=Irâman=eliṅ-cheṅḍo=
 2 Naraśi[n]gaṇ eṅ-gōṇ-raṇ Kôval Idaikaḷiyi-
 3 1 aṅgēy karuṅgaṇ-paḍai ai[n]ḍu śem-boṅ-
 4 kuḍan=dâ=ṇeruṅga=ppayilvittâ=ṇiṇṇu ||—

¹ This is a Sanskritized form of **Tirukkôvalûr**.

² *Viz.* **Râjâdhirâja** I.; see *South-Ind. Inscr.* Vol. III. p. 39.

³ Compare above, p. 134, note 2.

TRANSLATION.

Hail! Prosperity! Our king Râma Narasimha, whose sceptre is beautiful, caused to be placed close together (*and*) permanently layers of granite (*and*) five pitchers of pure gold in the **Idaikali** (*temple*) at our god's **Kôval**.

M.—INSCRIPTION OF NARASIMHAVARMAN.

This Tamil inscription (No. 120 of 1900) gives the name of the architect who rebuilt the temple on account of Narasimhavarman, the chief of Milâdu (see K. above).

TEXT.

- 1 Milâḍ-udaiyâr Naraśingavanmarkkāga n[i]ṇṇu¹
- 2 inda śrī-vimānam eḍuppicchân Śembaṅguḍaiyân
- 3 [N]ârâyaṇan Âdittan=âna Šô[la]śundara-Mu(mû)vêṇḍavêḷân ||—

TRANSLATION.

On account of the lord of **Milâdu**, **Narasimhavarman**, this central shrine was caused to be built by Śembaṅguḍaiyân Nârâyaṇa Âditya *alias* Chôlasundara-Mûvêṇḍavêḷân.

N.—INSCRIPTION OF RAJARAJA II.

This Tamil inscription (No. 119 of 1900) records a gift by a chief of **Malâdu**, named **Narasimha**, who is stated to have been the grandson of that Râma Narasimhavarman who rebuilt the temple. This refers to Raṇakêśari-Râma *alias* Narasimhavarman, the contemporary of Râjêṇḍradêva (see K. above).

The inscription quotes the third year of Râjarâjadêva. As the donor was the grandson of a contemporary of Râjêṇḍradêva, the Râjarâjadêva who is meant here must be the **Chôla** king Râjarâja II.²

TEXT.

- 1 Inda śrī-vimāṇan=garuṅgaṇ-paḍai śeyvitta Irâman Naraśingapaṇman pēraṇ
Kariya-Perumâl Periyânâyaṇ-êṇ i-kkôyilil tiruppan[i]kku
- 2 oru-talai-kaṇ-pûṇ oru-kiḍâ Irâjaîrâjadêvaṇku mu(mû)ṇ[râ]vadu mudal eṇ
vaṁsi[ya*]r³ param=âga iḍuvadâga=kkaḷ vetṭi vittēṇ Periyânâyaṇ=âṇa⁴ Nara-
- 3 śiṅga-Malâḍ-udaiyân-êṇ ||⁵

TRANSLATION.

I, **Kariya-Perumâl Periyânâyaṇ** *alias* **Narasimha**, the lord of **Malâdu**,— the grandson of **Râma Narasimhavarman** who caused this central shrine to be made (*of*) layers of granite,— (*caused it to be*) engraved (*on*) stone that (*I*) shall give (*every year*) from the third (*year*) of Râjarâjadêva, for the merit of my ancestors, one ram, carrying one stone on (*its*) head,⁶ for the repairs in this temple.

¹ The second *n* is entered below the line.

² See *South-Ind. Inscr.* Vol. III. p. 79.

³ The final *r* has been inserted above the line.

⁴ *Periyânâyaṇ=âṇa* is corrected by the engraver from *°nâyaṇ-êṇ* ||.

⁵ This punctuation is expressed by a *visarga* and a horizontal line.

⁶ What is meant, is perhaps a column ending in a ram's head, and above it a stone to support the roof.

No. 21.—TWO FURTHER INSCRIPTIONS OF TAMMUSIDDHI.

BY H. LÜDERS, PH.D.; GÖTTINGEN.

A.—TIRUVORRIYUR INSCRIPTION OF SAKA-SAMVAT 1129.

The subjoined inscription is engraved on the east wall of the second *prākāra* of the *Ādhipuriśvara* temple at *Tiruvorriyūr* in the *Saidāpēt* tāluka of the Chingleput district.¹ The excellent inked estampages from which it is edited here were supplied to me by Dr. Hultzsch.

The inscription consists of 26 lines in *Grantha* characters which vary in size from $\frac{2}{3}$ " to $1\frac{1}{2}$ ". The language is *Sanskrit*, and the whole text is in verse. With regard to orthography it may be noted that the engraver has followed the common practice of the time in this part of the country, in writing a surd consonant instead of a sonant before a sonant, in *patma* (ll. 1, 2, 3), *ḍrikbhyaṁ* (l. 3), *utbhavati* (l. 8), *ushatbudha* (l. 13), and *bhavatbhir* (l. 25). Instead of *ushadbudha* lexicographers teach *usharbudha*, and this form is actually found in the *Uttararāmacharita* (6, 4^a). Nevertheless I do not venture to alter *ushatbudha* into *usharbudha*, as the word occurs again in exactly the same shape in line 15 of the *Aruḷāla-Perumāl* inscription of Tammusiddhi (B. below), and under these circumstances a mere clerical error seems to be out of the question.²

The inscription is one of king *Tammusiddhi* or *Tammusiddha*, and in every respect closely resembles the two inscriptions of that chief which I have edited above, p. 119 ff. I have pointed out already on that occasion that the present inscription is of some importance as settling the question of the relationship of *Dâyabhīma* and *Nallasiddhi*, which was left undetermined by the other two records.³ Besides, the genealogical portion of the inscription contains seven new verses, three of which, however, are of no interest for the historian as they are merely in praise of some well-known heroes of the solar line from which Tammusiddhi claimed descent, *viz.* *Raghu* (v. 8), *Daśaratha* (v. 9), and *Rāma* (v. 10). Verse 12 also, which alludes to the feats of the ancient *Chōla* king *Kalikāla*, adds nothing to our knowledge as it is an almost literal equivalent of the corresponding verse in the other two inscriptions. The verses 26 and 27 are eulogies of Tammusiddhi after the usual fashion.

The only new verse of historical value is verse 15, which introduces a king *Betta* as a descendant of *Madhurāntaka* *Pottappi-Chōla* and an ancestor of *Tilūṅgavidya* or, as he is called here (v. 16), *Tilūṅgabijja*. Literally translated, the verse runs thus: "In this family was born (*a king*) called *Betta*, who was the crusher of the thunderbolt whose flight was impelled by *Śakra*; if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place." *Betta* is here compared to *Agni*, the fire or the fire-god, who has the reputation of being able to split diamonds and thunderbolts.⁴ As *Betta*,

¹ No. 104 of the Government Epigraphist's collection for the year 1892.

² The writing *ushadbudha* is perhaps due to the influence of *Tamiḷ* phonology. As in *Tamiḷ* a *Sanskrit* dental generally assumes the sound of *r* before a labial (compare *e.g.* *Tamiḷ* *urpatti* = *Sanskrit* *utpatti* and *Tamiḷ* *arpudam* = *Sanskrit* *adbhutam*), I think it not unlikely that the *r* of *usharbudha* also was looked at as a secondary sound and therefore erroneously converted into *d* or *t*.

³ It will be noticed that the term *tad-vamśajaḥ* in verse 11 of the *Tiruppāśūr* inscription is replaced here (v. 20) by the words *asy=ānujaḥ*.

⁴ See especially a passage in the *Uttararāmacharita* (6, 4^a), pointed out to me by Prof. Kielhorn: *uchchāṇḍa-vajra-khaṇḍ-āvasphōṭa-paṭuḥ . . . usharbudhaḥ*, 'the fire . . . which is able to split into pieces the exceedingly hard *vajras*.' In this case, it is true, *vajra* would naturally suggest the meaning of diamond; but as *vajra* has also the meaning of thunderbolt, and as the thunderbolt is thought to be of the same substance with the diamond, it is easy to understand how later writers came to credit the fire also with the faculty of destroying thunderbolts.

however, is not a legendary person to whom purely fictitious exploits such as a fight with Indra might be ascribed, it is evident that the words *Śakra-chôdita-gatêr aśanêh prahartâ* must be understood in a double sense and as referring to some historical event. We are thus led to take Aśani as a proper name and to translate 'who defeated Aśani whose march had been ordered by Śakra.' In this case Aśani would seem to have been the general of a king called Śakra or Indra; but it is perhaps even more probable, as suggested to me by Prof. Kielhorn, that *Śakra-chôdita-gati* is the Sanskrit rendering of some Tamil or Telugu *biruda* of Aśani, just as Aśani itself may be the Sanskrit equivalent of some Dravidian name. Who this Aśani was, I am unable to tell; but it can be shown, at any rate, that proper names or *birudas* with the meaning of 'thunderbolt' are by no means uncommon in Southern India. Pagâppidugu, 'the thunderbolt which cannot be split,' was the surname of the Pallava Mahêndravarmān I.¹ Among the ancestors of the Chôla chief Śrîkanṭha appears an Agraṇipidugu, 'the thunderbolt to the foremost (of his enemies),'² and in the inscriptions of the Perumâl temple at Poygai we find four times a certain Śambuvarâyaṇ who bore the *biruda* Vîrâśani, 'the thunderbolt to heroes.'³ To these may be added Piduvârâditya, the *biruda* of Malla II., one of the chiefs of Velanânḍu, as the first member of the compound seems to be connected with *pidugu*.⁴

The object of the grant is to record that in the Śaka year denoted by the chronogram Dhîrayâyin, i.e. 1129 (=A.D. 1207-8), Tammusiddhi allotted to the god, the lord of Âdhipurî, all the revenue due to the king in the villages belonging to the temple. Âdhipurî is an attempt of Sanskritizing Tiruvorriyûr, the name of the village where the temple is situated.⁵

TEXT.⁶

- 1 Svasti śrî-Tammusiddhâya tasmai yat-sainya-rêṇavaḥ [1*] Brahma-patma(dma)-
sṛiśas=śamkê bhâvi-bhû-sṛiṣṭi-hêṭavaḥ || [1*] Jayati vijayi-châpaḥ kshâlîṭ-
âśêsha-pâpas=satata-madhura-lâpaḥ prâ-
- 2 pta-vidyâ-kalâpaḥ [1*] vitata-vitaran-âpaś=śatru-mâyâ-durâpaḥ praśamita-kali-tâpas=
Tammusiddhi-kshamâpaḥ || [2*] Udadhi-śayana-bhâjaḥ Patma(dma)nâbhasya
nâbhêḥ kim=api nikhila-hêṭur=jâ-
- 3 tam=âścharyya-patma(dma)m [1*] yad=abhajad=api sṛiṣṭêḥ pûrvvam=êtasya
ḍṛikbhyâ(gbhyâ)m=mṛidu-kāthina-mahôbhyâm=mîlan-ônṁîlanâni || [3*] Tasmâd=
Virîṇchir=udabhût=suchiran=tad-antar=vvâsâd=iva prakāṭayan=rajasah
- 4 pravṛittim [1*] ya[h*] Śrîśa-talpa-phañi-mauli-maṇi-praviṣṭa-bimbās=sṛijann=iva
babhau sadṛiśas=sahâyân || [4*] Marîchir=udagât=tasmâd=uday-âdrêr=iv=âmśumân [1*]
tataḥ Kāśyapa êtasmât
- 5 prakâśa iva nirggataḥ || [5*] Tasmâj=jaga[t*]-tritaya-maṅgala-ratnadîpaś=chhandas-
tanus=timira-kānana-dâva-vahniḥ [1*] dik-kālayôḥ kim=aparam vyavahâra-hêṭuḥ
kô=py=âvirâsa vasudhâdhipa-vamśa-kandaḥ || [6*] Asmâ-
- 6 d=idam prathama-sambhṛita-râja-śabdah pûrṇô guṇair=nnikhila-nîti-patha-prayôktâ
[1*] dêvô Manus=sapadi gôptum=iv=âvatîrṇas=tan-maṇḍal-ântara-gataḥ purushaḥ
purâṇaḥ || [7*] Tasy=ânvayê Raghur=abhû-

¹ *South-Ind. Inscr.* Vol. II. p. 341. This and the following two references were kindly communicated to me by Prof. Kielhorn from his forthcoming *List of Inscriptions of Southern India*.

² Above, Vol. V. p. 123, note. I assume that Agraṇipidugu stands for Agraṇipidugu.

³ *South-Ind. Inscr.* Vol. I. p. 87 ff.

⁴ See verse 14 of the Piṭhâpuram pillar inscription of Prithivîśvara and Dr. Hultzsch's note on that passage, above, Vol. IV. p. 49. In this verse Malla II. Piduvârâditya is described as *nîja-khadga-khandita-mahâchand-âśaniḥ*, 'he who broke by his own sword very fierce thunderbolts,' which almost looks like an imitation of the passage from the *Uttararâmacharita* cited above.—[Compare also Viḍêlvidugu, 'the crashing thunderbolt,' in *South-Ind. Inscr.* Vol. III. p. 93.—E. H.]

⁵ [See above, Vol. V. p. 106 and note 5.—E. H.]

⁶ From inked estampages supplied by Dr. Hultzsch.

- 7 t Surabhêḥ payôbhir=yyaḥ pôshitah prakṛiti-kârapatâm upêtaiḥ [*] âharttur=
addhvaram=amushya¹ kim=atra chitram sarvvasva-dânam=api viśva-diśâm
vijêtuh || [8*] Ath=âbhavat Paṅktirathas=tad-anvayê bhuj-âpadâ-
- 8 nêna chirâya raksh[i]tâ [*] adânavâ yêna kṛit=Âmarâvatî sa-dâna-vâ[h*]² svairam=
iyañ=cha mêdinî || [9*] Tasmâd=utbha(dbha)vati sma vikrama-dhanô Râm-
âbhidhânô Harir=yyas=samkh[y*]ê vinihatya râkshasa-patim ssva-r-gga-
- 9 rvva-sarvvaṅkasham [*] dēvim svām śasīnaḥ kṛisām=iva kalām=arkkam
praviśy=ânalam śuddhim prâpya vinirggatâm punar=api svîkritya yâtaḥ
purîm || [10*] Babhûvur=ullâsita-kîrtti-nirjiharâ Raghôḥ kulê=smin bahavaḥ
- 10 kshamâbhṛitaḥ [*] divas-prithivyôr=api yair=nniyantribhir=nnirankusô nîti-pathaḥ
pravarttitah || [11*] Tasmin kulê samabhavat Kalikâla-Chôlô vîraḥ Kavêra-
tanayân=tatinîm vidhâtâ [*] yat-kêli-yashti-
- 11 parighatṭita-mâtra êva Mēruś=chalan=vyatikaram haritân=chakâra || [12*] Jâtô=sya
vâmsê Madhurâm vijitya paschâd=udañchan-Madhurântak-âkhyah [*] nitânta-
mukt-âbharaṇâḥ prachandah Pândy-âṅganâḥ prâg=iva ya-
- 12 ś=chakâra || [13*] Jishṇur=Andhrêshu yaḥ kṛitvâ purîm Pottappi-samjñitâm [*]
tatas=tat-pûrvva-Chôl-âkhyah prakhyâta-bhuja-vikramah || [14*] Tasmin kulê
samudapadyata Betta-nâmâ yas=Śakra-³chôdita-gatêr=a[śa]-
- 13 nêḥ praharttâ [*] prâg=êva yady=aradagamishyad=⁴ushatbu(dbu)dh-ârchchiḥ
paksha-kshayah kshitibhṛitâm=api n=âbhavishyat || [15*] Tad-vamśê sa
Tilumgabijja-nripatir=yyên=Ôjjapuryyâm=asau chañchat-
- 14 kîrtti-patâkayâ tilakita-stambhaḥ pratishṭhâpitaḥ [*] yasy=âgrê Garuḍan=nirîkshya
sahaja-snêhêna sûtê sthitê maddhyê-vyôma viḷambatê dinapatiḥ prâyas=tad-âdi
kshanam || [16*] Tat-ku-
- 15 lê⁵ Siddhi-bhûpâlah pâlayâm=âsa mêdinîm [*] yadîya-dôḥ-pad-âyattam=artthi-
pratyarthi-jîvitam || [17*] Anujanm=âbhavat=tasya Betta-bhûpah pratâpavân [*]
tasy=âpi jajûirê putrâs=trâtâras=śaraṇ-ârtthi-
- 16 nâm || [18*] Dâyaabhîmô nripas=têshân=jyêshṭhaḥ kshôṇim=apâlayat [*] yat-
pâṇis=sâtrava-śrîṇâm kês-âkṛishṭi-kashâyitaḥ || [19*] Asy=ânujas=sahaja-jitvara-
satva(ttva)-râśis=sâtru-kshitîśvara-yasâś-śisîrâmsu-râhuḥ [*]
- 17 śrî-Nallasiddhi-nripatir=yyam=upêtya kântan=dig=dakshinâ galita-kânchi-guṇâ
babhûva || [20*] Tasy=Airasiddhi-nripatis=sahajah kanîyân=dûran=nirasya kalim=
asya punah-pravêśam [*] rôddhum pravṛitta iva yaḥ prachuram ya-
- 18 śa[h*] svan=dik-sîmasu sphaṭika-sâla-nibham babanddha⁶ || [21*] Asy=âbhavann=
avani-maṇḍala-rakshitârah putrâs=traya[h*] sphurita-paurusha-bhûshaṇâs=tê [*]
yair=anvitaḥ prasavitâ suchiram vyarâjat=têjômayair=iva nijai-
- 19 r=nnayanais=Tripêtraḥ || [22*] Jyâyân=êshâm=Manmasiddh-îśvarah kshmâm
kshâr-âmbhōdhi-śyâma-sîmâm śasâsa [*] nity-ôdañchad-yad-yasah-pañjar-ântar=
vvyôma ddhyâmam kôkilatvam bibhartti || [23*] Tan-maddhyamas=tad=anu
Betta-nrip-âbhidhâna-
- 20 ś=sântas=tapôbhir=avadhîrita-bhōga-vânchhaḥ [*] jyêshṭhê gatê divam=anâkulam=êva
râjyan=nikshiptavân=api kanîyasi Tammusiddhau || [24*] Jayati vipula-
bhûbhṛid-vamśa-janmâ suvṛittaḥ parichita-guṇa-gumpha-

¹ The *m* of *mu* has a peculiar form ; it looks as if it had not been finished by the engraver.

² The length of the *â* of *saddâ*² is expressed by two signs.

³ The *akshara kra* looks like *ta*, but apparently only owing to a fissure in the stone.

⁴ Read =*udagamishyad*=.

⁵ The sign for *ê* stands at the end of the preceding line.

⁶ Read *babandha*.

- 21 s=sambhavan-nâyaka-śrîḥ [1*] suchiram=avani-bhûshâ Tammusiddh-âbhidhânas=sarasa-madhura-mûrttiś=chêtanaḥ kô=pi hâraḥ || [25*] Yaśaś=śubhram yasya śravaṇa-subhagam saṁsadi muhus=Sahasrâkshaś=śrîṇvan=madhura-vachasaḥ kinna-
 22 ra-mukhât [1*] sva-chakshus-saṁkhyâka-śruti-vibhava-kautûhala-vaśât kaṭatrâya prâya[h*] sprihayati punar=Ggautama-munêḥ || [26*] Daḷita-ripu-karîndra-śrêṇi-vistîrṇa-kumbha-sthala-vigaḷita-śumbhan-mauktika-vyâpta-
 23 mûrttiḥ [1*] jayati ghaṭita-lakshmîḥ kshîra-vâś-chûrṇa-kîrṇaḥ purusha iva purâṇa[h*] śyâmaḷo yat-kṛpâṇaḥ || [27*] Sa Śrîdēvyâm=Êrasiddhi-kshitiśâj-jâta[h*] śrîmân=Manmasiddh-ânujanmâ [1*] dhâtrîm=êtân=trâyamâṇas=sa-
 24 mastâm=ast-ârâtis=Tammusiddhi-kshamâpaḥ || [28*] Dêvây=Âdhipuriśâya Sak-âbdê dhîrayâyini [1*] grâmêshv=asya nṛipa-grâhyam prâdâd=âyam=aśêshataḥ || [29*] Yatnêna dharmma-saraṇiḥ parirakshaṇîyâ s=êya-
 25 m bhavatbhi(dbhi)r=akhilair=iti Tammusiddhaḥ [1*] âgâminaḥ prañayatê nṛipatîn=ajasran=dûran=natêna śirasâ na śarâsanêna || [30*] 6 || Êtat kshônîbhṛitâm=amśu-jatâlair=mmakutair=ddhṛitam [1*] jaga[t*]-
 26 traya-prasiddhasya Tammusiddhasya śâsanam || [31*]

TRANSLATION.¹

(Verse 8.) In his (*i.e.* Manu's) family was Raghu who was fed by the milk of Surabhi which had become the cause of procreation. Is it surprising, under these circumstances, that he should have performed a sacrifice at which (*his*) whole property was given away, (*and*) that he should have conquered also all the quarters?²

(V. 9.) Then there was in his family Pañktiratha,³ who, by the exploits of (*his*) arm protecting for a long time (*both*) Amarâvatî and this earth, kept, of his own accord, (*the one*) free from demons (*and the other sprinkled*) with the water of donations.

(V. 10.) From him was born, under the name of Râma, Hari full of valour,⁴ who, having killed in battle the lord of the Râkshasas who was injuring all (*beings*) through (*his*) arrogance (*awakened by the conquest*) of (*Indra's*) heaven,⁵ took back his queen, after she had emerged in purity from the fire which she had entered, as the narrow digit of the moon (*emerges again in old splendour*) from the sun after it has entered it,⁶ and went to (*his*) capital.

(V. 12.) In this family was born Kalikâla-Chôḷa, the hero who supplied with banks the daughter of Kavêra.⁷ When (*Mount*) Mêru had been merely touched by his play-staff, it began to shake and (*thereby*) caused a confusion among the quarters.

(V. 15.) In this family was born (*a king*) called Betta, who was the crusher of the thunder-bolt whose flight was impelled by Śakra;⁸ if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place.

¹ Only the verses which are not found in the Tiruvâlaṅgâḍu and Tiruppâsâr inscriptions have been translated here. Verse 29 also has been omitted, because, apart from the name of the god, it is identical with verse 21 of the Tiruvâlaṅgâḍu inscription.

² According to the *Raghuvamśa* (II. 69 ff.) Raghu was conceived by Sudakshinâ, after her husband Dilîpa had drunk from the milk of the cow Nandini, the daughter of Surabhi, and not of Surabhi herself as implied by the verse of the inscription. Raghu's *digvijaya* and his performance of the Viśvajit sacrifice are narrated in the fourth *sarga* of the *Raghuvamśa*; compare with our verse especially IV. 86:—*sa Viśvajitam âjâhṛê yajñam sarvasva-dakshinam*.

³ *I.e.* Daśaratha.

⁴ The term *vikrama* is used with reference also to the three strides of Vishnu.

⁵ Râvana's conquest of Indra's heaven is told in the *Râmâyana*, VII. 27 ff.

⁶ According to the *Purâṇas*, the moon, when reduced by the draughts of the gods, enters the orbit of the sun and is replenished by it; see *e.g.* *Vishṇupurâṇa* II. 12, 4 ff.

⁷ *I.e.* the Kâvērî; see above, Vol. VI. p. 132, note 5.

⁸ Or 'of Aśani Śakrachôditagati.' Regarding this verse see my remarks above, p. 148 f.

(V. 26.) When the thousand-eyed (Indra) in (*his*) court constantly hears of his (*i.e.* Tammusiddhi's) brilliant fame, pleasant to the ear, from the sweet-voiced mouth of the Kinnaras, I am sure, he will covet again the wife of the sage Gautama¹ out of desire for the development of ears equal in number to his eyes.²

(V. 27.) Victorious is his sword, which is decked with shining pearls that have dropped from the cleft large frontal globes of the numerous princely elephants of (*his*) enemies, (*and*) which resembles the primeval spirit (Vishṇu), because it is dark-blue (*and*) covered with dust as (*Vishṇu is sprinkled*) with the water of the milk-ocean, (*and*) because it has established (*his*) royal power (*as Vishṇu is united with Lakshmi*).

B.—ARULALA-PERUMAL INSCRIPTION OF SAKA-SAMVAT 1127.

This inscription, which I edit from inked estampages supplied to me by Dr. Hultzsch, is engraved at the base of the north wall of the stone platform called 'the mountain' (*malai*) in the Aruḷāḷa-Perumāl temple at Conjeeveram.³

It is written in Grantha characters which vary in height from $\frac{1}{3}$ " to $1\frac{3}{4}$ ". Up to line 15, medial *ai* is expressed in the usual manner by putting the two spirals side by side; see *tasmai* (l. 1), *sainya* (l. 1), *ḡṇair* (l. 7), *sambhavair* (l. 8), *kīrttyai* (l. 9), *svairam* (l. 10), *yair* (l. 12). But in the second half of the inscription the two signs are put one above the other; see *asy=Airasidhdhi-* (l. 16), *yair* (l. 17), *tējōmayair* (l. 17), *nijair=nnayanais* (l. 17), *-āsmāi Hastisailēśvarāya* (l. 20), *akhilair* (l. 20), *jaṭḍalair=mmakutair* (l. 21). The language is Sanskrit, and, with the exception of a short passage in ll. 19 and 20, the whole text is in verse. The spelling of the words *patma* (ll. 1, 3, 4), *Vālmīkivat bhānu-* (l. 9), *abhūt bhuḡ-āpadānēna* (l. 9), *utbhavati* (l. 10), *ushatbudha*⁴ (l. 15), *sphāyat-bhāmnē* (l. 20), *prādāt grāmam* (l. 20), *bhavatbhir* (l. 20) is in agreement with the practice followed in similar Grantha inscriptions. The group *ddh* is written *dhdh* in *=Airasidhdhi* and *rōdhdhum* in line 16.

This is another record of king Tammusiddhi. It enriches our knowledge by incidentally mentioning the surname of Tammusiddhi's father, Ērasiddhi, and the time and place of Tammusiddhi's inauguration. This information is found in l. 19 f. where it is recorded that in the Śaka year 1127 (=A.D. 1205-6) king Tammusiddhi, the son of Gaṇḍagōpāla and Śrīdēvī, the younger brother of the great king Manmasiddhi, having performed his anointment in the town of Nellūr, presented the village of Muṭṭiyampākka, the head-quarters of Paṇṭarāshṭra, to the god, the lord of Hastisāila. Nellūr is the modern Nellore, the chief town of the district of that name. Muṭṭiyampākka and the district of Paṇṭarāshṭra I am unable to identify. The temple of the lord of Hastisāila, *i.e.* 'the elephant mountain,' is the Aruḷāḷa-Perumāl temple⁵ where the inscription is engraved.

Except these data, the inscription contains nothing of historical value which is not known to us from the previously published records of Tammusiddhi, the four verses (4, 8, 9, 12) which here appear for the first time being merely eulogies of the king's mythical ancestors: Brahman, Sagara, Bhagīratha and Kuśa. Perhaps it is worth mentioning that Tiluṅgavidya and Nallasiddhi are omitted in the genealogy, and that the name Betta is here constantly spelt Vetta (vv. 17, 19, 24).

¹ *I.e.* Ahalyā, whom Indra tried to seduce. When Gautama became aware of his intention, he cursed the god, in consequence of which Indra's body was covered with a thousand eyes.

² The idea which forms the theme of this verse is rather far-fetched. Indra, being eager to listen to Tammusiddhi's praise, wants to have a thousand ears. He therefore looks again for Gautama's wife, hoping that by a new curse of the sage he will get as many ears as he has got eyes.

³ No. 35 of the Government Epigraphist's collection for the year 1893.

⁴ With respect to this word I refer to my remarks above, p. 148.

⁵ [Compare above, Vol. III. p. 71, and Vol. IV. p. 145.—E. H.]

TEXT.¹

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇavaḥ [1*] Brahma-patma(dma)-
spṛśās=śāṅkē bhāvi-bhū-spṛṣṭi-hētavaḥ [|| 1*] Jayati vijayi-chāpaḥ kshālita-
śśēsha-
- 2 pāpas=satata-madhura-lāpaḥ prāpta-vidyā-kalāpaḥ [1*] vitata-vitaran-āpaś=śatru-māyā-
durāpaḥ prasamita-kali-tāpas=Tammusiddhi-kshamāpaḥ [|| 2*] Udadhi-śaya[na]-
bhājāḥ
- 3 [Pa]tma(dma)nābhasya nābhōḥ kim=api nikhila-hētur=jjātam=āścharyya-patma(dma)m
[1*] yad=abhajad=api spṛṣṭēḥ pūrvvam=ētasya drigbhyām=mṛidu-kāṭhina-
mahōbhyām=mīlan-ōnmīlanāni [||] [3*] Tasmād=ā-
- 4 virabhūch=charāchara-ja[ga]n-nirmāṇa-nirvāhakaś=tasy=āntaś=chira-vāsa-sambhṛita-rajō
vṛttis=sa Patmā(dmā)śanaḥ [1*] yōna Śrīpati-talpa-pannaga-phanā-ratnēshṭha-
bimba-spṛśā srasṭā-
- 5 rō bahavas=sahāya-vidha[y]ē sampādyamānā iva || [4*] Marīchir=udagāt=tasmād=
uday-ādrēr=iv=āmśumān [1*] tataḥ Kāśyapa ētasmāt prakāśa iva nirgataḥ
[|| 5*] Tasmāj=jagat-tritaya-maṅga-
- 6 la-ratna-dīpaś=chhandas-tanus=timira-kānana-dāva-vahniḥ [1*] dik-kālayōḥ kim=aparam
vyavahāra-hētuḥ kō=py=āvirāsa vasudhādhipa-vamśa-kandaḥ [|| 6*] Tasmād=idam
prathama-sambhṛita-rāja-
- 7 śabdaḥ pūrṇō guṇair=akhila-nīti-patha-prayōktā [1*] dēvō Manus=sapadi gōptum=
iv=āvatīrṇas=tan-maṇḍal-āntara-gataḥ puruṣaḥ purāṇaḥ [|| 7*] Ath=ānvayē
tasya
- 8 babhūva rakṣitā kṣhitēr=udāras=Sagarō narōśvaraḥ [1*] chakāra yas=sāgaram=
ātma-sambhavair=yya[śas]-sama[ṣṭ]ēr=nnirapāyam=āśrayam [|| 8*] Bhagīrathas=tatra
babhūva divyām Sarasvatīm yaḥ kṣhi-
- 9 tim=ānināya [1*] Vālmīkivat(ṇad) bhānu-kulasya kīrttyai sampādayitrīm² kavi-
kautukāni [||] [9*] Tad-anvayē Paṅktirathaḥ kramād=abhūt(bhūd) bhuj-āpadānēna
chirāya rakṣ[i]tā [1*] adānavā yēna kṛit=Āmarāva-
- 10 tī sa-dāna-vā[h*] svairam=iyañ=cha mēdinī [||] [10*] Tasmād=utbha(dbha)vati sma
vikrama-dhanō Rām-ābhidhānō Harir=yyas=samkḥ[y*]ē vinihatya rākṣhasa-patim
svar-ggarvva-sarvvamkasham [1*] dēvīm sv-
- 11 ām śāśinaḥ kṛīśām=iva kalām=arkkam praviśy=ānalām śuddhim prāpya
vinirggatām punar=api svīkṛitya yātaḥ purīm [|| 11*] Abhūt sutas=tasya Kuś-
ābhidh[ā*]nō rājñāḥ kara-sparsam=avāpya ya-
- 12 sya [1*] Kumudva[tī] sā sarasaḥ prarūḍhā vikasvar-āṅgī suchira[n=na]nanda ||
[12*] Babhūvur=ullāsiti(ta)-kīrtti-nirjharā Raghōḥ kulē=smin bahavaḥ
kshamābhṛitaḥ [1*] divas-prithivyōr=api yair=nniyantri-
- 13 bhi[r=nni]ramkuśō nīti-pathaḥ pravarttitaḥ [||] [13*] Tat-kulē Kalikālō=bhūt
Kāvērī-tīra-kṛin=nṛipaḥ [1*] yat-kēli-yasṭi-tulitē Mērau vyatikṛitā diśaḥ || [14*]
Jātō=sya va[m]śē Madhurā[m] vijitya paśchād=udañchan-Ma-
- 14 dhurāntak-ākhyāḥ [1*] [ni]tānta-mukt-ābharanāḥ prachandaḥ Pāṇḍy-āṅganāḥ
prāg=iva yāś=chakāra || [15*] Jishṇur=Andhrēshu yaḥ kṛitvā purīm Pottappi-
samjñitām [1*] tatas=tat-pūrvva-Chōḷ-ākhyāḥ prakhyāta-bhujā-vikramaḥ [|| 16*]
- 15 Tasmin kulē samudapadyata Vetta-nāmā yaś=Śakra-chōdita-gatēr=aśanēḥ praharttā
[1*] prāg=ēva yady=udagam[i]shyad=ushatbu(dbu)dh-ārchchi[h] paksha-kshayaḥ
kṣhitibhṛitām=api n=ābhavishyat [||] [17*] Tad-va[m]śē Siddhi-bhūpālāḥ pālayām=ā-

¹ From inked estampages supplied by Dr. Hultzsck.² The syllable *mpd* has been added below the line.

- 16 sa mēdinîm [1*] yadîya-dôḥ-pad-âyattam=artthi-pratyartthi-jîvitam [|| 18*] Anujanm=âbhavat=tasya **Vetta**-bhûpaḥ pratâpavân [1*] tasy=âpi jajûirê putrâs=trâtâraś=śaraṇ-ârtthinâm || [19*] **Dâyabhîmô** nripas=têshâ[m] jyêshṭhaḥ kshônîm=apâlayat [1*] yat-pân[i]ś=sâtrava-śr[i]nâm kêś-âkṛisṭi-kashâyitaḥ [|| 20*] Asy=**Airasidhdhi**(ddhi)-nripat[i]s=sahajaḥ kanîyân=dûran=nirasya kal[i]m=asya punaḥ-pravêsam [1*] rôdhdu(ddhu)m pravṛitta iva yaḥ prachuram yaśa[h*] svan=d[i]k-sîmasu sphaṭika-sâla-nibham babandha [||] [21*]
- 17 Asy=âbhavann=avani-maṇḍala-ra[kshi]târa[h pu]trâ[s=traya][h*] sphuri[ta]-paurusha-bhû[sha]nâs=tê [1*] yair=anvitaḥ prasavitâ suchiram vyarâjat=têjômayair=iva nijair=nnâyanais=Triṇêtraḥ [|| 22*] Jyâyân=êshâm=**Manmasiddh**-îśvaraḥ kshmâm kshârâmbhōdhi-śyâma-sîmâm śasâsa [1*] nity-ôdañchad-yad-yaśaḥ-pañjar-ântar=vvyôma ddhyâmaḥ kôkilotvam bibhartti || [23*] Tan-madhyamas=tad=anu **Vetta**-nrip-âbhidhânaś=sântas=tapôbbhir=avadhîrita-bhōga-vâñchhaḥ [1*]
- 18 jyêshṭhê gatê divam=anâkulam=êva râjyan=nikshiptavân=api kanîyasi **Tammusiddhau** [|| 24*] Jayati ¹vipula-bhûbhrid-va[m]śa-janmâ suvṛittaḥ parichita-guṇa-gumphas=sambhava[n*]-nâyaka-śrîḥ [1*] suchiram=avani-bhûshâ **Tammusiddh**-âbhidhânaś=sarasa-madhura-mûrttiś=chêtana[h]² kô=pi h[âraḥ ||] [25*] [Ya]śas=śubhram yasya śravaṇa-subhagaḥ saṁsadi muhus=**Sahasrâkshaś**=śrîṇvan=madhura-vachasaḥ kinnara-mukhât [1*] sva-chakshus-saṁkhyâka-
- 19 śruti-vibhava-kautûhala-vaśât kaṭatrâya prâya[h*] sprihayati punar=Gautama-munêḥ || [26*] Daṭita-ripu-karîndra-śrêṇi-vistîrṇ[n]a-kumbha-sthala-vigalita-śumbhan-mauktika-vyâpta-mûrttiḥ [1*] jayati ghaṭita-lakshmîḥ kshîra-vâś-chûrṇa-kîrṇaḥ puru[sha iva pu]râṇa[h*] śyâmalô yat-kripâpaḥ || [27*] Sa khalu samasta-sâmrâjyâya **Nellûr**-nnagarê kṛit-âbhishêka[h*] śrî-Gaṇḍagôpâla-Śrî-
- 20 dēvi-vîra-sûtir=**Mmanmasiddhi**-mahârâj-ânujanmâ **Tammusiddhi**-mahîpâlaḥ pâlaya[nn=a]khilâm=arṇav-âmbarâm [1*] Dêvây=âsmai **Hast**[i]śailêśvarâya sphâyat(yad)-bhûmnê sârayô[gyê Śa]k-â[bd]ê [1*] . . . ddhim³ **Paṇṭa**-râshṭra-pradhânam prâdât(dâd) grâmam=**Muṭṭiyampâkka**-saṁjñam || [28*] Yatnêna dharmma-saraṇiḥ parirakshaṇ[i]yâ s=êyam bhavat(vad)bhîr=akhilair=iti **Tammusiddhaḥ** [1*] âgâminah pranayatê nripatîn=ajasran=dûran=natêna sîra-
- 21 sâ na śarâsanêna [|| 29*] Êta[t] kshônîbhṛitâm=aṁśu-jatâlair=mmakuṭair=ddhritam [1*] jaga[t*]-traya-prasiddhasya **Tammusiddhasya** śâsanam || [30*]

TRANSLATION.⁴

(Verse 4.) From this (*lotus*) arose that Padmâsana,⁵ who, having accumulated the power of *rajas*, because he had dwelt long in its interior,⁶ accomplished the creation of the animate and inanimate world, (*and*) who, in order to create companions, seemed to produce many creators, when he touched the images reflected in the jewels of the hoods of the snake (*which formed*) the couch of the husband of Śrî.⁷

(V. 8.) Then there was in his (*i.e.* Manu's) family an illustrious ruler of the earth, king Sagara, who by his own sons made the ocean an everlasting receptacle of the aggregate of (*his*) fame.

(V. 9.) In this (*family*) was Bhagîratha, who led to the earth the heavenly Sarasvatî⁸ that produced wonders of poets like Vâlmîki for the glorification of the solar race.

¹ The *la* has been added below the line.² The *visarga* has been added below the line.³ Three *akṣaras* before *ddhim* are illegible.⁴ The translation comprises only those verses which are not found in the inscriptions of Tammusiddhi published until now.⁵ *I.e.* Brahman.⁶ See above, p. 124, note 5.⁷ *I.e.* Vishnu.⁸ *I.e.* the Gāṅgā, and, at the same time, the goddess of eloquence.

(V. 12.) His (*i.e.* Râma's) son was he who bore the name of Kuśa. Having obtained the touch of the hand of this king, that Kumudvatî, who had emerged from the tank, expanding her body, enjoyed pleasures for a very long time.¹

(Line 19.) Now, this king Tammusiddhi, the heroic offspring of the glorious Gaṇḍa-gôpâla and Śrīdēvī, the younger brother of the great king Manmasiddhi, having performed his anointment to universal sovereignty in the town of Nellûr, while protecting the whole (*earth*) girt with the oceans,—

(V. 28.) Presented, in the Śaka year (*denoted by the chronogram*) Sârayôgya (*i.e.* 1127), the village called Muṭṭiyampākka, . . . the head-quarters of Paṇṭarâshṭra, to this god, the lord of Hastisâila, whose wealth is increasing.

No. 22.—MADHUBAN PLATE OF HARSHA;

THE YEAR 25.

By F. KIELHORN, PH.D., D. LITT., LL.D., C.I.E.; GÖTTINGEN.

This plate was discovered, in January 1888, in a field near the village of Madhuban² in the pargana Nathûpûr of the tahsîl Sagrî, in the Azamgarh district of the Benares division of the United Provinces, and is now in the Provincial Museum of Lucknow. The inscription which it contains has been already edited, by the late Professor Bühler,³ in *Ep. Ind.* Vol. I. p. 67 ff. As it is desirable to issue a facsimile of the plate, I re-edit the inscription from impressions that were furnished to Dr. Hultsch by the late Mr. E. W. Smith.

This is a single copper-plate, about 1' 8" broad by 1' $\frac{3}{4}$ " high, and inscribed on one side only. Judging from the impressions, a seal was soldered on to the middle of the proper right side of the plate, just as is the case with the Banskhêra plate of Harsha and the three plates of the *Mahârâjas* of Mahôdaya,⁴ but it must have got detached from the plate⁵ and has not been discovered. In the upper part and on the proper left side the plate has suffered somewhat from corrosion, but the writing throughout is so deeply engraved that on the back of the impressions every letter of the 18 lines which the plate contains may be read with absolute certainty. The size of the letters is about $\frac{5}{16}$ ". The characters belong to the north-western class of alphabets;⁶ in general, they closely resemble those given (from the Lakkhâ Maṇḍal inscription, *North. Inscr.* No. 600) in columns xv. and xvi. of Table IV. of Professor Bühler's *Ind. Palæographie*. Of initial vowels the text only contains *a* (*e.g.* in *anayôr* =, l. 15); *i* (*e.g.* in *iva*, l. 6), the form of which, employed here, in Professor Bühler's Table occurs only in much later inscriptions; *u* (in

¹ The words used of Kumudvatî are selected with reference to the original meaning of that name. Kumudvatî is likened to a group of lotuses (*kumudvatî*) growing in a pond (*sarasaḥ prarûḍhâ*), which open their blossoms (*vikasmar-āṅgt*) when touched by the beams (*kara-sparśam avāpya*) of the moon. The marriage of Kuśa and Kumudvatî, the sister of the serpent Kumuda, is told in the sixteenth *sarga* of the *Raghuvamśa*.

² According to Dr. Führer, *Monumental Antiquities and Inscriptions in the N.-W. Provinces and Oudh*, p. 189, where the above information is given, the village of Madhuban is 32 miles north-east of Azamgarh; but I have not found the name in the *Indian Atlas*, sheet No. 103.

³ Some of the errors which Prof. Bühler's text contains were corrected by him, when editing the Banskhêra plate of Harsha, above, Vol. IV. p. 208 ff.

⁴ See above, Vol. IV. p. 208, and Vol. V. p. 208.

⁵ Compare the Sônpat seal of Harshavardhana, *Gupta Inscr.* p. 231, and Plate.

⁶ The apparently more antique manner in which essentially the same alphabet was written in Eastern India may be seen from the plates of the time of Śaśāṅkarāja (above, Vol. VI. p. 144, Plate) which are only about ten years older than this Madhuban plate.

utkhôya, l. 7); and *é* (in *ékachakkra*°, l. 3). Of the consonants, *gh*, *ḍh* and *b* do not occur; and *chh*, *jh*, *ñ* and *ṭh* are only found as subscript letters, e.g. in *tach=chhāsanam*, l. 10, *ujjhītavān*, l. 7, *ājñā*-, l. 15, and *jyēshṭha*-, l. 13. Regarding the other signs it may be noted that five of them—*k*, *g*, *ḍ*, *r* and *ś*—when they have no subscript letters, have a small hook at the bottom (see e.g. *bhōgakara*-, l. 15, *taḍit*-, l. 16, and *samādēśāch*-, l. 18); and attention may also be drawn to the forms of *k* (e.g. in *kara*-, l. 15), *ṇ* (e.g. in *sōdraṅgaḥ*, l. 11), *ch* (e.g. in *chamchalāyāḥ*, l. 16), *ṭ* (e.g. in *patalā*°, l. 17), *ḍ* (e.g. in *dānam*, l. 16), *ph* (in *phalam*, l. 16), and *v* (e.g. in *Śivadēva*°, l. 14). The superscript sign for *r* is sometimes written above, and sometimes on, the line; *y*, where it follows upon another consonant, is always denoted by the secondary, subscript form, even in the conjunct *ry* (e.g. in *paryantaḥ*, l. 11). The ordinary form of the subscript *th* may be seen from the *sthā* of *rājasthānīya*-, l. 9; the same form is used in the conjunct *rth*, in *samprīṇitārthi*-, l. 5, but the full form of *tha* is exceptionally employed in the *sthā* of *sēvō-pasthānam*, l. 15. The subscript form of *ṇ* does not differ from the sign for *ṇa*; see e.g. *Sāvarṇi*-, l. 13, and *Vishṇuvṛiddha*-, l. 14. Apparently in order to distinguish clearly between the subscript *dh* and *v*, the latter is denoted by a peculiar triangular sign; compare e.g. the *ddh* of *-bhivṛiddhayē*, l. 13, with the *tv* of *=āgrahāratvēna*, l. 14. The only final consonant which occurs is the *t* of the word *samvat* in line 18; it is denoted by the lower part of the sign for *ta*, with a separate horizontal line above it.—As regards medial vowels, only the signs for *ā*, *u* and *ū* call for remarks. The ordinary sign for *ā* (and for the *ā* of *jā*) may be seen e.g. in *mahārājādhirāja*-, l. 12. When *ā* follows upon *ñ*, *ṭ* or *ṇ*, or a conjunct beginning with one of these consonants, it is denoted by a wavy line placed vertically above the sign for *ñ*, *ṭ* or *ṇ*; see e.g. *bhāṅktvā*, l. 10, *bhāṭṭāra*-, l. 13, and *°karaṇādhi*-, at the end of line 17. In the same way *ū* is denoted in the *khyā* of *samākhyātām*, l. 17 (compare with it the *khā* of *vimukkhāḥ*, l. 7), and in the *jñā* at the commencement of line 10 (compare with it the *jñā* of *ājñā*-, l. 15).¹ Excepting in the syllable *ru* (for which see *Varuṇ*-, l. 5), the vowel *u* is either denoted by a subscript vertical line—or prolongation of the vertical line of the consonant-sign—ending with a small hook, or by a sign which resembles the subscript *u* of the modern Nāgarī alphabet. The former way of denoting *u* is followed in writing the aksharas *chchhu*, *shṇu*, *du*, *nu*, *pu*, *mu*, *yu*, *vu*, *ḍvu* and *su*, the latter in *ku*, *tku*, *gu*, *tu*, *stu* and *bhu*; compare *vichchhurita*-, l. 4, *dusṭa*-, l. 6, *samuchita*-, l. 15, and *tulya*-, l. 15, *Skandaguptaḥ*, l. 17, etc. For two ways of writing the medial *ū*—the one followed only in *dū*, and the other in *kū*, *pū* and *bhū*—compare *dūtakō*, l. 17, and *kūṭa*-, l. 10.—The inscription does not contain the signs of the *jīhvāmālīya*, *upadhmānīya* and *avagraha*; but in line 18 it has three numerical symbols, for 20, 5 and 6. The symbol for 20 is like the akshara *tha*; that for 5 looks like *tri*, with the sign of the medial *ā* attached to it; and the symbol for 6 resembles the akshara *dū* with a subscript *u*. Signs of punctuation are used in the text three times, in lines 16 and 17. Throughout the writer has formed the letters with great care and skill.—The language of the inscription is Sanskrit.² Any unusual or rare words and technical terms which it contains will be drawn attention to in the notes on the translation. The text generally is in prose, but it contains a verse in lines 6 and 7, and two benedictive and imprecatory verses—in one of which the king Harsha himself is referred to as an authority for the sentiment expressed—in lines 16 and 17. In respect of orthography it need only be stated that the sign for *v* denotes both *v* and *b*, that *k* and *t* are generally doubled before *r* (e.g. in *puttras*-, l. 1, and *-ātikkraṇta*-, l. 3, but not in *-pravṛitta-chakra*, l. 3), and that now and then the rules of *sandhi* have not been observed.

The inscription is a charter of the well-known king Harsha—or Harshavardhana, the hero of Bāṇa's *Harshacharita*, who ruled part of Northern India at the commencement of the 7th

¹ In the Banskhera plate of Harsha the same superscript sign for *ā* is more frequently employed.

² According to Prof. Bühler the language of the Banskhera plate is better than that of this plate; but I cannot find any difference.

century A.D.—by which the village of **Sômakunḍakâ** in the **Kuṇḍadhâni** vishaya of the **Śrāvastī** bhukti, which had been previously held by a Brâhmaṇ on the strength of a forged charter, was granted to two other Brâhmaṇs. The king's order was issued from the royal residence or camp of **Kapitthikâ** (l. 1), and is dated on the 6th of the dark half of the month **Mârgaśirsha** of the year 25 (apparently of the king's reign¹). The actual order is preceded by the genealogy of Harsha, in the course of which it is stated that his immediate predecessor, his elder brother **Râjyavardhana**, after defeating **Dêvagupta** and other kings, was treacherously slain in his enemy's quarters. On this event and on the genealogy generally it is now unnecessary to comment.

Of the localities mentioned in the inscription, **Kapitthikâ** apparently is the Kie-pi-tha (Kapittha) of Hiuen-Tsiang,² which, again, is the same as Sâmkâśya, identified by the late Sir A. Cunningham³ with the modern Sankisa,⁴ on the Kâlinadî river, about 40 miles north-west of Kanauj. And **Śrāvastī**, after which the **Śrāvastī**-bhukti was called, is the modern Sahet-Mahet⁵ in the Gonda district of Oudh. **Kuṇḍadhâni**, from which the **Kuṇḍadhâni**-vishaya received its name, and the village of **Sômakunḍakâ** have not been identified.

TEXT.⁶

- 1 Ōm⁷ svasti [||*] Mahâ-nau-hasty-aśva-jayaskandhâvârât=**Kapitthikâyâh**⁸ mahârâja-
śrî-Naravarddhanas=tasya puttras=tatpâdânudhyâtaḥ śrî-Vajrinidêvyâm=utpannaḥ
paramâdityabhaktô
- 2 mahârâja-śrî-Râjyavarddhanas=tasya puttras=tatpâdânudhyâtaḥ śrî-⁹**Apsarôdêvyâm**=
utpannaḥ paramâdityabhaktô mahârâja-śrîmad-**A(â)dityavarddhanas**=tasya puttras=
tatpâdânudhyâtaḥ śrî-Mahâ-
- 3 sênaguptâdêvyâm=utpannaś=¹⁰chatussamudr-âtikkrânta-kîrttiḥ pratâp-ânurâg-ôpanat-
ânyarâjâ¹¹ varṇ-âsrama-vyavasthâpana-pravṛitta-chakra êkachakkraratha iva
prajânâm=ârthi-haraḥ
- 4 paramâdityabhaktaḥ paramabhaṭṭâraka-mahârâjâdhirâja-śrî-**Prabhâkaravarddhanas**=
tasya puttras=tatpâdânudhyâtaḥ sitayaśahpratâna-vichchhurita-sakalabhuvanamaṇḍalaḥ
parigrihîta-
- 5 Dhanada-Varuṇ-Êndra-prabhṛiti-lôkapâla-têjâḥ satpath-ôpârjjit-ânêka-draviṇa-bhûmi-
pradâna-samprînit-ârthihṛidayô=tiśayita-pûrvvarâja-charitô dêvyâm=amalayaśômatyâm
- 6 śrî-Yasômatyâm=utpannaḥ paramasaugataḥ Sugata iva parahit-aikarataḥ
paramabhaṭṭâraka-mahârâjâdhirâja-śrî-Râjyavarddhanah Râjânô¹² yudhi dusṭa-vâjina
iva śrî-Dêvagupt-â-
- 7 dayah kṛitvâ yēna kaśâprahâra-vimukhâḥ sarvvê samam saṁyatâḥ [||*] utkhâya
dvishatô vijitya vasudhâm kṛitvâ prajânâm priyam prâṇan=ujjhitavân=arâti-bhavanê
saty-ânurôdhēna yah [||*] Tasy=ânuja-

¹ If the Harsha era dates from the commencement of Harsha's reign, the date must fall in A.D. 630-31.

² See Beal's *Si-yu-ki*, Vol. I. p. 202; compare also *Jour. Roy. As. Soc.* 1897, p. 421.

³ *Archæol. Survey of India*, Vol. I. p. 271.

⁴ See the *Imperial Gazetteer of India*, 2nd ed., Vol. XII. p. 223.

⁵ See *ibid.* p. 126. Compare also Dr. Bloch in *Jour. As. Soc. of Bengal*, Vol. LXVII. Part. I. pp. 269 and 290; to the inscriptions there enumerated as mentioning Śrāvastī may now be added the Lucknow Museum plate of Kîrtipâla, above, p. 96, l. 12 of the text.

⁶ From impressions supplied by the Curator of the Provincial Museum, Lucknow.

⁷ Denoted by a symbol.

⁸ Here and in other places below the rules of *saṁdhi* have not been observed; read °kâya.

⁹ Read *try*-.

¹⁰ Originally °tpannaḥ and °schatuh was engraved.

¹¹ Read °râjô.

¹² Metre: Śârdûlavikrîḍita.

- 8 s=tatpādānudhyātaḥ paramamāhēśvarō Mahēśvara iva sarvvasat[t*]v-ānukampī
paramabhaṭṭāraka-mahārājādhirāja-śrī-Harshaḥ Śrāvasti-bhuktau Kuṇḍadhāni-
vaishayika-Sōmakundakā-¹grāmē
- 9 samupagatām² mahāsāmanta-mahārāja-daussādhasādhnika-pramātāra-rājasthānīya-
kumārāmāty-ōparika-vishayapati-bhaṭa-chāṭa-sēvak-ādīn=prativāsi-janapadās=cha³ samā-
10 jñāpayaty=astu vaḥ samviditam⁴=⁴ayam Sōmakundakā-grāmō vrā(bra)hmapa-
Vāmarathyēna kūṭa-sāsanēna bhuktaka iti vichārya yatas=tach=chhāsanam
bhaṅktvā tasmād=ākshipya cha svasīmā-
- 11 paryantaḥ s-ōdraṅgaḥ sarvva-rājakulābhāvya-pratyāya-samētaḥ sarvva-parihṛita-
parihārō vishayād=uddhṛita-piṇḍaḥ⁵ puttra-pautr-ānugaḥ⁶ chandrārkkakshiti-
samakālīnō
- 12 bhūmiechhidra-nyāyēna mayā pituḥ paramabhaṭṭāraka-mahārājādhirāja-śrī-
Prabhākaravarddhanadēvasya mātuh paramabhaṭṭārikā-mahādēvī-rājñī-śrī-
Yasōmatidēvyāḥ⁷
- 13 jyēsthābhrātri-paramabhaṭṭāraka-mahārājādhirāja-śrī-Rājyavarddhanadēvapādānām cha
puṇya-yasō-bhivṛiddhayē Sāvarnnisagōttra-chechhandōgasavra(bra)hmachāri-bhaṭṭa-
Vātasvāmi-
- 14 Vishṇuvṛiddhasagōttra-va(ba)hvrichasavra(bra)hmachāri-bhaṭṭa-Śivadēvasvā m i b h y ā m
pratigraha-dharmmaṇ=⁸āgrahāratvēna pratipāditaḥ⁹ viditvā bhavadbhiḥ saman-
mantavyaḥ prati-
- 15 vāsi-janapadair=apy=ājñāśravaṇa-vidhēyair=bhūtvā yathāsamuchita-tulyamēya
bhāgabhogakara-hiraṇy-ādi-pratyāyāḥ¹⁰ anayōr=ēv=ōpanēyāḥ sēv-ōpasthānam cha
karaṇīyam=ity=a-¹¹
- 16 pi cha || ¹²Asmat-kula-kkramam=udāram=udāharadbhir=anyais=cha dānam=idam=
abhyānumōdanīyam [I*] lakshmyās=taḍit-salila-vudvuda-chamchalāyāḥ¹³ dānam
phalaṁ parayaśaḥ-paripālanam cha || Karmmaṇā¹⁴
- 17 manasā vāchā karttavyaṁ prāṇinē hitam [I*] Harshēṇ=aita¹⁵ samākhyātam dharmm-
ārjjanam=anuttamam || Dūtako=ttra mahāpramātāra-mahāsāmanta-śrī-Skanda-
guptaḥ [I*] mahākshapatalādhikaraṇādhi-
- 18 kṛita-sāmanta-mahārāj-Ēśvaragupta-samādēśāch=ch=ōtkīrṇam Garjjarēṇa¹⁶ [I*]
Samvat¹⁷ 20 5 Mārggaśirsha-vadi 6 [I*];

TRANSLATION.

(Line 1.) Ōm. Hail!

From the great royal residence¹⁸ of victory, (*furnished*) with boats, elephants and horses—
from Kapitthikā :¹⁹—

(*There was*) the Mahārāja Naravardhana.²⁰ Begotten on Vajrinidēvi, his son, who medi-
tated on his feet, (*was*) the devout worshipper of the Sun, the Mahārāja Rājyavardhana [I.].

¹ Originally *Sōmakundikā*- was engraved, but the vowel *i* of the *akshara* *ndi* has been struck out; see the name below, in line 10.

² Read °gatām=.

³ Read °padām=cha.

⁴ Read samviditam=.

⁵ The *akshara* *du* of *vishayāduddhṛita*- is quite clear in the impressions.

⁶ Read °nugaḥ=.

⁷ Read °dēvyāḥ.

⁸ Read -dharmmēṇ=; see my note on the translation.

⁹ Here one would have expected °pādita iti.

¹⁰ Read °tyāyāḥ.

¹¹ Read =iti || A-.

¹² Metre: Vasantatilakā.

¹³ Read -budvuda-chamchalāyāḥ.

¹⁴ Metre: Ślōka (Anushtubh).

¹⁵ Read =aitat=.

¹⁶ The first *akshara* of this word is undoubtedly *ga*.

¹⁷ Read samvat.

¹⁸ Or 'from the great camp.'

¹⁹ The sentence is continued below, in the words 'his younger brother . . . Harsha issues this command.'
²⁰ In the original the names of the kings and queens— including the name *Dēvagupta* in line 6, but excluding the name *Harsha* in line 17— have the word *śrī* or *śrīmat*, 'the illustrious' or 'glorious,' prefixed to them.

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W GRIGGS, COLLOTYPE.

SCALE .43



F. KIELHORN.

Begotten on **Apsarôdêvî**, his son, who meditated on his feet, (*was*) the devout worshipper of the Sun, the **Mahârāja Ādityavardhana**. Begotten on **Mahâsênaguptâdêvî**, his son, who meditated on his feet, (*was*) the devout worshipper of the Sun, the **Paramabhattachâraka Mahârâjâdhirâja Prabhâkaravardhana**, whose¹ fame crossed the four oceans; before whom other kings bowed down on account of his prowess and out of affection for him; who wielded his power for the due maintenance of the castes and orders of life, (*and*) who, like the sun,² relieved the distress of the people. Begotten on the queen of spotless fame **Yasômatî**, his son, who meditated on his feet, (*was*) the devout worshipper of Sugata (Buddha)—like Sugata solely delighting in the welfare of others—the **Paramabhattachâraka Mahârâjâdhirâja Râjyavardhana [II.]**, the tendrils of whose bright fame overspread the whole orb of the earth; who appropriated the glory of Dhanada, Varuṇa, Indra and the other guardian (deities) of the world; who gladdened the hearts of suppliants by many donations of wealth and land acquired in righteous ways, (*and*) who surpassed the conduct of former kings.

He in battle curbed **Dêvagupta** and all the other kings together, like vicious horses made³ to turn away from the lashes of the whip. Having uprooted his adversaries, having conquered the earth, having acted kindly towards the people, he through his trust in promises⁴ lost his life in the enemy's quarters.

(L. 7.) His younger brother, who meditates on his feet, the devout worshipper of Mahêśvara (Śiva)—like Mahêśvara taking compassion on all beings—the **Paramabhattachâraka Mahârâjâdhirâja Harsha** issues this command to the **Mahâsâmantas**, **Mahârâjas**, **Dauḥsâdhasâdhanikas**, **Pramâtâras**,⁵ **Râjasthânîyas**, **Kumârâmâtyas**, **Uparikas**, **Vishayapatis**, regular and irregular soldiers, servants and others, assembled at the village of **Sômakunḍakâ** which belongs to the **Kunḍadhânî vishaya**⁶ in the **Śrâvastî bhukti**, and to the resident people:—

(L. 10.) Be it known to you! Having ascertained that this village of **Sômakunḍakâ** was held⁷ by the Brâhman **Vâmarathya** on the strength of a forged charter,⁸ I therefore have broken that charter and taken (*the village*) away from him, and, for the increase of the spiritual merit and fame of my father, the **Paramabhattachâraka Mahârâjâdhirâja Prabhâkaravardhanadêva**, of my mother, the **Paramabhattachârikâ Mahâdêvî**, the queen **Yasômatidêvî**, and of my revered eldest brother, the **Paramabhattachâraka Mahârâjâdhirâja Râjyavardhanadêva**, have given it, in the nature

¹ Compare *Gupta Inscr.* p. 220, lines 1 and 2 of the text.

² The word for 'sun,' employed in the original on account of the preceding *-pravṛtta-chakra*, is *êkachakra-ratha*, 'whose chariot has only one wheel'; compare for it *e.g.* in the third act of the *Ratnâvalî* the verse commencing with *adhvânâṁ n=aikachakraḥ prabhavati*, and Mayûra's *Sûryasata* a, v. 59 (where the Sun says: *na hi rathô yâti mē n=aikachakraḥ*). For the idea that the sun relieves distress, compare *e.g.* *Gupta Inscr.* p. 162, text, l. 2.

³ The Gerund *kṛitvâ* of the original text is employed, in an unusual way, to convey a passive sense; 'like vicious horses (curbed) after they have been made to turn away from the lashes of the whip.' In Prâkrit we do find passive Gerunds; compare *e.g.* *bhajjiu janti* (= *bhanktvâ yânti*), 'they run away after having been broken,' in Prof. Pischel's *Materialien zur Kenntnis des Apabhramsa*, p. 23. For Sanskrit I can only quote, from the *Dakṣakumâracharita*, *kim upakṛitya pratyupakṛitavati bhavēyam*, where the Gerund *upakṛitya* must mean 'after having been favoured.'

⁴ According to the *Harshacharita*, 'allured to confidence by false civilities on the part of the king of Gauda;' see Prof. Cowell and Mr. Thomas's Translation, p. 178.

⁵ On *pramâtâra* and *mahâpramâtâra*, which occurs in line 17 of the text, see *Ind. Ant.* Vol. XXV. p. 182, note 70; *pramâtṛi* also apparently occurs in *Gupta Inscr.* p. 216, l. 9.

⁶ With *Kunḍadhânîvaishayika* compare *Āṅgadiyavaishayika*, above, Vol. IV. p. 211, l. 7, *Vâlaviivaishayika*, *Gupta Inscr.* p. 216, l. 6, *Gayâvaishayika*, *ibid.* p. 256, l. 7 of the text, . . . *vaishayika*, *ibid.* p. 50, l. 25, etc.

⁷ In *bhuktaka* the suffix *ka* has been added to *bhukta*—as noted already by Prof. Bühler, through the influence of the Prâkrit—without altering the meaning of *bhukta* (*svârthê*); compare Prof. Pischel's *Grammatik der Prâkrit-Sprachen*, § 598. In *Gupta Inscr.* we similarly find *atisriṣṭaka*, *kâritaka*, *dattaka*, *pravishṭaka*, *pratishṭhâpitaka*, *utpannaka*, *utpadyamânaka*.

⁸ On the subject of forged copper-plates see now Dr. Fleet in *Ind. Ant.* Vol. XXX. p. 201 ff.

of a donation¹ (to Brāhmanas), as an *agrahāra* — extending to its proper boundaries, with the *udraṅga*, together with all income that might be claimed by the king's family,² exempt from all obligations,³ as a piece taken out of the district⁴ (to which it belongs), to follow the succession of⁵ sons and sons' sons, for as long as the moon, the sun and the earth endure, according to the maxim of *bhūmichchhidra* — to the *Bhaṭṭa* Vātasvāmin who is of the *gōtra* of Sāvarni and a fellow-student of the Chhandôgas,⁶ and the *Bhaṭṭa* Śivadēvasvāmin who is of the *gōtra* of Vishṇuvṛiddha and a fellow-student of the Bahvrichas.⁷ Knowing this, you should assent to this, and the resident people, being ready to obey my commands, should make over only to these two⁸ the *tulya-mēya*,⁹ the share of the produce, payments in money and other kinds of income, as they may be due, and should render service to them. Moreover :—

(L. 16.) Those who profess (to belong to) the noble line of our family and others should approve of this donation. Of fortune, unstable as lightning and a bubble of water, donations and the preservation of others' fame¹⁰ are the (real) fruit.

By deeds, thoughts and words one should do good to the living. This Harsha has declared to be the very best way of earning religious merit.

(L. 17.) The *dūtaka* in this matter is the *Mahāpramātāra Mahāsāmanta*, the illustrious Skandagupta. And by order of the great officer in charge of the office of records, the *Sāmanta Mahārāja* Īśvaragupta, (this was) engraved by Garjara.

The year 20 5 Mārgaśīrsha-vadi 6.

No. 23.— TIRUVENDIPURAM INSCRIPTION OF THE TIME OF RAJARAJA III., NARASIMHA II. AND KOPPERUNJINGA.

By E. HULTZSCH, PH.D.

This inscription (No. 142 of 1902) is engraved on the west wall of the *prākāra* of the Dēvanāyaka-Perumāḷ temple at Tiruvēndipuram, a village $4\frac{1}{2}$ miles west-north-west of

¹ Since *pratigraha-dharmanā*, which would be a Bahuvrīhi compound, could not be taken to qualify *agrahāra* in the abstract noun *agrahāratvēna*, I have altered it to *pratigraha-dharmēna*. With the whole passage compare e.g. above, Vol. VI. p. 139, l. 34, *akṣh yanivī-dharmēn=ākaratvēna pratipāditah*. Compare also phrases like *pratigrahēna pratipāditah*, *Ind. Ant.* Vol. XV. p. 113, l. 12 of the text; *agrahāratvēna pratipāditah*, *ibid.* Vol. XX. p. 124, l. 9 of the text; *dēvāgrahāratvēna pratipādayati sma*, *Gupta Inscr.* p. 289, l. 10; etc.

² With *rājakuḷābhāvyā* compare *rājābhāvyā* in the plates of the *Mahārājas* of Uchchakalpa, *Gupta Inscr.* p. 118, l. 11; p. 122, l. 13; p. 127, l. 20; etc.

³ With *sarva-parihṛita-parihāra* compare *sarvavisṭi-parihāra-parihṛita* in the plates of the *Vākātaka Mahārājas*, e.g. above, Vol. III. p. 262, l. 20. The meaning intended is more correctly expressed by *parihṛita-sarvapīda*, e.g. above, Vol. IV. p. 250, l. 53, and by *sarvakara-parihāram kṛitvā*, above, Vol. III. p. 223, l. 15. Compare also *sarva-bādhā-parihāra* (e.g. *Ind. Ant.* Vol. IX. p. 128, l. 35), and for similar expressions see above, Vol. VI. p. 13, note 3.

⁴ The expression *vishayād=uddhṛita-piṇḍa* I have found again only in the Pāṇḍukēsvar plate of Lalitaśūra-dēva, *Ind. Ant.* Vol. XXV. p. 180, l. 21. I am not quite certain about the exact meaning of it.

⁵ I.e. 'to be inherited in turn by;' compare *putra-pautr-ānugāmin*, e.g. above, Vol. III. p. 262, l. 21.

⁶ I.e. a student of the Sāmavēda.

⁷ I.e. a student of the Rīgvēda.

⁸ Instead of *anayōr=ēva* one would have expected *ābhyām=ēva*.

⁹ I do not know the exact technical meaning of *tulya-mēya* which might be translated by 'things to be weighed and to be measured;' *mēya* by itself we find, in *grāma-pratyāyā mēya-hiranyādayah*, in *Gupta Inscr.* p. 257, l. 12; and *tulya* occurs *ibid.* p. 70, l. 10, apparently in a technical sense. See also above, p. 62.

¹⁰ Viz. by not resuming the grants made by them.—The verse occurs with different readings in *Ind. Ant.* Vol. XIX. p. 349, l. 9 of the text, and Vol. XXV. p. 181, l. 28.

Cuddalore (Kûḍalûr), the head-quarters of the South Arcot district.¹ It consists of 9 lines in the **Tamiḷ** alphabet and language and forms a single big sentence, which can, however, be dissolved into several distinct periods with the help of the gerunds *kēttu*, 'having heard,' in line 2, and *enru*, 'having said,' in lines 3 and 4. The pronoun *namakkum*, 'to us,' in line 9 shows that the subject of the passage beginning in line 4 is the plural of the pronoun of the first person.

The language exhibits a few peculiarities. The letters *ḡ* and *ḍ* are doubled after a nasal in *yāṇḍḍu* (l. 1), *Ṣēṇḍḍa*² (l. 2) and *eḷundḍu* (l. 9). Instead of the gerund *koṇḍu* (twice in l. 6, and l. 8), the poetical form *koḍu* occurs four times (ll. 2, 3, 4 and 9). *Arulivittu* (ll. 4 and 9), *arulivikka* (l. 9) and *veṭṭivittu* (l. 7) are vulgar forms of *aruluvittu*, etc.

This inscription is distinguished from most other South-Indian inscriptions, as it does not record a donation or similar transaction, but is of a purely historical character. It is dated in the **16th year** of *Tribhuvanachakravartin Râjarâjadêva* (l. 1) and must have been engraved at the instance of two military officers (*daṇṇâkka*³), named **Appaṇa** and **Samudra-Goppaya**⁴ (l. 5), in the service of the **Hoysâṇa** (or Hoysaḷa) king **Vîra-Nârasimhadêva** (l. 1). This king had heard that **Kôpperuñjînga** had captured the **Chôḷa** emperor at **Ŝēndamaṅgalam**. Anxious to vindicate his title 'the establisher of the **Chôḷa** country,' he started from **Dôrasamudra** and conquered the **Maha[ra]** kingdom. When at **Pâchchûr**, he ordered the two above-mentioned officers to continue the campaign. They advanced through the enemy's country until they reached **Ŝēndamaṅgalam**, forced **Kôpperuñjînga** to release the **Chôḷa** emperor, and accompanied the latter into his dominions.

The title 'establisher of the **Chôḷa** country,' which the inscription applies to **Vîra-Nârasimhadêva** (l. 3), and the statement that he conquered the **Mahara** kingdom, show that this king is identical with the **Hoysaḷa Narasimha II.**, who in several inscriptions is styled 'the establisher of the **Chôḷa** kingdom' and 'the uprooter of the **Makara** or **Magara** kingdom.'⁴ As the inscriptions of **Narasimha II.** are dated between A.D. 1222 and 1234, it follows that the king **Râjarâja**, to whose 16th year the subjoined inscription belongs (l. 1), is the **Chôḷa** king **Râjarâja III.**, who ascended the throne in A.D. 1216,⁵ and whose 16th year accordingly corresponded to A.D. 1231-32. He is no doubt identical with the '**Chôḷa** emperor' who was captured and released at **Ŝēndamaṅgalam**. The dates of other inscriptions of **Râjarâja III.** show that he continued to reign after his re-installation. His latest known date is A.D. 1243-44 in an inscription at Poygai.⁶

The subjoined inscription mentions a considerable number of geographical names. **Dôrasamudra**, the capital of **Narasimha II.**, is the modern **Halêbîḍ** in the Bêlûr tâluka of the Hassan district in the Mysore State. **Pâchchûr**, where he halted on his expedition against **Kôpperuñjînga** (l. 4), is perhaps identical with a village of that name in the Trichinopoly tâluka, opposite to the island of **Ŝrîraṅgam**, 2 miles north of the Coleroon river, and 9½ miles west by south of **Kaṇṇaṇûr**, the southern capital of **Narasimha's** successor **Sômêśvara**.⁷ If this identification of **Pâchchûr** is correct, it would follow that **Narasimha II.** left his dominions by way of the Gajalhatti pass, and that the **Mahara (Makara or Magara)** kingdom (l. 3) has to be looked for in the Coimbatore or Salem district. In the course of the expedition which **Appana** and **Samudra-Goppaya** undertook against **Kôpperuñjînga**, they first destroyed the villages of **Elîeri**, **Kalliyûrmûlai** and **Toḷudagaiyûr** (l. 5). Then they worshipped the god at **Ponṇambalam**

¹ See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 212, where the name is spelt 'Tiruvandipuram.' The same erroneous form is found on the *Madras Survey Map* of the Cuddalore tâluka. The *Postal Directory of the Madras Circle*, p. 1350, has correctly 'Tiruvendipuram.'

² *Daṇṇâkka* and *daṇḍâkka* are *tadbhavas* of the Sanskrit *daṇḍanâkka*; see *Ind. Ant.* Vol. XX. p. 304 and note 7.

³ The first part of this name is apparently derived from **Dôrasamudra**.

⁴ Dr. Fleet's *Dyn. Kan. Distr.* p. 507; Mr. Rice's *Ep. Carn.* Vol. IV., Ng. 98, and Vol. VI., Kd. 12a.

⁵ See page 9 above.

⁶ *South-Ind. Inscr.* Vol. I. No. 64.

⁷ Above, Vol. III. p. 8 f.

(l. 6 f.), destroyed **Tonḍaimānallūr**, and halted at **Tiruppādirippuliyūr** (l. 7). Next they destroyed **Tiruvadigai** and **Tiruvekkarai** (l. 7) and the country between the **Vāraṇavāsi** river in the north, **Śēndamaṅgalam** in the west, and the sea in the east (l. 8). As far as the route of Narasimha's two officers can be followed on the map, it appears that they crossed the present South Arcot district from south to north. **Elḷēri** and **Kalliyūrmūlai** (now **Kaliyamalai**) are in the southern portion of the **Chidambaram tāluca**.¹ **Ponṇambalam** is one of the Tamil names of **Chidambaram** itself. **Tonḍaimānallūr** is perhaps the modern **Tonḍamānattam** in the **Cuddalore tāluca**,² and **Tiruppādirippuliyūr** is the well-known ancient name of **Tirupāpuliyūr**,³ a railway station north of **Cuddalore**. **Tiruvadigai** is **Tiruvadi**⁴ near **Paṇṇuṭṭi**,⁵ and **Tiruvekkarai** is **Tiruvakkarai** in the **Villupuram (Viḷuppuram) tāluca**.⁶ As regards **Śēndamaṅgalam**,⁷ where **Kōpperuṅjiṅga** kept the **Chōla** king prisoner, and at the gates of which the war seems to have ended,—the *Postal Directory of the Madras Circle* mentions no less than eighteen villages of this name, three of which belong to the South Arcot district. The **Śēndamaṅgalam** which is intended here is probably the one in the **Tirukoilur (Tirukkōvalūr) tāluca**.⁸ I am unable to identify the **Vāraṇavāsi** river, which has to be looked for to the north of **Śēndamaṅgalam**,⁹ and the village of **Toḷudagaiyūr**, which must have been situated south of **Chidambaram**. It is not clear why **Appana** and **Samudra-Goppaya** selected the temple of **Tiruvēndipuram** for engraving this account of their achievements. Perhaps it was at this village that they took leave of the **Chōla** king **Rājarāja III.**, whom they had rescued from the hands of **Kōpperuṅjiṅga** at **Śēndamaṅgalam**.

As far as we know at present, **Narasimha II.** was the first among the **Hoysala** kings who possessed a portion of the **Trichinopoly** district. In an inscription on a *vīrakal*, dated in A.D. 1222,¹⁰ he is stated to be "marching against the **Raṅga** in the South," i.e. the island of **Śrīraṅgam**, and in the **Harihar** inscription of A.D. 1224¹¹ he is already called 'the uprooter of the **Makara** kingdom' and 'the establisher of the **Chōla** kingdom.' Hence his conquest of **Śrīraṅgam** seems to have taken place between A.D. 1222 and 1224. This first invasion of the **Makara** and **Chōla** kingdoms was distinct from and prior to the conquest of the same two kingdoms which is related in the **Tiruvēndipuram** inscription, and it is presupposed by the wording of the latter, which implies that the king started on his new campaign in order to vindicate his previously earned title 'establisher of the **Chōla** country.' A further testimony to **Narasimha's** influence in the **Chōla** country is supplied by an inscription in the **Gōkarnēśvara** temple at **Tirugōkarnam** near **Pudukkōṭṭai** (No. 410 of 1902), which is dated in the [1]0th year of **Tribhuvanachakravartin Rājarājadēva**, i.e. A.D. 1225-26, and records a grant of land by a servant of **Sōmaladēvi**,¹² the wife of **Sōmēśvaradēva**, the son of the **Pōśala** king **Vīra-Nārasimhadēva** of

¹ Nos. 274 and 290 on the *Madras Survey Map* of this tāluca.

² No. 229 on the *Madras Survey Map* of this tāluca.

³ No. 204 on the *Madras Survey Map* of the **Cuddalore tāluca**.

⁴ See above, Vol. VI. p. 331 and note 8.

⁵ No. 79 on the *Madras Survey Map* of the **Cuddalore tāluca**.

⁶ 'Tiruvakarai,' No. 239 on the *Madras Survey Map* of this tāluca.

⁷ This word is derived from **Śēndaṇ**, 'the red one,' a name of the god **Skanda**.

⁸ No. 288 on the *Madras Survey Map* of this tāluca.

⁹ The nearest river on the north of **Śēndamaṅgalam** is the **Gedilam**.

¹⁰ Mr. Rice's *Ep. Carn.* Vol. VI., Cm. 56:—*Saka-varusa 1144 Chitrabhānu-sam | rada Āśvīja-sudda 10 [da*]sami Maṅgalavārad=aṁdu*. On this date Professor Kielhorn remarks as follows:—"For **Āśvīna-sudi 10** of **Saka-Samvat 1144** expired = **Chitrabhānu** this date is wrong; it would correspond to Friday, the 16th September A.D. 1222. If we could read *sudda 7 sa[pta*]mi*, it would regularly correspond to Tuesday, the 13th September A.D. 1222."

¹¹ Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

¹² See above, Vol. III. p. 9, note 6. Another princess of the same name is mentioned in Mr. Rice's *Ep. Carn.* Vol. IV., Kp. 63. She is there compared to **Lakshmi**, and **Narasimha II.** to the **Moon**. Hence she must have been his sister, and not his wife as Mr. Rice thinks (*ibid.*, Introduction, p. 21). According to other inscriptions, the wife of **Narasimha II.** and the mother of **Sōmēśvara** was **Kālaledēvi**; see *ibid.* Vol. III., Md. 122; Vol. IV., Ng. 98; and Vol. VI., Kd. 125.

Dôrasamudra.¹ Finally, a mutilated inscription in the Raṅganâtha temple at Śrīraṅgam (No. 54 of 1892), dated in A.D. 1233,² records a grant by a female relation of Bhujabala-Bhîmakêśava-Daṇḍanâyaka, the great minister (*mahâpradhâna*) of *Pratâpachakravartin* Pôśaḷa śrī-Vîra-Nârasimhadêva.

Among the opponents of Narasimha II., the Harihar inscription of A.D. 1224 and the Basarâlu inscription of A.D. 1234 mention the Kâḍava king and the Pâṇḍya king,³ and three inscriptions state that "his valour caused the reduction of the Pâṇḍya sovereignty."⁴ As will appear below (p. 164 and note 3), Kôpperuñjînga claimed to belong to the Kâḍava or Pallava family. If he is meant by the expression 'Kâḍava king' in the Harihar inscription, it would follow that he had come into hostile contact with Narasimha II. before the time of the Tiruvêndipuram inscription, perhaps on the occasion of Narasimha's first attack on Śrīraṅgam between A.D. 1222 and 1224. The Pâṇḍya contemporary of Narasimha II. was Mâravarman *alias* Sundara-Pâṇḍya I., who, as shown by Professor Kielhorn,⁵ ascended the throne in A.D. 1216. This king boasts on his part to have conquered the Chôla country and to have restored it to the Chôla king; and an inscription of his 9th year, i.e. A.D. 1225, is actually found in the Raṅganâtha temple at Śrīraṅgam,⁶ while we have seen that Narasimha II. was marching against Śrīraṅgam in A.D. 1222.

Among the partisans of Kôpperuñjînga, the inscription mentions two chiefs named Śôlakôn⁷ (l. 5) and Kolli-Śôlakôn (l. 6). Viragaṅganâdâlvân and Chinattarayan are stated to have been killed and are called 'officers of the king.' Apparently, they were originally in the service of Râjarâja III. and had gone over to Kôpperuñjînga. Of special interest is the statement that "four officers including Parâkramabâhu, the king of Îlam," were killed. What the author wants to say is perhaps "Parâkramabâhu and three of his officers." Îlam is the Tamil name of Ceylon. According to Wijesinha's Translation of the *Mahâvaṃsa* (page xxiv. ff.), Parâkramabâhu I. died in A.D. 1197 and Parâkramabâhu II. in A.D. 1275, and neither of them fell in battle. Hence the Parâkramabâhu of this inscription must be different from both; perhaps he was not a king, but a prince of Ceylon.

Kôpperuñjînga, the person who was responsible for Narasimha's interference in the affairs of the Chôla kingdom, is first mentioned in an inscription of the Vṛiddhagiriśvara temple at Vṛiddhâchalam (No. 136 of 1900), the head-quarters of a tâluka in the South Arcot district. This record opens as follows:—

- 1 ॐ Svasti śrîḥ [||*] Tribhuvanaachchakravatti-
- 2 gaḷ śrî-Râjarâjadêvaṛku yân-
- 3 ñu 14âvadu uḍaiyâr Tiru-
- 4 mudugunṛam-uḍaiya nâyanâṛku Pal-
- 5 lavan Kôpperuñjîngan agam-
- 6 baḍi-mudaligaḷil Edirigaṇâyan Po-
- 7 ttappi-Chchôlan i-nṇâyan-

¹ *Tôraśamuttirattu śrî-Pôśaḷa-Vîra-śrî-Nârasîṅgadêvar maganâr Śômtśvaradêvar mādâr Śômaladēvi[y]ār.*

² *Vijaiya-samma(samva)tsarattu Kâtṭigai suddha-paṇchami Âdivâra-mudal*; "from Sunday, the fifth *tithi* of the bright (fortnight) of Kâtṭigai in the Vijaya year." Professor Kielhorn kindly informs me that, "for the month Kârttika of Śaka-Samvat 1155 expired = Vijaya, this date regularly corresponds to Sunday, the 9th October A.D. 1233."

³ Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

⁴ Mr. Rice's *Ep. Carn.* Vol. III., Md. 121; Vol. IV., Ng. 98; and Vol. VI., Kd. 12a.

⁵ Above, Vol. VI. p. 314.

⁶ See *Ind. Ant.* Vol. XXI. p. 344, and above, Vol. VI. p. 303, No. 5. The Tirupparaṅgunṛam cave-inscription and the smaller Tiruppûvaṇam grant belong to the reign of the same king.

⁷ A different person of the same name is mentioned among the officers of Vikrama-Chôla in the *Pikkirama-Śôlan-Uḷa*; *Ind. Ant.* Vol. XXII. pp. 143 and 149.

8 āṅku vaitta tirunundāviḷa-
9 kku onṅukku

"In the 14th year of the emperor of the three worlds, the glorious Rājarājadēva,—Ediriganāyaṇ Pottappi-Chôla, (one) among the chiefs of the body-guard¹ of the Pallava Kôpperuñjīṅga, gave to the lord, the god of Tirumudugunṇam,² one perpetual lamp," etc.

From this inscription we learn that Kôpperuñjīṅga claimed to belong to the Pallava family,³ and that in A.D. 1229-30, i.e. two years before the Tiruvêndipuram inscription, he still acknowledged Rājarāja III. as his sovereign. The defeat which Narasiṁha II. inflicted on Kôpperuñjīṅga enabled Rājarāja III. to remain in power until at least A.D. 1243-44.⁴ About this time he was either ousted or succeeded by his former enemy; for, an inscription of Kôpperuñjīṅga, who had assumed the titles *dēva*, 'king,' and *Sakalabhuvanachakravartin*, in the Arulāḷa-Perumāl temple at Conjeeveram shows that the 18th year of his reign corresponded to Śaka-Samvat 1182. I subjoin the date-portion of this inscription, and that of three other inscriptions at Tiruveṇṇainallūr, Tiruviḍaimarudūr and Tirukkaḷukkunṇam.

A.—In the Arulāḷa-Perumāl temple at Conjeeveram.⁵

1 Svasti śrī [||*] Śakābdam āyiratt-orunūrru-eṇ[ba]tt-iraṇḍiṇ mēl śellāniṇṇa
Śagalābuvaṇach[cha]kkaṇavattigaḷ śrī-Kôpperuñjīṅga[dē]vaṅku yāṇḍu
[18āvadu] Vṛiśchika-nāyaṇṇu apara-pakshattu daśamiyūm Nāyaṇṇu-
kkaḷamaiyu[m*]⁶

"In the [18th] year of the emperor of the whole world, the glorious Kôpperuñjīṅgadēva, which was current after the Śaka year one thousand one hundred and eighty-two,—
.⁷ a Sunday and the tenth *tithi* of the second fortnight of the month Vṛiśchika."

B.—In the Vaikuṇṭha-Perumāl temple at Tiruveṇṇainallūr.⁸

1 [Svasti*] [śrī ||] Sakalabhuvāṇachchakravarttigaḷ śrī-Kôpperuñjī[n]gadēvar[k*]ku
yāṇḍu [7ā]vadu Siṁ[ha]-nāyaṇṇu apara-pakshattu chaturtthiyūm Velli-
kkaḷamaiyūm perṇa Rêvati-nāl.

"In the [7]th year of the emperor of the whole world, the glorious Kôpperuñjīṅgadēva,—on the day of Rêvati, which corresponded to a Friday and to the fourth *tithi* of the second fortnight of the month Siṁha."

C.—In the Mahāliṅgasvāmin temple at Tiruviḍaimarudūr.⁹

1 Svast[i] śrī [||*] Śagalābuvaṇaśakkaṇavattigaḷ śrī-Kôpperuñjīṅga[dē]vaṅku yāṇḍu
18vadu Kaṇ[n]i-nāyaṇṇu pūrvva-pakshattu pañchadaśiyūm Nāyaṇṇu-kaḷam[ai]
perṇa Śadayattu [n]āl.

"In the 18th year of the emperor of the whole world, the glorious Kôpperuñjīṅgadēva,—on the day of Śatabhishaj, which corresponded to a Sunday and to the fifteenth *tithi* of the first fortnight of the month Kanyā."

¹ See Dr. Gundert's *Malayāḷam Dictionary*, p. 2, s.v. *agambadi*.

² This is the Tamil name of Vṛiddhāchalam; compare *South-Ind. Inscr.* Vol. I. p. 123, and Vol. III. p. 152.

³ In the *Madras Christian College Magazine* of March 1892, Mr. Venkayya states that two inscriptions at Tiruvannāmalai also call Kôpperuñjīṅga a Pallava or Kāḍava. Regarding Kāḍava as a synonym of Pallava, see above, p. 25, and *South-Ind. Inscr.* Vol. III. p. 68.

⁴ See above, p. 161 and note 6.

⁵ No. 38 of 1890; see *South-Ind. Inscr.* Vol. II. p. 340, note 5.

⁶ The remainder of the line is built in.

⁷ A portion of the date, which probably contained the name of the *nakshatra*, is lost.

⁸ No. 320 of 1902.

⁹ No. 135 of 1895.

D.—In the Vêdagiriśvara temple at Tirukkaḷukkunṇam.¹

- 1 Svasti śrī [||*] Śagalabuvanachchakkaravatt[i]gaḷ Avaniy-āḷa-ppiṇandâr Kôpperuñ-
j[i]ṅgadêvarkku yāṇḍu [3]lvadu Kumba-nāyarṇu pûrvva-pakshattu d[v]it[i]yaiyum
Śa-
2 ni-kkīlamaiyum peṇṇa Uttiraṭṭādi-nāl.

“In the [3]1st year of the emperor of the whole world, him who was born to rule the earth, Kôpperuñjīngadêva,—on the day of Uttarabhadrapadâ, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month Kumbha.”

According to Professor Kielhorn, who has kindly examined these four dates, “the first date (A.), of Śaka-Samvat 1182 expired and the 18th year current, regularly corresponds to **Sunday, the 31st October A.D. 1260**, which was the 4th day of the month **Vṛiśchika**, and on which the tenth *tithi* of the dark half (of the month Kârttika) ended 6 h. 31 m. after mean sunrise. The second date (B.), of the 7th year, corresponds to **Friday, the 30th July A.D. 1249**, which was the 3rd day of the month **Simha**, and on which the fourth *tithi* of the dark half (of the month Śrâvapa) ended 9 h. 38 m., and the *nakshatra* was **Rêvati** from 3 h. 56 m., after mean sunrise. The third date (C.) is incorrect. The fourth date (D.), of the 31st year, corresponds to **Saturday, the 10th February A.D. 1274**, which was the 18th day of the month **Kumbha**, and on which the second *tithi* of the bright half (of the month Phâlguna) ended 10 h. 46 m., and the *nakshatra* was **Uttara-Bhadrapadâ** for 21 h. 1 m., after mean sunrise. The three dates A., B. and D. show that *Sakalabhuvanachakravartin* Kôpperuñjīngadêva must have ascended the throne in **A.D. 1243 between, approximately, the 11th February and 30th July.**” His reign extended to at least A.D. 1278-79; for, as the subjoined list of his inscriptions shows, two of them at Chidambaram are dated in his 36th year. In this list the inscriptions are arranged under different heads according to the manner in which they quote the king’s name and titles.

I. Kôpperuñjīngadêva.

1. 20th year : Tiruvottûr, No. 83 of 1900.
2. 22nd year : do. No. 95 of 1900.

II. Sakalabhuvanachakravartigaḷ śrī-Kôpperuñjīngadêva.

1. 5th year : Vṛiddhâchalam, No. 134 of 1900.
2. [7]th year : Tiruveṇṇainallûr, No. 320 of 1902.
3. 8th year : Vṛiddhâchalam, No. 135 of 1900.
4. 14th year : Vallam, No. 186 of 1892.²
5. 16th year : Chidambaram, No. 467 of 1902.
6. Do. do. No. 468 of 1902.
7. 18th year : Tiruvidaimarudûr, No. 135 of 1895.
8. [18th] year : Conjeeveram, No. 38 of 1890.
9. 26th year : Tirukkôvalûr, No. 308 of 1902.
10. 36th year : Chidambaram, No. 455 of 1902.

III. Sakalabhuvanachakravartigaḷ Avaniy-āḷa-ppiṇandâr Kôpperuñjīngadêva.

[3]1st year : Tirukkaḷukkunṇam, No. 181 of 1894.

¹ No. 181 of 1894. The inscription records the gift of a lamp by the wife of Pañchanedi-Vâṇar *alias* Nilagaṅgarayar (l. 3). The same person or a relation of his is mentioned in an inscription of the 28th year of Kulôttuṅga III.; *South-Ind. Inscr.* Vol. III. p. 84.

² See *South-Ind. Inscr.* Vol. II. p. 340, note 4.

IV. Sakalabhuvanachakravartigaḷ Avaṇiy-āḷa-ppirandâr *alias* śrī-Kôpperuñjīngadêva.

- | | | | |
|----|------------|--------------|------------------|
| 1. | 3rd year : | Chidambaram, | No. 462 of 1902. |
| 2. | Do. | do. | No. 465 of 1902. |
| 3. | Do. | do. | No. 466 of 1902. |
| 4. | 5th year : | do. | No. 459 of 1902. |
| 5. | Do. | do. | No. 464 of 1902. |

V. Sakalabhuvanachakravartigaḷ śrī-Avaṇiy-āḷa-ppirandâr *alias* Kôpperuñjīngadêva.

- | | | | |
|----|-------------|--------------|------------------|
| 1. | 5th year : | Chidambaram, | No. 463 of 1902. |
| 2. | 8th year : | do. | No. 460 of 1902. |
| 3. | 34th year : | do. | No. 461 of 1902. |
| 4. | 36th year : | do. | No. 456 of 1902. |

The Vallam inscription of the 14th year¹ mentions 'prince (*pillaiyâr*) Nilagaṅgaraiyar,' apparently a son of Kôpperuñjīngadêva. An inscription in the Arulâḷa-Perumâl temple at Conjeeveram (No. 41 of 1893), which is dated in the 22nd year of *Tribhuvanachakravartin* Vijaya-Gaṇḍagôpâladêva,² records the gift of a flower-garden by Nilagaṅga of Âmûr, who bore the surname Bhû-pâlan-ôdbhava (in Sanskrit) or Puvi-âḷa-ppiranda (in Tamil), *i.e.* 'who was born to rule the earth.' This person is no doubt identical with the prince Nilagaṅgaraiyar of the Vallam inscription, and his surname is a slight modification of *Avaṇiy-âḷa-ppirandâr*, the title of his father Kôpperuñjīngadêva.

As stated on page 163 above, the Tiruvêndipuram inscription mentions among the partisans of Kôpperuñjīnga a certain Śôlakôṇ. This person is probably identical with an officer whose name occurs in most of the Chidambaram inscriptions of Kôpperuñjīngadêva. In one inscription he is called "Perumâlppillai *alias* Śôlakôṇâr, (one) among his (*viz.* Kôpperuñjīngadêva's) officers,"³ and in another (No. 462 of 1902) "the lord of Araśûr, Śeṅgaṇivâyâr *alias* Pillai Śôlakôṇâr Âḷiyâr." The grant portion of the Chidambaram inscriptions of the 3rd to 16th years opens with the words *Śôlakôṇ ôlai*, *i.e.* "the order of Śôlakôṇ," and ends with the words *ivai Śôlakôṇ eḷuttu*, *i.e.* "this (is) the signature of Śôlakôṇ." Accordingly, Śôlakôṇ must have been the representative of Kôpperuñjīngadêva at Chidambaram until at least A.D. 1258-59.

A short undated inscription at Tiruvêndipuram supplies the name of Śôlakôṇ's younger brother. This inscription (No. 146 of 1902) runs as follows :—

- | | | | |
|---|-------------------------|----|----------------------|
| 1 | Svasti śrī [*] Avaṇi- | 7 | Śôlakôṇ ta[m]- |
| 2 | âḷa-ppirandâ- | 8 | bi Perumâl Vê- |
| 3 | ṇ Kôpperuñ- | 9 | [ṇ]âḍuḍaiyân še[y*]- |
| 4 | jīngadêvar ti- | 10 | vitta tirukkôpura- |
| 5 | rumêṇikkū nanṇâ- | 11 | m 6- |
| 6 | ga Śeṅgaṇivâyân | | |

"Hail! Prosperity! For the benefit of the royal body of him who was born to rule the earth, Kôpperuñjīngadêva,— Perumâl Vêṇâḍuḍaiyân, the younger brother of Śeṅgaṇivâyân Śôlakôṇ, caused to be made (*this*) sacred gôpura."

Vêṇâḍuḍaiyân seems to have succeeded his elder brother as officer in charge of Chidambaram. For, in two Chidambaram inscriptions of the 34th and 36th years of Kôpperuñjīngadêva (Nos. 461 and 456 of 1902), the grant portion opens with the words *Vêṇâḍuḍaiyân ôlai* and ends with the words *ivai Vêṇâḍuḍaiyân eḷuttu*.

¹ Above, p. 165, clause II. No. 4.

² As the 15th and 16th years of this king corresponded to A.D. 1265 (*Ind. Ant.* Vol. XXII. p. 220), the date of this inscription must fall in A.D. 1271-72.

³ No. 460 of 1902:— *ivar mudaligaḷil Perumâlppillai ḍṇa Śôlakôṇâr*.

A solitary Sanskrit record of Kôpperuñjîngadêva is found as far north as Drâkshârâma in the Gôdâvarî district. Unfortunately this inscription (No. 419 of 1893) is so much mutilated that no connected transcript of it can be given. It is dated in the Śaka year 1184 and records gifts to the temple of Bhîmanâtha by the king, who is called *Sakalabhuvanachakravartin*, *Avany-avan-ôdbhava* or *Avany-avana-sambhava*, and *Mahârâjasimha*. The two names beginning with *avani* are Sanskrit translations of his surname *Avaniy-âla-ppirandâr*.¹ *Mahârâjasimha* means 'the lion among great kings,' while Kôpperuñjînga would mean 'the great lion among kings.' The Drâkshârâma inscription calls him 'the ornament of the Kâthaka family'² and 'a worshipper of Kanakasabhâdhinâtha.'³ He is stated to have defeated the *Karnâta*⁴ and *Chôla* kings and to have established the *Pândya* country.⁵ The *Kâkati* king and *Ganapati-mahârâja* are also referred to in the Drâkshârâma inscription. The first three lines contain two verses in the Śârdûlavikrîdita metre, and the sixth line states that certain verses were composed by the king himself and inscribed on his gifts to the temple.

It was stated in the preceding paragraph that Kôpperuñjîngadêva claims to have established the *Pândya* country. On the other hand, an inscription of the *Pândya* king *Jaṭavarman* *alias Tribhuvanachakravartin* *Sundara-Pândyadêva* at Tiruppandurutti⁶ asserts that this king "besieged the prosperous city of Śêndamaṅgalam and fought several battles to frighten the *Pallava*."⁷ This *Pallava* is evidently Kôpperuñjîngadêva, and Śêndamaṅgalam seems to have been his capital, as we might already conclude from the Tiruvêndipuram inscription, according to which Kôpperuñjînga was besieged in Śêndamaṅgalam.

TEXT.

- 1 Svasti śrî [||*] Tiribu[vaṇa]ch[cha]kka[ra]vattigaḥ śrî-Râjarâjadê[va]r[k]ku yâṇ[d]ḍu⁸
15[vad]il edirâ[m]=ânḍu Prata[pa]chchakkaravatti Hoy[śa]ṇa-śrî-Vi(vi)ra-
Nârasi[m*]hadêvaṇ Śôla-chchakkaravattiyai=
- 2 Kkô[pp]eruñjîngaṇ ⁹[Ś]êṇḍdamaṇ[ga*]lattê [p]iḍi[t]tu koḍu iru[ndu] taṇ
[pa]ḍaiyai ittu râyattai alittu dēv-â[la]iyāṅga[lu]m ¹⁰Vishṇa-stâṇaṅgaḥ
aligaiyâlê ippaḍi dēvaṇ kêt[ṭ=a]ru-
- 3 li Śôla-maṇḍala-pratisht-âsâriyaṇ¹¹ enṇu[m] ki(kî)r[t*]t[i] ni[lai]-ni[ru]tti a[l]ladu
i-k[k]âlam=uttuvad[i]llai¹² enṇu Dôra[sa]mutteratti[ni*][n]ru[m] eḍuttu vandu
[Ma]ha[ra*]-râjya=nirmamâlam=âḍi ivanaiyum [i]vaṇ peṇḍu-paṇḍâra[mu]m kai-
kkoḍu
- 4 Pâchchûrilê viṭṭu=Kkôp[p]eruñjîngaṇ dē[śa]mu[m] alittu=Chchôla-chchakka-
vattiyaiyum eḷund=aruḷi(ḷu)vittu=tko(kko)ḍuv=an[ru]¹³ dēvaṇ tiruv-uḷlam=ây êva
vidai koṇḍu eḷunda svasti śrîmaṇu.¹⁴ mahâpradhâni paramaviśvâsi
- 5 daṇḍinagôpaṇ Jagago(do)bbagaṇḍaṇ Appana-danṇ[â]kkaṇum Śa[mu]tt[i]ra-
Gop[pa]ya-danṇâkkaṇum Kôpperuñji[n]gaṇ iru[n]da E[ḷ]lériyu[m]
Kalliyûrmu(mû)laiyum Śôlakôṇ iru[nda] Toludagaiyûrum alit[tu] vê-
- 6 [nda]ṇ mudaligali[l*] Vîragaṅga[n]â[d]âlvāṇ J[i](chi)ṇa[t]taraya[n] Îlattu râjâ
Parâk[k]i[da](ra)mabâh-u[ḷ]i[t]ṭa [mu]dali [4] pēraiye . . . ko[n]ru

¹ See above, p. 165 f.

² Here 'Kâthaka' can hardly refer to the kings of Cuttack, but must be taken as a Sanskrit equivalent of 'Kâḍava'; see above, p. 164, note 3.

³ I.e. of the god at Chidambaram.

I.e. the Hoysala king Narasimha II.

⁴ *Pâṇḍya-maṇḍala-sthâpanâ-sûtradhârâṇa*.

⁵ No. 166 of 1894. According to Professor Kielhorn, the date of this record corresponds to the 7th October A.D. 1257; see above, Vol. VI. p. 307 f.

⁶ Line 10 f.:—*Śêndamaṅgala-chcheḷum-badi murri=Ppallava=paḍ* " " *=ppala pōr-âḍi*.

⁷ Read *yânḍu*.

⁸ Read *Śênda*.

paḍ Vishṇu-sthâna.

⁹ Read *pratisht-âchâryaṇ*.

¹⁰ Read *âḍuvadill*.

¹¹ Read *enṇu*.

¹² Read *îrîma*.

- i[va][r*]ga! kudiraiyu[m] kai-konḍu Kolli-Chchōlakōṇ kudiraiganai(lai)yum
kai-kkonḍu Po[n]-
- 7 ṇa[mba]la-dēvaṇaiyum kumbiṭṭu eḍuttu vandu Tonḍaimāṇallūr ulliḍa tamukk-
u[rga]lum alit[ti] a[li] . . [kkā]ḍum veṭṭi(ttu)vittu Tiruppā[d]i[r]i[p]-
puliyyūr[i]lē vittu irundu Tiruvadigai Tiruvekkarai ulliṭṭa ūr-
- 8 gaḷum alittu Vāraṇavāśi āṇṇukku=ttērku Śēn[da*]maṇḡalattukkum ku³ kilakku
kaḍalilē [a]i-ūrgalum kuḍi-k[kā]l[ga]lu[m] śuṭṭam alidudum⁸ peṇḍu[ga]lai
piḍittum kollai-konḍum Śēndamaṇḡalattilē eḍuttu vi-
- 9 ḍa=ppū(ppō)giṇa alaḍi(vi)lē Kōpperuṇḡj[i][n*]gaṇ kulaindu Śōla-chchakka[ra*]-
vattiyai e[lu]nd=a[ru*]l(i)lu[vi]kka=[kka*]ḍavadāga dēvaṇukku viṇṇappa[m*]
śeya ivar vittu namakkum ā! vara-kkātṭagaiyālē Śōla-chchakka[ra*]vattiyai
eḷund[d=a]ruli(lu)vittu=kkoḍu vō(ppō)ndu rāḡyattē puga viṭṭadu ௨

TRANSLATION.

(Line 1.) Hail! Prosperity! In the year which was opposite to the 15th year (*i.e.* in the 16th year)⁵ of the emperor of the three worlds, the glorious Rājarājadēva,—when king⁶ *Pratāpachakravartin*, the *Hoyśana*, the glorious *Vira-Nārasimhadēva*, heard that *Kōpperuṇḡjīṅga* had captured the *Chōḷa* emperor at *Śēndamaṇḡalam*, that he destroyed the kingdom with his army, and that the temples of the god (*Śiva*) and the places (*sacred to*) *Vishṇu* were destroyed, he exclaimed:—“This trumpet shall not be blown⁷ unless (*I shall*) have maintained (*my*) reputation of being ‘the establisher of the *Chōḷa* country.’⁸”

(L. 3.) He started from *Dōrasamudra*, uprooted the *Maha[ra]* kingdom, seized him,⁹ his women and treasures, and halted at *Pāchchūr*.

(L. 4.) Then the king was pleased to order:—“Destroy the country of *Kōpperuṇḡjīṅga* and liberate the *Chōḷa* emperor.”—Hail! (*We*), the glorious great minister, the very confidential servant, *Daṇḍinagōpa*¹⁰ *Jagadobbagaṇḍa*¹¹ *Appaṇa-Daṇṇākka* and *Samudra-Goppaya-Daṇṇākka*, took leave (*from the king*) and started.

(L. 5.) (*We*) destroyed (*the villages of*) *Elḷēri* and *Kalliyūrmūlai* where *Kōpperuṇḡjīṅga* was staying, and *Toḷudagaiyūr* where *Śōlakōṇ* was staying; killed . . . among the king’s officers *Viragaṇḡanādālvāṇ* (*and*) *Chinattarayaṇ*, and 4 officers including *Parākrama-bāhu*, the king of *Īlam*; seized their horses; and seized the horses of *Kolli-Śōlakōṇ*.

(L. 6.) Having worshipped the god of *Ponṇambalam*, (*we*) started (*again*), destroyed rich (?) villages including *Tonḍaimāṇallūr*, caused the . . . forest to be cut down, and halted at *Tiruppādirippuliyyūr*.

(L. 7.) (*We*) destroyed *Tiruvadigai*, *Tiruvekkarai* and other villages; burnt and destroyed the port-towns¹² on the sea and the drinking-channels to the south of the *Vāraṇavāśi* river and to the east of *Śēndamaṇḡalam*; and seized and plundered the women.

¹ Read *tamakk-ār*° (?).

² Cancel this syllable.

³ Read *alittum*.

⁴ Read *eḷunt*.

⁵ See *South-Ind. Inscr.* Vol. III. p. 33, note 3.

⁶ This word (*dēva*) occurs at the end of line 2.

⁷ The trumpet (*kāḷam*) was one of the five instruments used in producing the *pañcha-mahāśabda*; see above, Vol. V. p. 216, note 3. and p. 260, note 3. The king here makes a vow that he will dispense with his right of using this instrument, until he will have defeated *Kōpperuṇḡjīṅga* and re-established the *Chōḷa* king.

⁸ Literally, ‘the architect (causing) the stability of the *Chōḷa* country.’ The parallel term *Pāṇḍya-maṇḍala-sthāpand-sūtradhāra* see above, p. 167, note 5) proves that the word *dēhārya* is here used in its Tamil meaning: ‘a master-carpenter, an architect.’

⁹ *Viz.* the Mahara king.

¹⁰ This word is not Tamil, but Kanarese, and means ‘the commander of an army.’

¹¹ On this *biruda*, which is also Kanarese, see above, Vol. III. p. 64, note 9.

¹² See Dr. Gundert’s *Mal-yālam Dictionary*, s. v. *ālī* and *ālī-mukham*.

(L. 8.) When (*we*) advanced against Śēndamaṅgalam and were going to encamp (*there*), Kōpperuñjīṅga became afraid and submitted to the king that (*he*) would release the Chōla emperor.

(L. 9.) As he (*viz.* the king) agreed and despatched a messenger to us, (*we*) liberated the Chōla emperor, went (*with him*), and let (*him*) enter (*his*) kingdom.

No. 24.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., D.LITT., LL.D., C.I.E.; GÖTTINGEN.

(Continued from page 10.)

Dr. Hultzsch again has sent me a large number of dates of Chōla kings, of which I now publish twenty-three, with the results of my calculations. Of these, the dates Nos. 61-74 show that the times previously found for the commencements of the reigns of the five kings to whom they belong—Rājarāja I., Rājendra-Chōla I., Kulōttuṅga-Chōla I., Vikrama-Chōla, and Kulōttuṅga-Chōla III.—are correct. The dates of Rājarāja III., Nos. 75-78, reduce the time during which this king must have commenced to reign, to the period from (approximately) the 23rd June to the 13th August A.D. 1216. And the dates Nos. 79-83, belonging to Rājendra-Chōla III., of whom no dates had yet been examined, prove that this king commenced to reign between (approximately) the 21st March and the 8th May A.D. 1246. The remaining dates sent to me are very difficult to deal with;¹ their publication will probably have to be deferred to the time when more dates of the kings to whom they belong have been discovered.

A.— RAJARAJA I.

61.— In the Mûlēsvara temple at Bâhûr.²

- 1 Svasti śrī [||*] Kānda[1]ûr-Cheh[â]l[ai] ka[lam-aṟu]tta kô I[râ]jarāja-k[ê]sar[ipa]nmaṟku yâ[ṇ]-
- 2 ḍu lla(â)vadu ivv-âtṭai Midhu(thu)na-nāyaṟṟu
- 3 apara-pakshattu Nāyaṟṟu-kkiḷamai perṟa Kâtti[g]ai-nânṟṟu³ pagal.

“In the 11th year (*of the reign*) of king Rājarājakēsarivarman who destroyed the ships (*at*) Kāndaḷûr-Śālai,—in daytime on the day of Kṛittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year,”

The date corresponds to Sunday, the 14th June A.D. 996, which was the 22nd day of the month of Mithuna, and on which the 11th *tithi* of the dark half (of Jyaishṭha) ended 12 h. 58 m., while the *nakshatra* was Kṛittikā, by the Brahma-siddhānta for 13 h. 47 m., according to Garga for 15 h. 6 m., and by the equal space system from 2 h. 38 m., after mean sunrise.

B.— RAJENDRA-CHOLA I.

62.— In the Karavandīśvara temple at Uḍaiyārkōyil.⁴

- 1 Sva[st]i śrī [||*] Tiru manni vaḷara
- 17 kô=Ppararê(kê)śaripaṇ[ma] . . . [v=U]ḍaiyâr śrī-Rājendra-Śōladēva[ṟku
yāṇ]ḍu 3lā[vadu]

¹ They apparently belong to three kings of whom no dates have yet been published in this list.

² No. 178 of the Government Epigraphist's collection for 1902.

³ Read -nāṟṟu.

⁴ No. 433 of the Government Epigraphist's collection for 1902.

19 i[vv-âṇḍu] Kar[kadaga-nâya]ṛṛu pû[rvva-pakshat]tu chatu[r]tth[iy]um Vell[i]-
 kk[i]lāmaiyum [pe]ṛṛa Pu[narbû]-
 20 śatti=nâl.

“In the 31st year (of the reign) of king Parakêsarivarman [*alias*] the lord, the glorious Râjendra-Chôladêva,—on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkâṭaka in this year.”

The date is intrinsically wrong because the *nakshatra* on the fourth *tithi* of a bright half in the month of Karkâṭaka cannot be Punarvasu. The equivalent of the date apparently is Friday, the 23rd July A.D. 1042, which was the 28th day of the month of Karkâṭaka and which was entirely occupied¹ by the fourth *tithi* of the bright half (of Śrâvṇa). The *nakshatra* on this day was Uttara-Phalgunî, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhânta for 9 h. 51 m., after mean sunrise.

C.—KULOTTUNGA-CHOLA I.

63.—In the Karavandîśvara temple at Udaiyârkôyil.²

1 Svasti śrî || Pugaḷ sūḷnda puṇari
 8 [kôv=Irâja]kêsaripat[ma]r=âna Tribhuva-
 9 nachchakkaravattigal śrî-Ko[l]ô[t]tuṅga-Śôladêvar[k*]ku yâṇḍu 16âvadu . . .
 Mîna-nâyarru [apara-pakshattu V]i[y]âla-kkilamai[y]um
 dacha(śa)miyu[m] peṛṛa Uttirâḍa[t]tu nâl].

“In the 16th year (of the reign) of king Râjakêsarivarman *alias* the emperor of the three worlds, the glorious Kulôttuṅga-Chôladêva,—on the day of Uttarâshâḍhâ, which corresponded to a Thursday and to the tenth *tithi* of the second fortnight of the month of Mîna.”

A date of the month of Mîna of the 16th year of Kulôttuṅga-Chôla I. would be expected to fall in A.D. 1086,³ and in my opinion this date undoubtedly corresponds to Thursday, the 12th March A.D. 1086, which was the 19th day of the month of Mîna, and on which the *nakshatra* was Uttarâshâḍhâ, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahma-siddhânta for 9 h. 51 m., after mean sunrise. But the *tithi* which ended on this day, 10 h. 50 m. after mean sunrise, was the 9th, not the 10th *tithi*, of the dark half (of, Phâlguna).—This result shows that the word *dachamiyum* of the original date should be altered to *navamiyum*.⁴

D.—VIKRAMA-CHOLA.

64.—In the Vâmanapurîśvara temple at Tirumânikuḷi.⁵

1 [S]va[s]ti śrî[î] [||*] Pû-mâdu puṇara
 2 kô=P[parakê]śar[i]pa[n]mar=â[ṇa] Ti[r]ibuvanachcha[k*]karavattigal
 śrî-Vikirama-Śôladêvarṅku yâṇḍu padin-o[n]râvadu . . . [nâya]ṛṛu
 apa[ra-pakshattu êkâḍasiyum Budan-kilāmaiyum peṛṛa Viśâgattu nâl.

“In the eleventh year (of the reign) of king Parakêsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chôladêva,—on the day of Viśâkhâ, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of”

¹ The *tithi* was a *prathama-chaturthî*.

² No. 399 of the Government Epigraphist's collection for 1902.

³ See above, p. 7, note 5.

⁴ [It is not absolutely excluded that the writer wanted to write *navamiyum*, and that the two Grantha letters *da* and *cha* are in reality a badly shaped *na* and *va*, respectively.—E. H.]

⁵ No. 148 of the Government Epigraphist's collection for 1902.

My calculation shows that the name of the month of this date was **Dhanus**. For this month the date corresponds to **Wednesday, the 19th December A.D. 1128**,¹ which was the 25th day of the month of **Dhanus**, and on which the 11th *tithi* of the dark half (of **Mârgaśīrsha**) ended 22 h. 1 m. after mean sunrise, while the *nakshatra* was **Viśākhā**, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahma-siddhānta for 11 h. 50 m., after mean sunrise.

65.—In the Karavandiśvara temple at Uḍaiyārkōyil.²

- 1 [Sva]sti [ś]r[ī] [||*] Pū-mādu p[unara]
 2 kô= pan[ma*]r=āna
 Tir[i*]bu[va*]na[cha][k*]karavattigaḷ śrī-Vik[kira*]ma-Śōḷadêvark[ku yāṇ]du
 l[5]āva[du Si]mha-nāyaṛṛu apara-[pa]³ [m]
 V[iyā]la-kkiḷa[m]ai[yum pe]ṛṛa⁴

“In the 15th year (of the reign) of king [Parakēsari]varman *alias* the emperor of the three worlds, the glorious Vikrama-Chōḷadêva,—[on the day of], which corresponded to a Thursday and to the [tithi] of the second fortnight of the month of **Simha**.”

This date does not admit of verification.

E.—KULOTTUNGA-CHOLA III.

66.—In the Vāmanapuriśvara temple at Tirumāṇikuḷi.⁵

- 1 Svasti śrī [||*] Puyal peruga
 3 kô=Pparakēsariṇmar=āṇa Tribhū(bhu)vaṇaśakra[va]ttigaḷ śrī-
 Kulōttuṅga-Śōḷadêvaṛṛku y[ā]ṇdu mu(mū)[n]ṛāvadu Simha-nāyaṛṛu
 apara-bha(pa)kshattu pañchamiyum Tīṅgaḷ-kiḷamaiya(yu)m peṛṛa Aśvati-nāḷ.

“In the third year (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadêva,—on the day of **Aśvinī**, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of **Simha**.”

A date of the month of **Simha** of the third year of Kulōttuṅga-Chōḷa III. would be expected to fall in A.D. 1180, and in my opinion this date undoubtedly corresponds to the 12th August A.D. 1180, which was the 16th day of the month of **Simha**, and on which the 5th *tithi* of the dark half (of **Śrāvaṇa**) ended 9 h. 34 m., while the *nakshatra* was **Aśvinī** for 3 h. 17 m., after mean sunrise. But the day was a Tuesday, not a Monday.⁶

67.—In the Bhaktaparādhiśvara temple at Giḍaṅgil.⁷

- 1 Svasti śrī [||*] Kô=Pparakēsariṇmar=āṇa Tribhuvanachakravartigaḷ śrī-Kulōttuṅga-
 Śōḷadêvaṛṛku
 2 yāṇdu 3vadu Simha-nāyaṛṛu irubattêḷān=di[yadi*]y=āṇa Budan-kiḷamai peṛṛa
 Aśvati-nāḷ.

“In the 3rd year (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadêva,—on the day of **Aśvinī**, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of **Simha**.”

¹ The year A.D. 1118 would yield no satisfactory equivalent for this date.

² No. 404 of the Government Epigraphist's collection for 1902.

³ Read -pakshattu; the *tithi* is lost.

⁴ The *nakshatra* is lost.

⁵ No. 165 of the Government Epigraphist's collection for 1902; *South-Ind. Inscr.* Vol. III. No. 85.

⁶ On Monday, the 11th August A.D. 1180, the 5th *tithi* of the dark half commenced 8 h., and the *nakshatra* was **Aśvinī** from 3 h. 56 m., after mean sunrise.

⁷ No. 226 of the Government Epigraphist's collection for 1902.

Under the preceding date it has been stated that the *nakshatra* was *Āśvinī* on the 16th day of the month of *Simha* of the third year of the king's reign; *Āśvinī* therefore cannot have been the *nakshatra* on the 27th day of the same month. Nor would the weekday be correct; for the 27th day of *Simha* of the third year would be Saturday, the 23rd August A.D. 1180 (when the *nakshatra* was *Uttara-Phalgunī*).—I have not found any year of the reign of *Kulōttuṅga-Chōla III.* for which the date would be correct.

68.—In the *Vāmanapurīśvara* temple at *Tirumānikūḷi*.¹

- 1 Svasti śrī [||*] Tiribuvanachchakravattigaḷ śrī-Vīrarājēndira-Śōḷadēvaṅku yāṇḍu
ēḷāvadu Simha-[nāyaṅ]ru irubattāṅ=diyadi āṇa Budan-kiḷamaiyum
pūrshva(rvva)-pakshattu chchatu[r*]daṣiyum=āṇa² Śadaiya-
2 ttu nāl.

“In the seventh year (of the reign) of the emperor of the three worlds, the glorious *Virarājendra-Chōḷadēva*,³—on the day of *Śatabhishaj*, which was the fourteenth *tithi* of the first fortnight and a **Wednesday**, which was the twenty-sixth solar day of the month of *Simha*.”

The 26th day of the month of *Simha* of the 7th year of *Kulōttuṅga-Chōla III.* corresponds to **Wednesday, the 22nd August A.D. 1184**.⁴ On this day the 14th *tithi* of the bright half (of *Bhādrapada*) ended 13 h. 19 m., and the *nakshatra* was *Śatabhishaj*, by the equal space system and according to *Garga* from 1 h. 19 m., and by the *Brahma-siddhānta* from 1 h. 58 m., after mean sunrise.

If this were a date of *Rājendra-Chōla III.*, it would be quite incorrect.

69.—In the *Darbhāraṇyēśvara* temple at *Tirunallār*.⁵

- 1 Svasti śrī [||*] Tiribuvanachchakkaravattigaḷ Madurai koṇḍu Pāṇḍiyan muḍi-
ttalaiyum koṇḍ-arulīya śi-Kulōttuṅga-Śōḷadēvarkku [y]āṇḍu 17vadu Kumba-
[n]āyaṅru pūrva-pattisattu⁶ ti[tī]yaiyum⁷ Tiṅgaṭ-kiḷamaiyum perṇa Uttiraṭṭādi-
nāl.

“In the 17th year (of the reign) of the emperor of the three worlds, the glorious *Kulōttuṅga-Chōḷadēva*, who, having taken *Madurai*, was pleased to take also the crowned head of the *Pāṇḍya*,—on the day of *Uttara-Bhādrapadā*, which corresponded to a **Monday** and to the second *tithi* of the first fortnight of the month of *Kumbha*.”

The date corresponds to **Monday, the 13th February A.D. 1195**, which was the 21st day of the month of *Kumbha*, and on which the second *tithi* of the bright half (of *Phālguna*) commenced 1 h. 55 m. after mean sunrise, while the *nakshatra* was *Uttara-Bhādrapadā*, by the *Brahma-siddhānta* and according to *Garga* the whole day, and by the equal space system from 3 h. 17 m. after mean sunrise.

70.—In the *Kripāpurīśvara* temple at *Tiruveṇṇainallūr*.⁸

- 1 Svasti śrī [||*] Pū maruviya disaimugattōn
Tiribuvanachchakkaravattigaḷ Maduraiyum Pāṇḍiyan muḍi-ttalaiyuṅ=koṇḍ-arulina

¹ No. 164 of the Government Epigraphist's collection for 1902.

² The *da* of °*daṭi*° is entered below the *śi*.

³ The name *Vīrarājēndradēva* (II.) is applied to *Kulōttuṅga III.* in two inscriptions of the 5th year at *Chidambaram* (Nos. 121 and 122 of 1887-88).

⁴ The *Simha-samkrānti* took place 16 h. 48 m. after mean sunrise of the 27th July A.D. 1184.

⁵ No. 395 of the Government Epigraphist's collection for 1902.

⁶ Read -*pakshattu*.

⁷ Read *dvitīyaiyum*.

⁸ No. 313 of the Government Epigraphist's collection for 1902.

śrī-Kulōttuṅga-Śôladêva[r]ku yāṇḍu 17âvadu Miduna-nāyaṅ[ru] apara-pakshattu
trai(tra)yôdasiyum Viyâla-kkīlamaiyum peṅṅa Urôṣaṇi-[nâl].

"In the 17th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chôladêva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Rôhiṇi, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna."

The date undoubtedly corresponds to Thursday, the 8th June A.D. 1195, which was the 13th day of the month of Mithuna, and on which the *nakshatra* was Rôhiṇi for 9 h. 51 m. (or 9 h. 12 m.) after mean sunrise. As the 13th *tithi* of the dark half (of Jyaishtṥa) ended on this day only a minute or two after true sunrise, I should have expected the writer to quote the 14th *tithi* instead of the 13th.

71.—In the Ikshupuriśvara temple at Kôvilvēṇṇi.¹

1 T[i]r[i]buvanachchakkaravatt[i]gal Ma-
2 duraiyum Pāṇḍiyan muḍi-ttalaiyuṅ=go[n]ḍ-aruliya [ś]i-[Ku]-
3 lōttuṅga-Śôladêvaṅku yâ[n]ḍu pattonṇbadabadu=Kkani-²nâ-
4 yaṅṅu=ppûr[va*]-pakshattu navamiyum Tiṅga[!]-kīlamaiyum peṅṅa At[ta]-
5 nâl.

"In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chôladêva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyâ."

The date is intrinsically wrong because the *nakshatra* on the 9th *tithi* of a bright half in the month of Kanyâ cannot be Hasta. The equivalent of the date apparently is Monday, the 2nd September A.D. 1196, which was the 6th day of the month of Kanyâ, and on which the 9th *tithi* of the bright half (of Bhâdrapada) ended 22 h. 22 m. after mean sunrise. The *nakshatras* on this day were Mûla and Pûrvâshâḍhâ.

72.—In the Vâmanapuriśvara temple at Tirumâṇikuḷi.³

1 S[va]stī śrī [!]* T[iribu]vaṇachchakkara[va]ttiga[!] Ma[d]urai koṇḍu Pāṇ[ḍiya]ṇ
muḍi-ttalai-
2 yuṅ=gond-aruliṇa śrī-Kulōttuṅga-Śôladêvaṅku y[â]ṇḍu pattonṇbadâ-
3 vadu Rishabha-nāyaṅṅu âṇṇ=diyadiy=âṇṇa pûrvva-pakshattu dvâdasiyum Budaṇ-
kīlam[ai]yum peṅṅa [A]-
4 ttattu nâl.

"In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chôladêva, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of Rishabha."

The date corresponds to Wednesday, the 30th April A.D. 1197, which was the 6th day of the month of Rishabha,⁴ and on which the 12th *tithi* of the bright half (of Vaisâkha) ended 19 h. 37 m., while the *nakshatra* was Hasta, by the equal space system and according to Garga for 7 h. 13 m., and by the Brahma-siddhânta for 3 h. 56 m., after mean sunrise.

¹ No. 397 of the Government Epigraphist's collection for 1902.

² Read *pattonṇbadâvadu=Kkani*.

³ No. 161 of the Government Epigraphist's collection for 1902.

⁴ The Rishabha-samkrânti took place 14 h. 4 m. after mean sunrise of the 24th April A.D. 1197.

73.—In the Vâmanapurisvara temple at Tirumânikulî.¹

- 1 Svasti śrî [||*] Tiribuvanachchakkaravarttiga[!] Maduraiyum Îlamum Pâṇḍiyan
muḍi-ttalaïyūṇ=gond-arul[i]ya śrî-Kulôttuṅga-Śôḷadêva[r*]kku yâṇḍu 2lvadu
Mêsha-n[â]yarṛu pûrvva-[pa*]kshattu daśamiyum Budan-kiḷamaiyu[m] perṛa
[Ma]gattu nâl.

“In the 21st year (of the reign) of the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva, who was pleased to take Madurai, Îlam and the crowned head of the Pâṇḍya,—on the day of **Maghâ**, which corresponded to a **Wednesday** and to the tenth *tithi* of the first fortnight of the month of **Mêsha**.”

The date corresponds to **Wednesday, the 7th April A.D. 1199**, which was the 14th day of the month of **Mêsha**, and on which the 10th *tithi* of the bright half (of Vaisâkha) ended 23 h. 39 m., while the *nakshatra* was **Maghâ**, by the equal space system for 22 h. 20 m., by the Brahma-siddhânta for 7 h. 53 m., and according to Garga for 10 h. 30 m., after mean sunrise.

74.—In the Vâmanapurisvara temple at Tirumânikulî.²

- 1 Svast[i] śr[î] [||*] Pu[ya]l vâyttu
4 kô=Pparakêśariparṃmar-âṇa Tiribuvanachchakkaravarttiga[!]
Maduraiyum=Îlamuṇ=gondu Pâṇḍiyan muḍi-ttalaïyūṇ=gond-arulîṇa śrî-Kulôt-
5 tuṇ[ga]-Śôḷadêvarkku yâṇḍu 2lvadu Rishabha-nâyarṛu pûrvva-pakshattu tri(tra)yô-
daśiyum Śani-kkiḷamaiyum perṛa Attatti=nâl.

“In the 21st year (of the reign) of king Parakêśarivarman *alias* the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva, who, having taken Madurai and Îlam, was pleased to take also the crowned head of the Pâṇḍya,—on the day of **Hasta**, which corresponded to a **Saturday** and to the thirteenth *tithi* of the first fortnight of the month of **Rishabha**.”

A date of the month of **Rishabha** of the 21st year of the reign of Kulôttuṅga-Chôḷa III. would be expected to fall in A.D. 1199, but for that year this date is incorrect, and I have not found any other year of the king's reign for which it would be correct. Such being the case, I feel certain that the month of **Rishabha** has been quoted erroneously instead of **Mêsha**. For this month the date regularly corresponds to **Saturday, the 10th April A.D. 1199**, which was the 17th day of the month of **Mêsha**, and on which the 13th *tithi* of the bright half (of Vaisâkha) ended 22 h. 48 m. after mean sunrise, while the *nakshatra* was **Hasta**, by the equal space system and according to Garga the whole day, and by the Brahma-siddhânta for 21 h. 40 m. after mean sunrise.

F.—RAJARAJA III.

75.—In the Tirumâlisvara temple at Mâgaral.³

- 1 i-ttê[varkku] yâṇḍu nâlâvadu Mid[u]ṇa-[nâya]r[ru] apara-
pakshat[t]u=ppaṇchamiyun=D[i]ṅga[t-ki]ḷamaiyum perṛa Śadaiyattu nâl.

“In the fourth year (of the reign) of this king,⁴—on the day of **Śatabhishaj**, which corresponded to a **Monday** and to the fifth *tithi* of the second fortnight of the month of **Mithuna**.”

The date corresponds to **Monday, the 22nd June A.D. 1220**, which was the 29th day of the month of **Mithuna**, and on which the 5th *tithi* of the dark half (of Âshâḍha) ended 15 h.

¹ No. 169 of the Government Epigraphist's collection for 1902.

² No. 170 of the Government Epigraphist's collection for 1902.

³ This is an earlier date of the same reign which is quoted in No. 76 below.

⁴ *Viz.* Râjarâja III.

56 m., while the *nakshatra* by the equal space system was Śatabhishaj for 4 h. 36 m., after mean sunrise.

76.—In the Tirumāliśvara temple at Māgaral.¹

1 T[i]r[i]buvanachchak[ka]ravatt[i]ga[l] śrī-Rāśarāśadēvaṅku yāṇ[ḍu]
5[va]du Simha-nāyaṅṅu a[pa]ra-[pa]kshattu pañchamiyum Buda[n]-
k[i]lāmaiyum [p]eṅṅa Aśvat[i]-nāl.

“In the 5th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Aśvinī, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Simha.”

The date corresponds to Wednesday, the 19th August A.D. 1220, which was the 24th day of the month of Simha, and on which the 5th *tithi* of the dark half (of Bhādrapada) commenced 10 h. 38 m., while the *nakshatra* was Aśvinī for 18 h. 24 m., after mean sunrise.—As the 5th *tithi* commenced very late in the day, I consider it probable that it has been quoted erroneously instead of the 4th.

77.—In the Ikshupuriśvara temple at Kōvilveṇṇi.²

1 [Sva]sti śrī [||*] Tiribuvanachchakkara-
2 vattigaḷ śrī-I[r]ājarājadēvaṅku
3 yāṇḍu 6ā[vad]u edir=ām=ā[n]-
4 ḍu Tulā-nā[ya]ṅ[ṅu] pūrva-[pa*]kshat-
5 tu saptamiyum Viyāḷa-[k]k[i]lāmai-
6 [y]um peṅṅa Uttirāḍattu [n]ā[||*].

“In the year which was opposite the 6th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Uttarāshāḍhā, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā.”

The date corresponds to Thursday, the 13th October A.D. 1222, which was the 16th day of the month of Tulā, and on which the 7th *tithi* of the bright half (of Kārttika) ended 11 h. 33 m., while the *nakshatra* was Uttarāshāḍhā, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 6 h. 34 m., after mean sunrise.

78.—In the Ādiyappaṇ temple at Kil-Kāśākuḍi.³

1 Rājarājadēvaṅku yāṇḍu pattāvadu Mēsha-nāyaṅṅu apara-pakshattu
aṣṭamiyum Śevvāy-kkilāmaiyum peṅṅa Aviṭṭattu nāl.

“In the tenth year (of the reign) of Rājarājadēva,—on the day of Śravishṭhā, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mēsha.”

The date corresponds to Tuesday, the 21st April A.D. 1226, which was the 28th day of the month of Mēsha, and on which the 8th *tithi* of the dark half (of Vaiśākha) ended 10 h. 16 m., while the *nakshatra* was Śravishṭhā, by the equal space system and according to Garga for 19 h. 3 m., and by the Brahma-siddhānta for 19 h. 42 m., after mean sunrise.

G.—RAJENDRA-CHOLA III.

79.—In the Karavandiśvara temple at Udaiyārkōyil.⁴

1 Svasti śr[ī] [||*] T[i]r[i]bu[va*][ṅach]chakkaravatt[i]gaḷ śr[ī]-Irājēṇḍira-Śōḷa-
dēvaṅku⁵ yāṇḍu 3vadu Miṇa-nā-

¹ No. 217 of the Government Epigraphist's collection for 1901.

² No. 396 of the Government Epigraphist's collection for 1902.

³ No. 392 of the Government Epigraphist's collection for 1902.

⁴ No. 406 of the Government Epigraphist's collection for 1902.

⁵ Read °dēvaṅka.

2 [ya]rru pû[rvva]-pakshattu pañ[cha]m[i]yum Śaṇi-kkiḷamaiyu[m] p[er]ra [U]rôṣaṇi-nâl.

“In the 3rd year (of the reign) of the emperor of the three worlds, the glorious Râjendra-Chôladêva,— on the day of Rôhiṇi, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mina.”

My examination of the four dates Nos. 79-82 has yielded the result that the reign of Râjendra-Chôla III. commenced between (approximately) the 21st March and the 8th May A.D. 1246.

This date, No. 79, corresponds to Saturday, the 20th March A.D. 1249, which was the 26th day of the month of Mina, and on which the 5th *tithi* of the bright half (of Chaitra) commenced 0 h. 30 m., while the *nakshatra* was Rôhiṇi for 18 h. 24 m. (or 17 h. 44 m.), after mean sunrise.

80.— In the Raṅganâtha temple at Śriraṅgam.¹

1 Kannarigarâja-p[ra]ti[kûla-kâladanḍa makarâlaya-majjita-[Kali]-bala
Vi(vî)ra-Sômi(mê)śvara-kar-âmukta-pâda-[vî]râbharâṇa
2 Tiribuva[ṇa]chchakkaravattigaḷ śi-Râsêṇḍira-Śôladêvarkku yâṇḍu
7âvadu Magara-nâyarru apara-pakshattu ashtami[y]um Budan-k[i]ḷamaiyum
peṇṇa Śittirai-nâl.

“In the 7th year (of the reign) of the emperor of the three worlds, the glorious Râjendra-Chôladêva, the hostile rod of death to the Kannariga (*i.e.* Kar-*nâṭaka*) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets² on whose feet were put on by the hands of Vîra-Sômêśvara,³ — on the day of Chitrâ, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of Makara.”

The date corresponds to Wednesday, the 25th December A.D. 1252. On this day the Makara-(Uttarâyaṇa)-samkrânti took place 13 h. 3 m.,⁴ the 8th *tithi* of the dark half (of Pausha) commenced 0 h. 17 m., and the *nakshatra* was Chitrâ, by the equal space system and according to Garga the whole day, and by the Brahma-siddhânta for 21 h. 1 m. after mean sunrise.

81.— In the Râjagôpâla-Perumâl temple at Maṇṇârguḍi.⁵

Svasti śrî [||*] Tribuvaṇachchakkaravattigaḷ śrî-Râja[jê]ndra-⁶[Śô]ladêvaṅku yâṇḍu
2lvadu Kaṇkaḍaga-ṇâ[yaṇṇu] a[para-pakshattu êk]âdaśiyum Budhaṇ-
kiḷamaiyum peṇṇa Rôhi[n]i-nâl.

“In the 21st year (of the reign) of the emperor of the three worlds, the glorious Râjendra-Chôladêva,— on the day of Rôhiṇi, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of Karkâṭaka.”

The date corresponds to Wednesday, the 30th June A.D. 1266, which was the fourth day of the month of Karkâṭaka, and on which the 11th *tithi* of the dark half (of Âshâḍha) ended

¹ No. 64 of the Government Epigraphist's collection for 1892.

² *Vîr-âbharâṇa* is used in the sense of the Tamil *vîra-kkaḷal*.

³ This implies that the Chôla king had defeated the Hoysala king Sômêśvara and employed him as a servant.

⁴ Ordinarily, therefore, the 25th December A.D. 1252, here described as a day of the month of Makara, would be considered to be the last day of the month of Dhanu.

⁵ No. 105 of the Government Epigraphist's collection for 1897.

⁶ Read -Râjêndra-.

10 h. 21 m. after mean sunrise, while the *nakshatra* was Rôhinî, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system from 2 h. 38 m. after mean sunrise.

82.—In the Anṇāmalainātha temple at Maṇṇārguḍi.¹

1 Ti[ru](ri)buvaṇachchak[ka]ravattigaḷ śrî-Râj[ê*]n[di]ra-Śôḷa[d]êvarkku yāṇḍu 22vadu Rishabha-nāyaṛru [pû]rvva-pakshattu śadurtesiyum Nā[ya]ṛru-kkilaṁaiyum perṛa Viśâgattu nâl.

“In the 22nd year (*of the reign*) of the emperor of the three worlds, the glorious Râjendra-Chôḷadêva,—on the day of Viśâkhâ, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Rishabha.”

The date corresponds to Sunday, the 8th May A.D. 1267, which was the 14th day of the month of Rishabha, and on which the 14th *tithi* of the bright half (of the first Jyaishtṥa) ended 21 h. 40 m. after mean sunrise, while the *nakshatra* was Viśâkhâ, according to Garga the whole day, by the Brahma-siddhânta for 22 h. 20 m., and by the equal space system from 3 h. 17 m., after mean sunrise.

83.—In the Raṅganātha temple at Śrîraṅgam.²

1 Svasti śrîḥ [||*] Mâma-Sômî(mê)śvara-pratikûla-kâladanḍa [T]iribuvaṇachchakkaravattigaḷ śrî-Râjendra-Śôḷadêvarkku yāṇḍu êḷâvad[iṇ] edir=âm=āṇḍu Vṛiśchika-nāyaṛ[r]u pûrvva-[pa]ksha[t]tu pañchamiyum Tiṅgaṭ-kilaṁaiyum perṛa Aśvati-nâl.

“In the year which was opposite the seventh year (*of the reign*) of the emperor of the three worlds, the glorious Râjendra-Chôḷadêva, the hostile rod of death to (his) uncle Sômêśvara,—on the day of Aśvinî, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika.”

The date is intrinsically wrong because the *nakshatra* cannot be Aśvinî on the 5th *tithi* of a bright half in the month of Vṛiśchika.—A date of the month of Vṛiśchika of the year opposite the 7th, *i.e.* of the 8th year, of the king's reign would be expected to fall in A.D. 1253; but for that year this date would correspond to Tuesday, the 28th October, when the *nakshatras* were Pûrvâshâḍhâ and Uttarâshâḍhâ. If the date were one of the 9th year of the king's reign, it would correspond to Monday, the 6th November A.D. 1254, when the *nakshatras* were Uttarâshâḍhâ and Śravaṇa.—I am unable confidently to suggest any correction of the original date with which the date would yield a satisfactory equivalent.

No. 25.—KALUCHUMBARRU GRANT OF VIJAYADITYA-AMMA II.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

This record is the one which I have entered as U. in *Ind. Ant.* Vol. XX. p. 271, in one of my papers on the Eastern Chalukya chronology, and from which I have given a short extract (verse 8, line 35 ff.) in the same Journal, Vol. XII. p. 249. I edit it from the original plates, which belonged to Sir Walter Elliot and are now in the British Museum. There is no information as to where they were obtained.

The plates are five in number, each measuring about $8\frac{1}{4}$ " by $4\frac{3}{16}$ ". The first of them is inscribed on one side only; the others are inscribed on both sides. The edges of the inscribed

¹ No. 91 of the Government Epigraphist's collection for 1897.

² No. 65 of the Government Epigraphist's collection for 1892.

surfaces, except the last, were raised into rims, to protect the writing. The outer side of the last plate, having no such rims, is somewhat worn; and a few letters there are more or less illegible. But the rest of the record is in a state of very excellent preservation; and the text of it is quite clear and certain, throughout, except in one place in line 36.—The ring, on which the plates are strung, is about $\frac{1}{2}$ " thick and $4\frac{5}{8}$ " in diameter. It has been cut; but it seems to be the same ring which was attached to the plates, and which had not then been cut, when the record first came under my observation, in 1877 or 1878. The seal, in which the ends of the ring are secured, is circular, about 3" in diameter. It has, in relief on a countersunk surface,—across the centre, a boar, standing to the right (proper left), and the legend *śrī-Tribhuvan[ā*]mku[śa]h*, which presents a motto of the kings of the dynasty and means "the glorious elephant-goad of the three worlds:" the *śa*, which is considerably damaged, stands behind the boar, and the *visarga* is in front of the boar; the rest of the legend is in one line above the boar. Above these, there is an elephant-goad, with the sun and moon above it. And, below the boar, there is a floral device, apparently an expanded water-lily shewing seven or eight petals.—The characters belong to the southern class of alphabets, and are of the regular type of the locality and period to which the record belongs. They range in size from a little more than $\frac{1}{8}$ " to nearly $\frac{1}{4}$ ". The engraving, though good, is not very deep; and, the plates being substantial, the letters do not shew through on the reverse sides. Marks of the working of the engraver's tool can be seen in many places, both in the interiors of the letters, and in the copper which was pushed up by the tool at the sides of them; such marks on the sides of the letters, caused in the same way, can be seen very clearly in the lithograph of the Korumelli plates of Râjarâja I.¹ The lingual *ḍ* is distinguished from the dental *ḍ* by a slight but marked prolongation upwards of the end of the character. The record presents final forms of *k* in line 17, of *t* in lines 8, 29, 31, 32, 42, 60, and 73, of *n* in lines 11 and 31, and of *m* in lines 10, 12, 13, 14 (twice), 15, 35, and 71. In line 15 it presents a peculiar mark of punctuation, regarding which reference may be made to the foot-note to that passage. As regards palæography,—the guttural *ṇ* does not occur. The *kh*, *j*, *b*, and *l*, all present the later cursive forms, throughout. The initial short *i* occurs three times; once in line 43, and twice in line 66. In each instance, it is of the old square type, but the actual form of it presents the following abnormal feature. The full form of the old square initial short *i* of the alphabet with which we are concerned, consisted of an upper component which may be likened to the outstretched wings of a hovering bird, and of a separate bottom part which consisted sometimes of two circles, as may be seen very clearly in *iti*, the last word of the Haidarâbâd plates of Pulakêsin II. of A.D. 612,² and sometimes of two points or dots, as may be seen in *iva*, line 15, No. 15, and in *iv=*, line 40, the last *akshara* but four, of the Diggubaggu grant of Châlukya-Bhîma II. of the period A.D. 934 to 945.³ The peculiarity in the present record is, that the ends of the upper component have been brought right down to the lower line of the writing, and the bottom components have been omitted. The form of the letter thus presented is not a transitional form, but is a variety of the old square type. It may be characterised as more or less of a freak. But it cannot be stamped as a mistake. I have found one similar instance, in the word *iti* in line 23 of the Kolavennu plates of the period A.D. 934 to 945;⁴ and there it might perhaps be treated as a mistake, because the two bottom components are duly shewn in that record, as points, in *indur*, line 19, and *itham*, line 22. In the present record, however, there is no such contrast: the abnormal form only is presented; and it was plainly intended.—In lines 73, 74, there is a Telugu passage, for the translation of which I am indebted to Dr. Hultzsch; and lines 65, 66 present some Telugu words, including the genitive *Idiyûri*. But, with those exceptions, the language is Sanskrit throughout. There are two of the customary benedictive and imprecatory verses in

¹ *Ind. Ant.* Vol. XIV. p. 52, Plate iv. a, the last four or five lines, and Plate v.

² *Id.* Vol. VI. p. 73, Plate.

³ *Id.* Vol. XIII. p. 214, Plate.

⁴ *South-Ind. Inscr.* Vol. I. p. 45. A lithograph, however, has not been given there; and I am quoting from ink-impressions.

lines 68 to 70, and seventeen ordinary verses in the body of the record, with one more, in line 72 f., which refers to the *ājñapti*, the writer, and the composer of the record.— In respect of orthography, we need note only (1) the incorrect *saṁdhi*, made by the use of an epenthetic *m*, in *brahmanyam=Attīli*, for *brahmanya Attīli*, or more correctly *brahmanyô=Ṭīli*, in line 49;¹ (2) the omission to combine the *t* and *ś* in *saṁdhi* in *sat-śaraṇam*, line 39, and *śrīmat śrī*, line 59-60; (3) the omission of the *visarga* in *chāru-śrī*, for *chāru-śrīḥ*, line 55-56, in accordance with an optional rule of Southern India,— taught, Professor Kielhorn tells me, in the *Vyāsaśikshā*,— which permits the omission of a *visarga* before a sibilant that is followed by any consonant, hard or soft;² (4) the doubling of *s* before *y*, once, in *tassya*, line 65; and (5) the use of *ś* for *s* three times, in *aśau*, lines 17, 41, and *vitrāśa*, line 18.

The inscription is a record of the Eastern Chalukya king Amma II., otherwise called Vijayāditya VI. It is not dated. But we know, from other sources,³ that he was anointed to the sovereignty on Friday, 5th December, A.D. 945, and reigned for twenty-five years. It registers the grant of a village named Kaluchumbarru, in the Attilināṇḍu province (*vishaya*),⁴ to a Jain teacher named Arhanandin, belonging to the Valahāri gaṇa and the Aḍḍakali gachchha, for the purpose of providing for repairs to the charitable dining-hall of a Jain temple called Sarvalôkâśraya-Jinabhavana. The grant was evidently made by Amma II. himself; but it was “caused to be given” by a certain lady named Chāmekāmbā, who belonged to the Paṭṭavardhika lineage and was a pupil of Arhanandin: on this point, see page 182 below. The Telugu passage at the end of the record mentions a present made by Arhanandin himself to the writer of the record.

To the identification of the places referred to in this record, we are led by the mention of the Attilināṇḍu vishaya in line 49. This province evidently took its appellation from a town named Attīli, which still exists in the Tapuku tāluka of the Gôdāvarī district, Madras Presidency; in the Indian Atlas sheet No. 94 (1899), it is shewn as ‘Uttellee,’ in lat. 16° 41', long. 81° 39', seven miles south-west-half-west from Tapuku. The name of the village that was granted, is presented as Kaluchumbarru in line 61, and in line 73 as Pedda-Kaluchuvubarru; this latter appellation marks it as being then the larger or older of two villages bearing the same name. It is the ‘Kunsamurroo’ of the map, the village-site of which is about three miles south-by-west from Attīli; the modern form of the name is to be explained by the not infrequent interchange of *l* and *n*, and by a transition of *ch* into *s*. Of the other places, mentioned in specifying the boundaries of Kaluchumbarru, Āruvilli, on the east, is the ‘Arraveelee’ of the map, the village-site of which is one mile towards the south-east from that of ‘Kunsamurroo;’ and Korukolanu, on the south, is ‘Corecolloo,’ one mile and a half south-west from ‘Kunsamurroo;’ and the Yidiyūru of line 64, on the west, mentioned again as Idiyūru in line 66, is ‘Eedooroo,’ one mile and a half west-north-west from ‘Kunsamurroo.’ The other names cannot be identified,

¹ With this instance, compare the similar use of *m* in *Sūryyasutam=iva* and *Vrikôḍaram=iva*, in Vol. III. above, p. 4, lines 4, 5; and that passage presents also an epenthetic *v*, in *niravadya-vudāra*, for *niravady-ôḍāra*. We have a somewhat similar use of *m* in *Kalpalu(dru)mam=iv=* and *Janārddanam=iv=* in *Ind. Ant.* Vol. XVIII. p. 267, lines 7, 8; line 7 of that record, however, presents also *savitāram=iv=ôḍayavantam* for *savit=êv=ôḍayavān*, which indicates the use, in the other two instances, of the accusative for the nominative, rather than of an epenthetic *m*.— Originally, not knowing of the existence of the modern Attīli, I thought that the present reading ought to be corrected into *brahmany[ô*] Mattīli*. And that was how I came to present the name of the district as Mattīlināṇḍu, in *Ind. Ant.* Vol. XX. p. 271.

² In his *South-Ind. Palæo.* p. 31, Dr. Burnell said:—“In S. India the alternative allowed by the grammarians ‘of assimilating visarga to a following sibilant is almost universally accepted, and the reduplication of the sibilant ‘then omitted.’ This remark covers the case in question, but also includes more; it would justify the omission of a *visarga* before a sibilant which is not followed by a consonant.

³ See *Ind. Ant.* Vol. XX. p. 271.

⁴ Regarding my having previously taken the name of this province as Mattīlināṇḍu (*Ind. Ant.* Vol. XX. p. 271), see note 1 above.

unless Yullikodamandru, on the north, is 'Komera,' about two and a half miles north-west-by-north from 'Kunsamurroo.'

The Attili country is mentioned again, as the **Attili dēsa**, in the Chellūr plates of A.D. 1143, where, we can now see, the correct reading is, — dēṣe=sāṁ=Attil-īti kshititāla-viditē prādād Kāṭa-daṇḍādhināthah,¹— "this same Kāṭa, the leader of the forces, gave to learned Brāhmaṇs the Maṇḍadorru *agrahāra*, together with the village of Ponduva, in the district known on the earth by the name of **Attili**." The Maṇḍadorru *agrahāra*, it may be added, seems to be the 'Mamdooroo' of the Atlas sheet, about four miles south-east from Attili, and two miles on the east of 'Kunsamurroo.'

* * * * *

Differing from all the records of the Western Chalukyas of Bādāmi, and from some of the other records of the series to which it itself belongs,² this record presents the family-name, in line 5-6, in prose, as **Chālukya**, with the long *ā* in the first syllable. It does the same, again, in prose, in line 30, in mentioning the king Chālukya-Bhīma I. But in line 52 it presents the family-name as **Chalukya**, with the short *a*; this instance is in verse.

In order to introduce a play upon words in connection with the incarnation of the god Vishṇu as a dwarf, the composer has presented the name of the founder of the dynasty as **Kubja-Vishṇu** (line 7), instead of using the full form **Kubja-Vishṇuvardhana**.

In connection with **Vijayāditya III.**, it may be noted that this record, following some others, presents in line 15, in verse, in the form of **Guṇaga**, a *biruda*, belonging to him, which in the Masulipatam(?) plates of Chālukya-Bhīma II., of the period A.D. 934 to 945, is presented as **Guṇaka**.³ And in the same verse, just after that, it describes him as **aṅkakāras=sākshāt**. As *guṇaka* means 'a calculator, reckoner,' and *aṅka* means 'a numerical figure,' I originally took the expression *aṅkakāras=sākshāt* as meaning "a thorough arithmetician," and as explaining the *biruda*.⁴ And it is, in fact, difficult to avoid thinking that the composer of this record may have had in view some kind of an explanation of the *biruda* as presented here. The full form of the *biruda*, however, was **Guṇakenallāta**, "he who is good, excellent, or beautiful on account of his virtues," as given in the Kolavennu plates which also were issued in the time of Chālukya-Bhīma II.⁵ And, though *aṅkakāra* may have to be here invested with a secondary meaning, there is no doubt that it also stands for the word which in the southern records is usually written *aṅkakāra*, with the Drāviḍian *r*, and that the expression used by the composer is properly and primarily to be translated by "a veritable champion."⁶ Like all the other records, with one exception, this record states that Vijayāditya III. reigned for **forty-four years**, and does not, in reality, add an alternative statement of forty-eight years; see note 8 on page 189 below. The sole exception is the Piṭhāpuram plates of Vīra-Chōḍadēva of A.D. 1092-93, which specify forty years;⁷ this is to be attributed to a careless omission of the syllables *tuscha* or *śchatu*.

¹ *Ind. Ant.* Vol. XIV. p. 58, line 49 f. For the point that the real date of this record is the 24th March, A.D. 1143,—not the 23rd March, A.D. 1132, as suggested by me in *id.* Vol. XX. p. 285,—see page 9 f. above, where Prof. Kielhorn has shewn that the record presents *rasa-viśikha* by mistake for *viśikha-rasa*.

² Regarding the variants of the family-name in, respectively, the Western and the Eastern records, see my *Dynasties of the Kanarese Districts* (in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II.), p. 336, note 3, and *Ind. Ant.* Vol. XX. p. 95, note 10.

³ Vol. V. above, p. 136, line 12-13.

⁴ *Ind. Ant.* Vol. XX. p. 102.

⁵ *South-Ind. Inscr.* Vol. I. p. 44, line 12.—I have already made some remarks on this *biruda* in Vol. VI. above, p. 179, note 2.

⁶ For the meaning of *aṅkakāra*, see Vol. VI. above, p. 56, note 1. To what has been said there, it may be added that Monier-Williams' Sanskrit Dictionary, revised edition, gives *aṅkakāra* as used in the *Bālarāmāyaṇa* to mean 'a champion chosen by each side to decide a battle.'

⁷ Vol. V. above, p. 76, line 26. For the exact year of this record, see Vol. VI. above, p. 335.

Differing from all the other records, this one says, in line 30 f., that **Vikramāditya II.** reigned for nine months. Of the other records, some say eleven months, and some say one year.¹

If taken as it actually stands in line 31 f., in prose, this record would represent **Yuddhamalla II.** as *Tālapa-rāj-āgrajajanman*, "born from an elder brother of king Tālapa." This statement, however, is not borne out by the other records which mention the parentage of Yuddhamalla II. There is, indeed, one record, the Diggubarru grant of the period A.D. 934 to 945, which, in verse, speaks of him as Malla, and describes him as *Tāha-jyēshtha-suta*;² and this expression, while ordinarily and most naturally meaning "eldest son of Tāha," might also be rendered as meaning "son of an elder brother of Tāha." The other records, however, are more explicit; and, it may be added, they all speak of him by his full name of Yuddhamalla. The Paḍamkalūru grant, of the period A.D. 945 to 970, describes him, in verse, as *Tālapa-rājasya sūnu*,³ "son of king Tālapa." The Masulipatam plates, of the same period, describe him, in prose, as *Tāl-ādhipa-sūnu*,⁴ "son of the lord Tāla." The 'Yelivarru' plates, also of the same period, describe him, in prose, as *Tālapa-rājasya suta*,⁵ "son of king Tālapa." And the Korumelli plates, of the period A.D. 1022 to 1063, the Chellūr plates of A.D. 1090-91, and the Piṭhāpuram plates two years later in date, describe him, in prose, as *tat-Tāḍapa-rājasyuta*,⁶ "son of that same king Tāḍapa." And, in view of those statements, we may safely decide that there is a mistake of some kind in the present record; the explanation perhaps is that the composer used the word *agrajanman*, 'first-born,' in the sense, whether correctly or not, of 'eldest son,' instead of in its usual meaning of 'elder brother,' and that either he, or the writer of the record, carelessly repeated the *ja* and so produced the reading which is actually presented but is certainly wrong.

In connection with **Chālukya-Bhīma II.** (A.D. 934 to 945), whom it calls in line 33-34 simply **Bhīma**, and in line 41 **Rāja-Bhīma**, this record mentions, in line 35 ff., the following **enemies overthrown by him**, namely, **Rājamayya**, **Dhaḷaga**, **Tātabikki**, **Bijja**, **Ayyapa**, **Gōvinda**, a ruler of the **Chōlas** named **Lōvabikki**, and **Yuddhamalla**. **Yuddhamalla** is undoubtedly the Eastern Chalukya king **Yuddhamalla II.**, the immediate predecessor of **Chālukya-Bhīma II.**; a specific mention of his overthrow and expulsion by **Bhīma II.** is made in the Paḍamkalūru grant of the period A.D. 945 to 970.⁷ **Gōvinda** is the Rāshtrakūṭa king **Gōvinda IV.**, for whom we have dates ranging from A.D. 918 to 933-34. **Ayyapa** is very possibly the **Ayyapadēva**, doubtless a **Nolamba** prince of the **Nolambavādi** territory in Mysore, to whom the Western Gaṅga prince **Ereyappa** lent a force for the purpose of fighting against a certain **Vīramahēndra**;⁸ and, if so, it probably follows that **Vīramahēndra** was another *biruda* of **Chālukya-Bhīma II.**, or, rather, was a variant of his *biruda* **Gaṇḍamahēndra**. **Bijja** seems to be identical with the **Dantivarman**, also named **Bijja**, who is mentioned in the spurious **Sūḍi** plates, apparently in connection with **Banavāsī**, as one of the foes against whom, it says, the Western Gaṅga prince **Būtuga II.** (A.D. 940 and 953) fought and prevailed.⁹ And **Rājamayya** is perhaps the **Rājavarman** who, also, is mentioned in that record, but without any indication as to where his territory lay. **Lōvabikki**, the ruler of the **Chōlas**, is not as yet known from any other sources. To **Dhaḷaga** and **Tātabikki** reference is made in the **Kolavennu** plates of **Chālukya-Bhīma II.** himself, in a verse which,

¹ See *Ind. Ant.* Vol. XX. p. 269. And, for the statement of eleven months, add now the Piṭhāpuram plates; see Vol. V. above, p. 76, line 28.

² *Ind. Ant.* Vol. XIII. p. 214, line 30 f.

³ *Id.* Vol. VII. p. 16, line 19.

⁴ Vol. V. above, p. 140, line 15 f.

⁵ *Ind. Ant.* Vol. XII. p. 92, line 21.

⁶ See, respectively, *Ind. Ant.* Vol. XIV. p. 52, line 45; *id.* Vol. XIX. p. 429, line 42; and Vol. V. above, p. 76, line 28.—In line 17 of the Chellūr plates of A.D. 1143 (*Ind. Ant.* Vol. XIV. p. 56; for the correct date of this record, now given, see note 1 on page 180 above), the composer or writer used only the expression *tat-sūnu*, omitting *Tāḍapa-rāja*; with the result that that record practically represents Yuddhamalla II. as a son of Vikramāditya II.

⁷ *Ind. Ant.* Vol. VII. p. 18.

⁸ See Vol. VI. above, p. 47.

⁹ See Vol. III. above, p. 183.

presenting their names in the somewhat different forms of Dhaladi and Tatabikyana, appears to say :— “ He, this Râjamârtanḍa (a very sun among kings), piercing (*everything*) in front (of him), having conquered in battle, with his arm, him who was named Tatabikyana, (and also) Dhaladi, causes his fame to be sung by people.”¹ We have, however, no information as yet as to the part of the country to which they belonged.

It may be remarked, incidentally, that a **biruda** of Châlukya-Bhîma II., not mentioned in this record, which is presented in the Guṇḍugolanu grant of the period A.D. 945 to 970 as, apparently, Kaṛayilladâta,² would have been given more correctly as **Kareyilladâta**: it means “ he in whom there is no spot or blemish ” (*karey-illad-âta*); and it answers exactly to the Sanskrit appellation Akalaṅka.

* * * * *

Châmekâmbâ, who caused the grant to be made, seems to be clearly marked by line 53 as a courtesan. It would appear, therefore, that she was a **favourite mistress of the king**. And, for a case analogous to this one, we may quote that of the courtesan Vinâpôṭi, the *prânavallabhâ* or “ mistress as dear as life ” of the Western Chalukya king Vijayâditya, who is mentioned in one of the Mahâkûṭa inscriptions as making certain grants to a temple, and whom that record has treated with such respect as to name also her mother and grandmother.³ So, also, the spurious Sûḍi plates claim a grant of some land at that village by the Western Gaṅga prince Bûtuga II. for the purposes of a Jain temple founded by his mistress Dîvalâmbâ.⁴

* * * * *

The **Paṭṭavardhika** lineage (*anvaya*),— to which, as is indicated in line 52 f. of this record, **Châmekâmbâ** belonged by birth, and in respect of which we are told that the members of it belonged to the retinue of the Chalukya kings,— is mentioned as the **Paṭṭavardhini** race (*vaṁśa*) in a record of Amma I. (A.D. 918 to 925). That record specifies, as members of it, **Kâlakampa**, who had been a follower of Kubja-Vishṇuvardhana I., and, with his permission, had killed in battle (*a king*) Daddara and seized his insignia; a descendant of Kâlakampa, named **Sômâditya**; Sômâditya's son **Pritiviyarâja**; and Pritiviyarâja's son **Bhaṇḍanâditya**, also called **Kuntâditya**, who had been a servant of Vijayâditya IV. (A.D. 918), and to whom the grant of a village, registered in the record, was made.⁵ And another reference to it is to be found in a record of Amma II. (A.D. 945 to 970), which registers the grant of some fields to the **Yuvarâja Ballâladêva-Vêlâbhata**, also called **Bodḍiya**, son of (the lady) **Pammavâ** (of) the **Paṭṭavardhini** (family).⁶

* * * * *

¹ *South-Ind. Inscr.* Vol. I. p. 45, line 17 ff. I read the first two *pâdas*, from an ink-impression, thus :—Yas-Tatabikyan-âkhyamṇ=Dhaladi munn-iṛiva Râjamârttanḍau. The verse is in the Âryâgiti metre. At the end of the first *pâda*, *âkhyamṇ* has of course to be corrected into *âkhyān*. In the second *pâda*, three syllabic instants are wanting; the metre may be set right by reading: — Dhaladim munn-iṛiva Râjamârttanḍô=sau. The words *munniṛiva* are Kanarese.

² *Ind. Ant.* Vol. XIII. p. 249, line 17-18.

³ *Id.* Vol. X. p. 103.

⁴ Vol. III. above, p. 184; and see *Ind. Ant.* Vol. XXX. p. 217, No. 31. The expression *svakṭya-priyâ*, in line 70 of the text, should be rendered by “ his mistress; ” not by “ his wife, ” as was done by me in editing the record. This should perhaps have been recognised by me at the time, from the description of Dîvalâmbâ in line 84 as “ the one Rambbâ of the world; ” and also because, the passage being in prose, the word *patnî* or *bhâryâ* might have been used just as readily as *priyâ*, if a wife was really intended. But there are, I think, a few cases in which quite respectable women were likened to Rambbâ in respect of their beauty and general charms; and the name itself occurs as the name of Rambbâ, the *sâdhvî* or “ virtuous wife ” of the poet Ratnasimha, in the Ratnapur inscription of Prithivîdêva (*Ep. Ind.* Vol. I. p. 50, verse 12). However, we know now that the wife of Bûtuga II. was Rêvakanimmaḍi; see Vol. VI. above, p. 71.

⁵ *South-Ind. Inscr.* Vol. I. p. 43

⁶ Vol. V. above, p. 140.

In addition to conveying the village itself, the record recites, in line 70 f., the grant in perpetuity, to a certain Kusumâyudha, son of Kaṭṭalâmbâ, of the *grâmakûṭa* or office of Grâmakûṭa or headman of the village. The post was evidently that of the village official who is known in Marâṭhî as the Pâṭêl or Pâṭil, and in Kanarese as the Gavuḍa or Gauḍa.

Of the Kanarese word *gavuḍa* or *gauḍa*, we have various earlier forms, — *gaunḍa*,¹ *garunḍa*,² *gâvunḍa*,³ *gavunḍu*,⁴ *gâvunḍu*,⁵ *gâmunḍa*,⁶ and *gâmunḍu*.⁷ And we can now see that it was derived from the word *grâmakûṭa* itself, through a corruption of *grâma* into some such form as the *gâmvu* which occurs as the termination of certain village-names in the Paithan plates of A.D. 1272,⁸ coupled with, in *kûṭa*, a disappearance of the *k* and a softening of the *ṭ* into *ḍ*, and accompanied by a shifting of the nasality of the first component of the word. It may be added that, in colloquial usage, the modern form *gauḍa* is often nasalised and pronounced *gaunḍa*; also, that Professor Pischel tells me that the *Désinâmamâlû*, ii. 69, gives *gâmaiḍa* as the Prâkrit form of *grâmakûṭa*.

It may be remarked here that the Marâṭhî word *pâṭêl*, *pâṭil*, can now be distinctly traced back to the earlier word *paṭṭakila*, which we have in, for instance, the Ujjain plates of A.D. 975 and 1023⁹ and the Bhôpâl plates of A.D. 1200,¹⁰ through an intermediate form *paṭṭêla* which I have found in a Sanskrit Nâgarî inscription, of about the thirteenth century A.D., at Mañchar in the Poona district, in which a certain person is described, in verse, as *paṭṭêla-varya*, “best or chief of the *paṭṭêlas*.” In this case, again, there has been an elision of a medial *k*.

* * * * *

In line 72, the record presents the expression *âjñaptiḥ kaṭakâdhîsaḥ*. The word *âjñapti* means literally ‘a command.’ But, as has been indicated before now, in such passages as the present one it was employed to denote the *Dûtaka* or messenger, whose duty it was to communicate the fact and details of a grant to the local authorities.¹¹ What was intended by the word *kaṭakâdhîsa*, has not been so obvious. But it can now be made clear by a comparison of passages.

¹ Vol. V. above, p. 232, and p. 247, line 34.

² *Ibid.* p. 232.

³ *Ibid.* pp. 214, 261; and *Ind. Ant.* Vol. XII. p. 219, the last line of the text: this last instance is of A.D. 866.

⁴ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 245, line 48.

⁵ *Ibid.* p. 204, line 1, and p. 245, line 46; the first of these two instances is of A.D. 980.

⁶ *Ind. Ant.* Vol. XI. p. 70, line 17, of about A.D. 750; and *id.* Vol. XIX. p. 144, line 8 ff., of about A.D. 690.

⁷ *Id.* Vol. XII. p. 271, lines 12, 13; this instance is of A.D. 973.

⁸ See *id.* Vol. XXX. p. 517.

⁹ *Id.* Vol. VI. p. 51, line 10, and p. 53, line 7-8. Mr. N. J. Kirtane, who edited those records, recognised the meaning of *paṭṭakila*, and translated it by *pâṭil*.

¹⁰ *Id.* Vol. XVI. p. 254, line 10.

¹¹ See, for instance, *id.* Vol. XX. pp. 18, 36, and Vol. V. above, p. 119.—The word has, indeed, been otherwise rendered, by ‘executor;’ see *South-Ind. Inser.* Vol. I. pp. 36, 62, and Vol. V. above, p. 71. But that is opposed by such expressions as *âjñâ svayam* and *sva-mukh-âjñayâ* in two of the records of the Eastern Gaṅgas of Kalinganagara; see *Ind. Ant.* Vol. XIII. p. 121, line 19, and Vol. III. above, p. 129, line 24. The word *âjñâ*, also, means ‘a command.’ It was, indeed, sometimes used in the same technical sense with *âjñapti*: for instance, another Eastern Gaṅga record says *âjñâ mahâmahattara-Gaurîsarmma* [i*], “the *âjñâ* is the *Mahâmahattara Gaurîsarman*,” see *Ind. Ant.* Vol. XIII. p. 123, line 24. But in the expression *sva-mukh-âjñayâ* it is to be translated by its ordinary meaning of ‘command;’ the passage tells us that “this charter of Râjasimha has been written, at the command of his (the king’s) own mouth, by Vinayachandra, son of Bhânuchandra.” In the expression *âjñâ svayam*, it may have a more technical meaning. But it cannot there mean ‘executor;’ for, a king would certainly not attend in person to the administration of an endowment made by him. On the other hand, neither would he act as a *Dûtaka*; and Prof. Kielhorn has reminded me of two cases in which the expression *âjñâ svayam*, in the transposed form *svayam=âjñâ*, “the *âjñâ* is Ourselves,” is followed by the words *dûtakaś=ch=âtra*, “and the *Dûtaka* in this matter is, etc.,” introducing the name of a person who was not the king who is designated by the words *svayam=âjñâ*; see *Ind. Ant.* Vol. IX. p. 170, line 21, and p. 175, line 22-23.

We must set aside one instance of an anomalous nature, occurring in the record of the second year of Vishṇuvardhana II. It presents the expression *sva-mukh-ājñāptā*.¹ Here, we have to emend the text, and read either *ājñāptā*, or *ājñāpitā*, or more probably *ājñāptyā*, "by the command of (Our) own mouth," on the analogy of the *sva-mukh-ājñāyā* which occurs elsewhere.² And, irrespective of the necessity for emendation, this instance is not to the point. The other instances, in chronological order, are:—

(1) The record of the eighteenth year of Vishṇuvardhana I. recites,—
ājñāptir=Atavidurjjayaḥ,³— "the ājñāpti is Atavidurjaya, born in the illustrious Matsya family, who has bowed down his enemies by the strength and prowess of his arm."— (2) The record which purports to be of the eighteenth year of Jayasimha I. but is of somewhat doubtful authenticity, recites,— a(ā)jñāptis=Siyaśarmma=āśya,⁴— "the ājñāpti of this (*grant*) is Siyaśarman."— (3) A record of the time of Maṅgi-Yuvarāja (A.D. 672 to 696) recites,— ājñāpti Nissaramiji (?),⁵— "the ājñāpti is Nissaramiji (?)."— (4) A record of the time of Vijayāditya II. (A.D. 799 to 843) recites, in verse, ājñāptir=asya dharmmasya Nṛiparudrô,⁶— "the ājñāpti of this act of religion is the most excellent prince Nṛiparudra, brother of Narêndramrigarāja-(Vijayāditya II.), born of the Haihaya race."— (5) A record which purports to be of the same period (A.D. 799 to 843) but is of somewhat doubtful authenticity, recites, in verse,— a(ā)jñāptir=asya dharmmasya Boḷama-nâm[ā*]
.,⁷— "the ājñāpti of this act of religion is that spotless best of men named Boḷama, a very store of religion, who devotes his thoughts to meritorious actions in this world."— (6) A record of the time of Vijayāditya III. (A.D. 844 to 888) recites, in verse,— ājñāptir=asya dharmmasya Pāṇḍarāṅgaḥ,⁸— "the ājñāpti of this act of religion is the majestic Pāṇḍarāṅga, who like a second Bībhatsu (Arjuna) has overcome all hostility by his valour."— (7) A record of the time of Chālukya-Bhīma I. (A. D. 888 to 918) recites, in verse,— ājñā(jña)ptir=asya dharmmasya Kaḍeyarājaḥ,⁹— "the ājñāpti of this act of religion is the majestic Kaḍeyarāja, whose father's father was Pāṇḍarāṅga who vexed his foes."

(8) A record of the time of Amma I. (A.D. 918 to 925) recites,— ājñāpti[ḥ*] kaṭakarājaḥ,¹⁰ — "the ājñāpti is the Kaṭakarāja."— (9) A record of the time of Amma II. (A.D. 945 to 970) similarly recites,— ājñāptiḥ kaṭakarājaḥ,¹¹ — "the ājñāpti is the Kaṭakarāja."— (10) Another record of the same period (A.D. 945 to 970) similarly recites,— ājñāptiḥ kaṭakarājaḥ,¹² — "the ājñāpti is the Kaṭakarāja."— (11) Another record of the same period (A.D. 945 to 970) similarly recites,— ājñā(jña)ptiḥ kaṭakarājaḥ,¹³ — "the ājñāpti is the Kaṭakarāja."

(12) The present record, also of the time of Amma II. (A.D. 945 to 970) recites, in verse,— ājñāptiḥ kaṭakādhîś[ô*],¹⁴ — "the ājñāpti is the Kaṭakādhîśa."— (13) A record of the time of Râjarāja I. (A.D. 1022 to 1063) recites, in prose,— ājñāptiḥ kaṭi(ṭa)kêśo,¹⁵ — "the ājñāpti is the Kaṭakêśa."

¹ *Ind. Ant.* Vol. VII. p. 189, line 67, and Vol. VIII. p. 320, Plate.

² See p. 183, above, note 11.

³ *Ind. Ant.* Vol. XX. p. 17, line 20.

⁴ *Id.* Vol. XIII. p. 138, line 28.

⁵ *Id.* Vol. XX. p. 106, line 28. For *ājñāpti*, read *ājñāptiḥ*.

⁶ *Id.* Vol. XX. p. 417, line 51 f. The actual reading of the name, presented in the original, is *ruriparudra*.

⁷ Vol. V. above, p. 121, line 25.

⁸ *Ibid.* p. 125, line 34 f.

⁹ *Ibid.* p. 130, line 45 f.

¹⁰ *Ibid.* p. 133, line 36.

¹¹ *Ind. Ant.* Vol. VII. p. 17, line 63. For *ājñāptiḥ*, read *ājñāptiḥ*.

¹² *Id.* Vol. XII. p. 93, line 60.

¹³ *Id.* Vol. XIII. p. 250, line 35.

¹⁴ Page 188 below, line 72.

¹⁵ *Ind. Ant.* Vol. XIV. p. 55, line 113 f. I have previously taken this passage as meaning— "the *ājñāpti* is Kaṭakêśa, son of Râchiya-Peddêri-Bhīma;" see *id.* Vol. XX. p. 275. But the last words have to be connected with the name of the composer, Chêtanabhaṭṭa.

(14) A record of A.D. 1090-91 recites,— dattasy=âsya śâsanasy=âjñaptiḥ pañcha pradhânâḥ,¹—“the âjñapti of this charter, given in the twenty-first year of the glorious and victorious reign, is the five ministers.”—And similarly (15) A record of the same reign, two years later in date, recites,— dattasy=âsya śâsanasy=âjñaptiḥ pañcha pradhânâḥ,²—“the âjñapti of this charter, given in the twenty-third year of the glorious and victorious reign, is the five ministers.”

Now, in the instances Nos. 1, 2, 4, 5, 6, and 7, the word âjñapti unmistakably introduces certain individual persons mentioned by name; and probably also in No. 3, where, however, a continuation of the text may have been lost. And, *rāja* being a frequent enough ending of proper names, it was, therefore, not unnatural that the word *kaṭakarāja* should have been originally taken as, similarly, a personal appellation.

On the other hand, in the instances Nos. 14 and 15, no individual is mentioned by name, and the word âjñapti introduces a body of officials known as the five ministers.

The word *kaṭakêśa*, in No. 13, is a mere variant of the *kaṭakâdhîśa* of No. 12; and both these words are fairly capable of being taken as only synonyms of *kaṭakarāja*. We can recognise a decided objection to interpreting *kaṭakarāja* as a proper name, in the fact that it could at least not denote one and the same individual through so long a period as that which is covered by the instances Nos. 8, 9, 10, and 11. And, from a comparison of all the passages, we may finally decide that, as has been suggested as possible some time ago,³ the word *kaṭakarāja*, and, with it, *kaṭakâdhîśa* and *kaṭakêśa*, should be taken as denoting an official post, that of the governor or superintendent (*adhîśa*, *îśa*, *râjan*) of the royal camp (*kaṭaka*).

In earlier records, the word *âjñapti* occurs in the Prâkrit forms, used in the same way, of *ânatti* in the ‘Gunapadeya’ plates of Vijaya-Buddhavarman,⁴ and of *ânatî* in the Mayidavôlu plates of Śiva-Skandavarman.⁵

TEXT.⁶

First plate.

- 1 Ôm⁷ Svasti Śrîmatâm sakala-bhuvana-sa m s t ū y a m â n a-M â n a v y a-s a g ô t r â-
 - 2 n â m H â r i t i-p u t r â n â m K a u s i k i-v a r a-p r a s â d a-l a b d h a-r â j y â n â m=M â t r i g a n a-p a r i-
 - 3 p â l i t â n â m S v â m i-M a h â s ê n a-p â d -â n u d h y â t â n â m⁸ b h a g a v a n-N â r â y a n a-p r a s â-
 - 4 d a-s a m â s â d i t a-v a r a-v a r â h a l â m c h c h h a (c h h a) n-ê k s h a n a-k s h a n a-v a s â k r i t -â r â t i-
 - 5 m a n d a l â n â m⁹=a s v a m ê d h -a v a b h r i t a¹⁰s n â n a-p a v i t r i k r i t a-v a p u s h â m C h â-
 - 6 l u k y â n â m k u l a m=a l a m k a r i s h n ô s=S a t y â s r a y a v a l l a b h ê n d r a s y a b h r â t â [*] Ś r i (ś r i)¹¹-
- patir=vvi-

¹ *Ind. Ant.* Vol. XIX. p. 433, line 113 f. For the exact year of this record, see Vol. VI. above, p. 335.

² Vol. V. above, p. 94, line 280.

³ *Ind. Ant.* Vol. XX. p. 267, note 5.

⁴ *Id.* Vol. IX. p. 102, line 16.—[Compare above, p. 69, note 1. The same Prâkrit form occurs in the Kâśâkuḍi plates, *South-Ind. Inscr.* Vol. II. No. 73, l. 106 f.; in the Râyakôṭa plates, above, Vol. V. No. 8, l. 13; in the Madras Museum plates of Jaṭilavarman, *Ind. Ant.* Vol. XXII. p. 71, l. 75; and in a Tiruvallam inscription, *South-Ind. Inscr.* Vol. III. No. 43, l. 16.—E. H.]

⁵ Vol. VI. above, p. 88, line 27.

⁶ From the original plates.

⁷ Represented by an ornate symbol.

⁸ In the syllable *nâm*, the *â* was formed by a direct continuation, upwards, of the last stroke of the *n*, instead of being attached, in the usual way, as a projection to the right of that stroke. This form of the *â* occurs again in the *tyâ* of *Satyâśraya*, line 6. It is met with in other places also. But it is not, on the whole, common. And the explanation probably is that, in all such cases, the vowel was at first omitted by the writer and then was inserted on a revision of his work, and that it was formed in this exceptional manner because there was no space in which to make it in the usual way.

⁹ Read *maṇḍalâṇām*.

¹⁰ Read *avabhṛitha*.

¹¹ Metre, Ślôka (Anushtubh). There are two syllables too many in the fourth *pāda*. An omission of the two syllables *laya* would make the metre correct.

- 7 kramên(n)=âdyô durjjayâd=Balitô hritâm ashtâdaśa samâḥ Kubja-Vishṇu-
jjishṇu-
8 r=mmahim=apâlayat |(||) Tad-âtmajô Jayasimhas=trayas-trimśatam [i*] tad-a-

Second plate; first side.

- 9 nuj-Êndrarâja-nandanô Vishṇuvarddhanô nava | tat-sûnur=Mmamgi-Yuvarâjah pa-
10 mcha-vimśa[ti*]m | tat-putrô Jayasimhas=trayôdaśa || Tasya dvaimâtur-
ânujah Ko-
11 kkili[h*] shan=mâsân [i*] tasya j[y*]êshthô bhrâtâ Vishṇuvarddhanas=tam=
uchchâtya sapta-trimśa-
12 tam | tat-sutô Vijayâditya-Bhaṭṭarakô=shtâdaśa | tat-sutô Vishṇu-
13 varddhanah shaṭ-trimśatam | tat-sutô Narêndramṛigarâjas=s-âshṭa-chatvârimśa-
14 tam | tat-putrah Kali-Vishṇuvarddhanô=dhy-arddha-varsham [||*] Tat-sutô
Gunaga-Vijayâditya-
15 ś=chatuś-chatvâri[m*]śatam | athavâ¹ Sutas²=tasya jyêshthô Gunaga-
Vijayâditya-patir=a-
16 mkakâras=sâksh[â*]d=Vallabhanṛipa-samabhyarchchita-bhujah pradhâna[h*] sûrâ-
nâ(nâ)m=api subhata-

Second plate; second side.

- 17 chûḍâmani(ni)r=aśau(sau) chatasraś=chatvârimśatim³=api samâ bhûmim=abhunak ||
Tad⁴-bhrâtu-
18 r=yyuvarâjasya Vikramâditya-bhûpatê[h*] śatru-vitrâśa(sa)-krit=putrô dâni
19 Kânîna-sannibhah || Jitvâ⁵ samyati Krishṇavallabha-mahâ-dandam sa-dâyâ-
20 dakan=datvâ dēva-muni-dvijâti-tanayô dharmm-ârttham=arttarm⁶=muhuh kri-
21 tvâ râjyam=a[ka*]ṇṭakan=nirupamam sa[m*]vṛiddham=ṛiddha-praja[m*] Bhimô
bhûpati-
22 r=anvabhū[m*]kta bhuvana[m*] nyâyât=samâs=trimśatam || Tad⁷=anu Vijayâdityas=ta-
23 sya priya-tanayô⁸ mahân=adhika-Dhanadas=s a t y a t y â g a p r a t â p a s a m a-
24 nvitah para-hṛidaya-ni[r*]bhêdî nâmn=aiva Kollabigand a-b h û p a t i r=a k r i-

Third plate; first side.

- 25 ta shan=mâsâm(n) râjyan=naya-sti(sthi)ti⁹-samyutah || Tasy¹⁰=âgra-sunûr=aparâji-
26 ta-śaktir=Amma-râjah parâjita-par-âvani-âja-râjî(ji)h râj=[â*]bhavad=vidita-¹¹
27 Râjamahêndra-nâm[â*] varshâni sapta saraṇih karuṇâ-rasasya || Tasy=a-
28 tmaja-Vijayâditya-bâlam¹²=uchchâtya ś r î-Y u d d h a m a l l-â t m a j a s-T â-
29 lapa-râjô mâsam=êkamm(m)=arakshît || Tam=âhavê vinirjjitya
30 Châlukya-Bhima-tanayô Vikramâdityô vikramên=âkramê

¹ This mark of punctuation, which may be taken either as a single mark or as a double mark, is represented by what is substantially a final *n*. But it occurs elsewhere, also; for instance, in lines 51 and 53 of the Diggubârṅgu grant, *Ind. Ant.* Vol. XIII. p. 214, and Plate. And it seems to be a recognised variant, not a mistake.

² Metre, Śikharinî.

³ See note 8 on page 189 below.

⁴ Metre, Ślôka (Anushtubh).

⁵ Metre, Śârdûlavikrîḍita.

⁶ Read *arītham*.

⁷ Metre, Harinî.

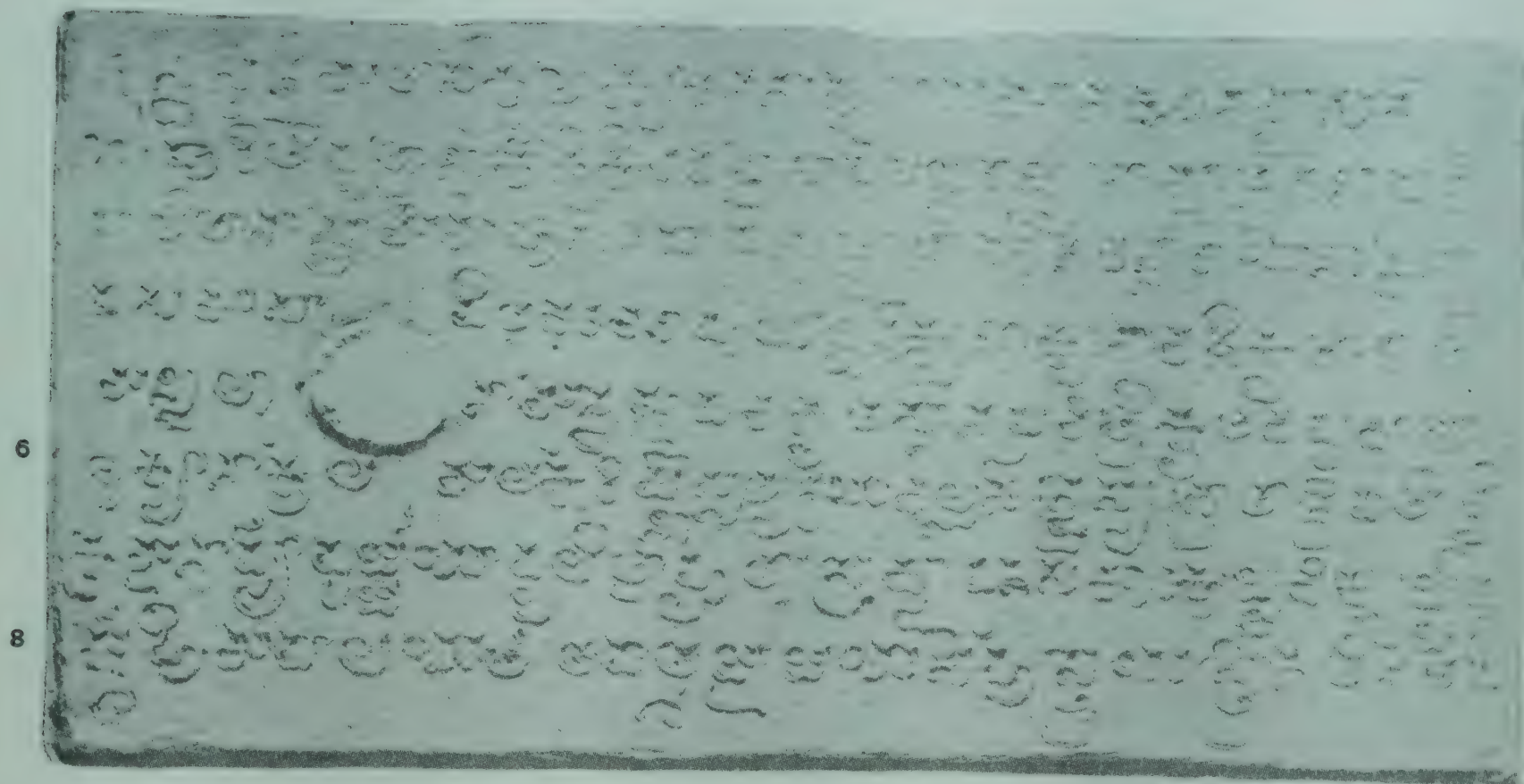
⁸ Read *priyas=tanayô*, as required by the metre. The correction of *nibhêdî* into *nirbhêdî*, in the next line, is required in the same way.

⁹ This *ti* was at first omitted, and then was inserted below the line.

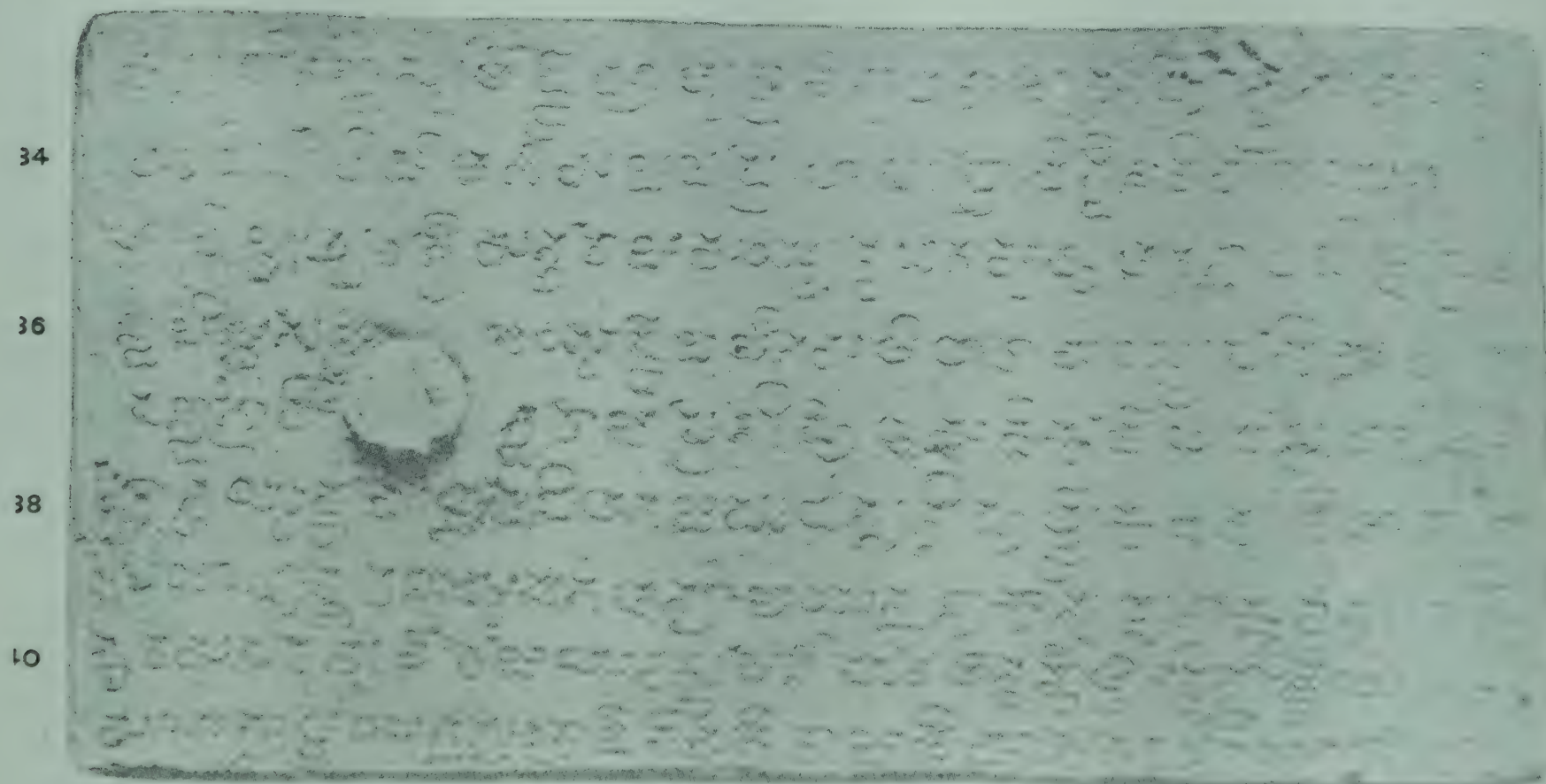
¹⁰ Metre, Vasantatilaka.

¹¹ The syllable *dî* was at first omitted, and then was inserted below the line.

¹² Read *tasy=tmajam Vijayâdityam bâlam*.



iii b.



FLEET.

SCALE '80

W GRIGGS, COLLOTYPE.

FROM CASTS MADE BY MR. HENRY OLDLAND.

42

44

46

48

50

60

62

64

66

68

- 31 nikshipya nava māsān pālayat¹ || Tatō Yuddhamallas-Tālapa-rā-
 32 j-āgrajajamā² sapta varshāṇi grihi(hi)tv-ātishṭhat || Tatr³=āntarē vidita-

Third plate ; second side.

- 33 Kollabigaṇḍa-sutō⁴ dvaimāturo vinuta-Rājamahēndra-nāmnah Bhi-
 34 m-ādhipō vijita-Bhi(bhi)ma-bala-pratāpah prāchin=disam vimalayann=udi-
 35 tō vijētum [||*] Śrīmantam⁵ Rājamayyan-Dhalagam=urutaran=Tātabikkim
 pracha-
 36 ṇḍa[m*] Bijjam sa[jjam cha]⁶ yuddhē balinam=atitā(ta)rām=Ayyapam bhīmam=
 ugram
 37 daṇḍam Gōvinda-rāja-prapīhitam=adhikam Chōla-pam Lōvabikkim⁷ vi-
 38 krānta[m*] Yuddhamallam ghaṭita-gaja-ghatān=sannihatya=aika ēva || Bhītān=
 āsvā-
 39 sayan=sat-sāraṇam⁸=upagat[ā*]n=pālayan=kantakān=utsa n n ā n=k u r v v a n=s u-g r i h u a-
 40 n=karam=apara-bhuvō raṇjayana(n) svañ=jan-augham tanvan=kīrtti[m*] narēndr-
 ōchchayam=avana-
 41 mayann=ārjjayan=vastu-rāśin=ēva śrī-Rāja-Bhīmō jagad=akhilam=aśau(sau) dvādaś=ā-

Fourth plate ; first side.

- 42 bdāny=arakshat |(||) Tasya⁹ Mahēśvara-mū[r*]ttēr=Umā-samān-ākṛitēḥ Kumāra-
 samāna[h*] Lō-
 43 kamahādēvyāḥ khalu yas=samabhavad=Amma-rāja iti vikhyātō(taḥ) |(||) Yō
 rūpēṇa
 44 Manōjam vibhavēna Mahēndram=ahimakaram=uru-mahā(ha)sā Haram¹⁰=ari-pura-
 daha-
 45 nēna nyak-kurvvan=bhāti vidita-nirmmala-kīrttiḥ [||*] Yad¹¹-bāhu-daṇḍa-karavāla-
 vidārit-āri-
 46 matt-ēbha-kumbha-galitāni vibhānti yuddhē muktāpa(pha)lāni subhata-ksha-
 47 taj-ōkshītāni bījāni kīrtti-vitatēr=iva rōpitāni¹² |(||) Sa samasta-
 48 bhuvanāśraya-śrī-Vijayāditya-mahārājādhirāja-paramēśvara-paramabhā-
 49 ṭṭārakah parama-brahmanyam=Attilināṇḍu¹³-vishaya-nivāsinō rāshṭrakūṭa-pramu-
 50 khān=kuṭumbinas=samāhūy=ētham=ājñāpayatiḥ¹⁴ || Adḍakali¹⁵-gachchha-nāmā | Vala-

Fourth plate ; second side.

- 51 hāri-gaṇa-pratīta-vikhyāta-yaśā[h*] | chāturvarṇnā(rṇya)-śramana(ṇa)-viśēsh-ānna-
 śrāṇan-ābhi-

¹ Read *māsān=apālayat*.² Read *āgrajamā*; and see the remarks on page 181 above.³ Metre, Vasantatilaka.⁴ Read *putrō*, or *sūnur*, to suit the metre.⁵ Metre, Śragdharā; and in the next verse.⁶ I give what appears to be the reading. But the letters are so filled in with rust here, that it is not quite certain.⁷ The first syllable of this name is probably *lō*, with the ordinary *l*. But it might possibly be taken as *lō*, with the Dravidian *l*.⁸ Read *sach-ohharanam*.⁹ Metre, Āryāgīti; and in the next verse.¹⁰ The *ra* was at first omitted, and then was inserted below the line.¹¹ Metre, Vasantatilaka.¹² Read *rōpitāni*. A *visarga* has in the same way been mistakenly inserted in *ājñāpayatiḥ*, line 50, and *dhavatiḥ*, line 68.¹³ Read, either *brahmanya Attilināṇḍu*, with hiatus, or, more correctly, *brahmanyō=Attilināṇḍu*, with *samāhi*. See note 1 on page 179 above.¹⁴ Read *ājñāpayati*.¹⁵ Metre, Āryāgīti; and in the next three verses.

- 52 lashita-manaskah || Śrī-rāja-Chaluky-ānvaya- | -parivārta¹-Paṭṭavarddhik-ānvaya-ti-
 53 lakā | gaṇikājana-mukha-kamu(ma)la-dyumaṇi-dyutir=iha hi Chāmekā-
 54 mb=ābhūt=sā |(|) Jina-dharma-jala-vivarddhana- | -śāśi²-ruchira-samā-
 55 na-kīrtti-lābha-vilōlā | dāna-dayā-śi(śt)la-yutā |³ chāru-
 56 śrī⁴ śrāvakī budha-śruta-niratā || Yasyāḥ⁵ guru-paṁktir=uchya-
 57 tē || Siddhānta-pāradriśvā prakṛita-guṇa-Sakalachandrasiddhānta-muni[ḥ*] |
 58 tach-chhishy[ō*] guṇavān=p r a b h u r=a m i t a-y a ś ā s=s u-m a t i r=A y y a p ō ṭ i-m u-
 59 nīndrah || Tach⁶-chhishyāy=Ārhanandy-ā(a)mṁkita-vara-munayē Chāmekāmbā su-
 bhaktyā śrī-

Fifth plate; first side.

- 60 mat śrī⁷-Sarvvalōkāśraya-Jinabhavana-khyāta-satr-ātta(rttha)m=uchchair-Vveṁgināth-
 Āmma-
 61 rāj[ē*] kshitibhṛiti Kaluchumbarṇu-su-grāmam=ishṭam |⁸ cha(sa)ntuṣṭā
 dāpayitvā bu-
 62 dha-jana-vinutām yatra jā(ja)grāha kīrttim || Uttarāyana-nimittēna ka(kha)ṇḍa-
 sphuṭi-
 63 ka(ta)-navakarmm-ārttha[m*] sarvva-kara-parihāram śāsanīkṛitya dattam=Asy=
 āvadhayaḥ [i*] pūrvva-
 64 taḥ Āruvilli⁹ [i*] dakṣhiṇataḥ Korukolanu | paśchimataḥ Yiḍiyūru |
 65 uttarataḥ Yullikodamaṇḍru || Tassya kshêtr-āvadhayaḥ [i*] pūrvvataḥ
 Śarkarakuṇṇu [i*]
 66 dakṣhiṇataḥ Irulakoḷu [i*] paśchimataḥ Iḍiyūri pola-garusu | uttarataḥ
 Kaṁcharigu-
 67 ṇḍu || Asy=ōpari na kēnachid=bādhā karttavyā yaḥ karōti sa pañcha-
 mahāpātaka-sa[m*]yu-
 68 ktō bhavati¹⁰ |(|) Bahubhir¹¹=vvasudhā dattām¹² bahubhiś=ch=ānupālita yasya
 yasya ya-
 69 dā bhūmis=tasya tasya tadā phalam || Sva-dattā[m*] para-dattā[m*] vā yō
 harēta vasu-

Fifth plate; second side.

- 70 [ndha]rā[m] shasṭi-varsha-sahasrāṇi viśṭhāyā[m*] [jāya*]tē kṛimih || Asya
 grāmasya¹³ grāmaku(kū)ṭa-
 71 tva[m] Ka]ṭṭalāmb-ātmajāḥ¹⁴-Kusumāyudhāya dattam śāśvatam || Asya grāmasya
 72 [ka?]pp-ābhidhānam kara-varjjitaḥ(m) || Ājñaptiḥ¹⁵ kṛtakādhis[ō*] Bhaṭṭadēvas=
 cha lēkhakaḥ kaviḥ Ka-

¹ Read *ānvaya-parivārta*, omitting the mark of punctuation.² Read *vivarddhana-śāśi*, omitting the mark of punctuation.³ This mark of punctuation, at the end of a third *pāda*, is superfluous.⁴ This stands for *chāru-śrīḥ*. See page 179 above.⁵ Read *yasyā*.⁶ Metre, Sragdharā.⁷ Read *śrīmach-chhri*.⁸ This mark of punctuation, at the end of a third *pāda*, is superfluous.⁹ The *lli* was first written in the place of the *vi*. Then the *akshara* was corrected into *vi* and the *lli* was added, before the writer went any further.¹⁰ Read *bhavati*.¹¹ Metre, Ślōka (Anushtubh); and in the next verse.¹² Read *dattā*.¹³ The *ma* was at first omitted, and then was inserted below the line.¹⁴ Read *ātmaja*.¹⁵ Metre, Ślōka (Anushtubh).

73 vichakravarttî śâsanassâśyukṛit¹ || Peddha(dda)-Kaluchuvubariti śâsana[m*]bu
sêsina Bha-

74 t̥tadêvanik=Arahanandi-bhaṭâr[u*]lu Guṁsimiya r[e*]t̥t-edlu-gâmpulununḍi panu
. . ṇḍa² tûmuna ne(? ni)³ vuṭlu vittu-paṭṭu vrasâdañ=chêsiri [||*]

TRANSLATION.

Ôm! Hail! Of **Satyâśrayavallabhêndra**-(**Pulakêśin II.**),— who adorned the family of the **Châlukyas**, who are glorious; who belong to the **Mânavya gôtra** which is being praised throughout the whole world; who are **Hâritiputras**; who acquired sovereignty by the favour of a boon from the goddess **Kausîkî**; who are protected by the assemblage of the Mothers (of the world); who meditate on the feet of the god **Svâmi-Mahâsêna**; who have made the territories of their enemies subject to themselves on the instant at the mere sight of the excellent **boar-crest** which they acquired through the favour of the divine **Nârâyana**; and whose bodies have been purified by ablutions performed after celebrating *âśvamêdha*-sacrifices.— the (younger) brother :—

(Verse 1; line 6.) The victorious **Kubja-Vishṇu** (that is, **Vishṇuvardhana I.**), the first husband of Fortune,⁴ protected for eighteen years the earth, taken by his valour from a mighty (foe)⁵ hard to be conquered, just as the dwarf **Vishṇu**, the first husband of **Śrî** (**Lakshmî**), protected the earth, taken by his stride from the demon **Bali** hard to be conquered.

(Line 8.) His son **Jayasimha (I.)** (*reigned*) for thirty-three (*years*). **Vishṇuvardhana (II.)**, son of his younger brother **Indrarâja**, for nine (*years*). His son **Maṅgi-Yuvarâja**, for twenty-five (*years*). His son **Jayasimha (II.)**, for thirteen (*years*).

(L. 10.) His younger brother **Kokkili**, born from a different mother, (*reigned*) for six months. His elder brother **Vishṇuvardhana (III.)**, having expelled him, (*reigned*) for thirty-seven (*years*). His son **Vijayâditya (I.)-Bhaṭṭâraka**, for eighteen (*years*). His son **Vishṇuvardhana (IV.)**, for thirty-six (*years*). His son **Narêndramṛigarâja**-(**Vijayâditya II.**), for forty-eight (*years*). His son **Kali-Vishṇuvardhana (V.)**, for one year and a half.

(L. 14.) His son **Guṇaga-Vijayâditya (III.)** (*reigned*) for forty-four (*years*); or (*in other words*):—(V. 2; l. 15.) His eldest son, the lord **Guṇaga-Vijayâditya (III.)**, a veritable champion,⁶ to whose arm great honour was paid by the **Vallabha king**,⁷ and who, in addition to being a chief of heroes, was a crest-jewel of great warriors, enjoyed the earth for four and forty years.⁸

(Vv. 3, 4; ll. 17, 19.) The son of his brother the **Yuvarâja king Vikramâditya (I.)**, namely, the king **Bhîma (I.)**,⁹ who caused alarm to his foes, and who was (*so*) liberal (*that*) he

¹ Read, probably, *śâsanasy=âśya kâvya-krit*.

² Read, perhaps, *pannēḍu*.

³ It seems either that *ni* was engraved and was corrected into *ne*, or else that the reverse was done. Further, the *akshara* is perhaps a mistake for the figure 9.

⁴ That is to say, the first king in his dynasty.

⁵ There is, perhaps, an intimation that the territory first acquired by the Eastern Chalukyas had belonged to a ruler named **Bali**. But we have no facts as yet, in support of such an interpretation.

⁶ *Aṅkakôra*; for *aṅkakôra*: see page 180 above.

⁷ That is, the contemporaneous **Râshtrakûta** king of **Mâlkêḍ**, either **Amôghavarsha I.** or **Kṛishṇa II.**; see Vol. VI. above, pp. 174, 175.

⁸ When I originally saw this record, many years ago, I read, in line 17, *atouchata âśvatvârimsatim*, and thought that it should be emended into *asôbhat=âshṭâ[cha*]tvârimsatim*; and that is how I came to say (*Ind. Ant.* Vol. XX. p. 102) that this record adds an alternative statement that the duration of the reign of **Vijayâditya III.** was forty-eight years. The real reading, however,— *asau(sau) chatasras=chatvârimsatim*,— is quite certain; and my mistake was due to the great similarity between the initial *a* and the *akshara sra*, and between the subscript *v* and *ch*, in the period to which this record belongs.

⁹ This king is mentioned again in line 30 as **Châlukya-Bhîma (I.)**, by his more usual appellation.

resembled Kânîna (Karna), conquered in fight the great army of **Kṛishnavallabha**,¹ together with kinsmen of his own, and,— being a very son to gods and saints and Brâhmanas,— repeatedly gave away wealth for religious purposes, and made his kingdom free from troubles and unequalled and very thriving and possessed of prosperous subjects, and enjoyed the earth righteously for thirty years.

(V. 5 ; l. 22.) After that, his dear son **Vijayâditya (IV.)**,— who was great ; who bestowed so much wealth that he surpassed the god Dhanada (Kubêra) ; who was endowed with truthfulness and liberality and majesty ; who cleft open the hearts of his enemies ; and who by name indeed was (*known as*) the king **Kollabigaṇḍa**,— reigned for six months, possessed of prudent behaviour and steadfastness.— (V. 6 ; l. 25.) His eldest son king **Amma (I.)**,— whose power was unconquered ; who conquered whole rows of hostile kings ; who had the famous name of **Râjamahendra** ; and who was the straight path of the sentiment of compassion,— was king for seven years.

(L. 27.) Having expelled his son **Vijayâditya (V.)** (*while he was*) a child, king **Tâlapa**, son of the glorious **Yuddhamalla (I.)**,² guarded (*the earth*) for one month. Having completely conquered him in battle, **Vikramâditya (II.)**, son of **Châlukya-Bhîma (I.)**,³ having overthrown him by prowess in attack, protected (*the earth*) for nine months. Then **Yuddhamalla (II.)**, the eldest son⁴ of king **Tâlapa**, took (*the sovereignty*) and continued for seven years.

(V. 7 ; l. 32.) At that juncture, the lord **Bhîma (II.)**,— who was a son of the famous **Kollabigaṇḍa-(Vijayâditya IV.)** ; who was a brother, born from a different mother, of him (**Amma I.**) who had the extolled name of **Râjamahendra** ; and who surpassed the epic hero Bhîma in strength and majesty,— rose up to conquer, purifying the eastern region.— (V. 8 ; l. 35.) Having unaided, indeed, slain the glorious **Râjamayya**, and **Dhalaga** who excelled far and wide, and the fierce **Tâtabikki**, and **Bijja** who was (*always*) ready for war, and the excessively powerful **Ayyapa**, terrible and savage, and the extremely great army sent by king **Gôvinda**, and **Lôvabikki** the ruler of the **Chôlas**, and the valorous **Yuddhamalla**,— (*all of them*) possessed of marshalled arrays of elephants :— (V. 9 ; l. 38.) Verily, this glorious **Râja-Bhîma (II.)**,— giving encouragement to those who were frightened, and protecting those who came to the excellent refuge (*which he afforded*), and removing troublesome people, and justly levying taxes from the lands of his enemies, and giving pleasure to the mass of his own people, and spreading his fame abroad, and making the multitude of kings bow down, and accumulating stores of wealth,— guarded the whole world for twelve years.

(V. 10 ; l. 42.) He who, resembling Kumâra, was born of him, an embodiment of the god Mahêśvara, from **Lôkamahâdêvî** whose form resembled that of Umâ, is he who is famous under the appellation of king **Amma (II.)** :— (V. 11 ; l. 43.) Who, putting to shame **Manôja** (**Kâmadêva**) by his beauty, and **Mahendra** (**Indra**) by his might, and the hot-rayed sun by his great glory, and **Hara** (**Śiva**) by burning up the cities of his enemies, is resplendent, his spotless fame being well known.— (V. 12 ; l. 45.) The pearls, dropping down in battle from the temples of rutting elephants cleft open by the scimitar which is his long arm, shine out as the planted seeds, moistened by the blood of great warriors, of the clump (*of trees*) which is his fame.

(L. 47.) He, the asylum of the universe, the glorious **Vijayâditya-(Amma II.)**, the **Mahârâjâdhîrâja**, **Paramêśvara**, and **Paramabhātāraka**, who is most kind to Brâhmanas, having

¹ That is, the Râshtrakûta king Kṛishna II.

² From other sources, we know that Yuddhamalla I. was a (younger) brother of the Vikramâditya I. who is mentioned in line 18 of this record.

³ That is, of the Bhîma who is mentioned in line 21 of this record.

⁴ See page 181 above.

called together the householders, headed by the *Râshtrakûta*,¹ who dwell in the **Attilinâṇḍu** district, thus issues his commands:—

(V. 13; l. 50.) “(There is) the sect which has the name of the **Addakali gachchha**, which has established its renowned fame in the **Valahâri gaṇa**, and the minds of the members of which have their desires bent on granting excellent food to ascetics of the four castes.

(V. 14; l. 52.) “Here (on earth), indeed, there came into being she, **Châmekâ**, who is an ornament of the **Paṭṭavardhika** lineage which belongs to the retinue of the lineage of the glorious royal **Chalukyas**, and who possesses the lustre of a sun to the water-lilies (*blooming in the daytime*) which are the faces of courtesans:—(V. 15; l. 54.) And who agitates herself in acquiring fame as radiant as that of a moon to bring to full tide the waters of the religion of Jina, and is endowed with charity and tenderness and good character, and is beautiful, and is a disciple who delights in the teachings of learned people.

(L. 56.) “The line (of succession) of her teacher is declared:—(V. 16; l. 57.) (There was) the saint **Sakalachandrasiddhânta**, possessed of virtues which were very manifest, who was thoroughly well versed in the *Siddhânta*-writings; and his disciple was the great saint **Ayyapôṭi**, virtuous and masterful and possessed of unmeasured fame and very intelligent.

(V. 17; l. 59.) “To his disciple, the excellent saint who is marked by (the name of) **Arhanandin**, **Châmekâmbâ**, through her great devotion to him,—while king **Amma (II.)**, the high lord of **Vengî**, is reigning,—has, with great pleasure, caused to be given the excellent village of **Kaluchumbarru**, wished for by him, for the purposes of the renowned dining-hall of the holy and famous Jain temple called **Sarvalôkâśraya-Jinabhavana**; whereby she has acquired a reputation praised by learned people.

(L. 62.) “On account of the winter solstice, (this village) has been given, conveyed by (this) charter, with exemption from all taxes, for the purpose of the restoration of whatever may become broken or torn. Its boundaries are:—On the east, **Âruvilli**; on the south, **Korukolanu**; on the west, **Yidiyûru**; and, on the north, **Yullikodamaṇḍru**. The boundaries of its fields are:—On the east, **Śarkarakurru**;² on the south, **Iṅṅulakoḷu**; on the west, the waste land of **Idiyûru**; and, on the north, the rock (?) called **Kaṇcharigunḍu**.

(L. 67.) “No one should cause any molestation (to the enjoyment) of this (village); he who does so, incurs (the guilt of) the five great sins!—(V. 18; l. 68.) Land has been given by many people, and has been protected (in enjoyment) by many; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making or protecting this grant)!—(V. 19; l. 69.) He who confiscates land that has been given, whether by himself or by another, is born as a worm in ordure for the duration of sixty thousand years!

(L. 70.) “The office of *Grâmakûta*³ of this village has been given in perpetuity to **Kusumâyudha**, son of [Ka]ṭṭalâmbâ. That, belonging to this village, which is named *kappa*,⁴ is exempt from taxes.

(V. 20; l. 72.) “The *âjñapti* is the *Katakâdhîsa*;⁵ and the writer is **Bhaṭṭadêva**; the composer of the poetical parts of this charter is the poet **Kavichakravartin**.”

¹ That is, the head official or governor of the *râshṭra* or *vishaya* or province.

² This was perhaps the name of a hamlet. The *Madras Manual of Administration*, Vol. III. p. 229, gives ‘*corroo*,’ = Telugu *kurru*, in the sense of ‘a small hamlet.’ Dr. Hultzsch tells me that the word is a frequent ending of village-names.

³ That is, the office of village-headman,—the post of *Gauḍa* or *Pâtṭi*. See page 183 above.

⁴ This seems to be the word which in Kanarese means ‘tribute;’ but the exact bearing of the passage is not apparent.

⁵ That is, the governor of the royal camp; see page 185 above.

(L. 73.) To Bhaṭṭadêva,¹ who has drawn up the charter concerning **Pedda-Kaluchuvubarru**, the venerable Arahamandi has given, as a present, land requiring as seed 9(?) *puttis* of twelve *tûmus* (each), (which he received) from the cultivators, (possessing) two bullocks, at **Gumsimi** (?).

NO. 26.—FOUR INSCRIPTIONS AT SOLAPURAM.

By E. HULTZSCH, PH.D.

Mr. G. Venkoba Rao, one of my assistants, lately visited **Śôlapuram**,² a village about 8 miles south of Vellore, and copied a number of inscriptions, of which I am now publishing the four most interesting ones.

The ancient name of **Śôlapuram** was **Kâṭṭuttumbûr** (B. and D. below), which was included in **Paṅgaḷa-nâḍu**,³ a subdivision of the district of **Paḍuvûr-kôṭṭam**⁴ (B. below). In inscriptions of the Chôḷa kings Râjarâja I. (No. 421 of 1902) and Kulôttuṅga I. (Nos. 422 and 425 of 1902), the village is called **Uyyakkonḍân-Śôlapuram** and is stated to have belonged to **Mugai-nâḍu**, a subdivision in the north of **Paṅgaḷa-nâḍu**, a district of **Jayaṅgonḍa-Śôḷa-maṇḍalam**. From other inscriptions we know that **Paṅgaḷa-nâḍu** included **Vêlûrppâḍi**, a suburb of Vellore,⁵ and that Tirumalai near **Pôḷûr** belonged to **Mugai-nâḍu**.⁶

Vol. I. of *South-Indian Inscriptions* contains one inscription from **Śôlapuram** (No. 53), which I now republish (B. below) because my former transcript of it was not quite correct. A fresh copy (No. 422 of 1902) of another **Śôlapuram** inscription which was noticed in *South-Indian Inscriptions*, Vol. I. (No. 96), enables me to add that this record opens with the words *Pugaḷ-mâdu viḷaṅga* and hence belongs to **Kulôttuṅga I.**⁷ and that it mentions the temple of **Râjarâjêśvara** at **Uyyakkonḍân-Śôlapuram**, which, as well as **Râjendra-Chôlêśvara**,⁸ is perhaps a later designation of the **Nandikampîśvara** temple.⁹

A.—INSCRIPTION OF VIJAYA-KAMPA.

This inscription (No. 429 of 1902) is engraved on a long stone broken in three pieces, which were dug up by Mr. G. Venkoba Rao in a tope of trees opposite the ruined **Îśvara** temple at **Śôlapuram**.

The inscription consists of 2½ mutilated Sanskrit verses in the Grantha character, and a passage in Tamil prose which is incomplete at the end. The Tamil portion is dated in the 8th year of king **Vijaya-Kampa**. The archaic alphabet of the inscription makes it probable that this king is identical with **Kampavarman**, whose inscriptions at **Ukkal** are dated in the 10th and 15th years.¹⁰ As I shall show further on (p. 196 below), he was perhaps a son of the **Gaṅga-Pallava** king **Vijaya-Nandivikramavarman** and hence belonged to the ninth century of the Christian era.

The Tamil portion records that a chief named **Râjâditya** built a temple of **Śiva** and a tomb in memory of his deceased father **Prithivigaṅgaraiyar** and apparently made a grant to a **Brâhmaṇa**. The mutilated Sanskrit portion contained a genealogical account of this **Râjâditya**. His earliest ancestor was **Mâdhava** of the **Gaṅgêya** family, whose son was "he who was renowned as the splitter of even a stone-pillar." In the inscriptions of the Western **Gaṅga**s, this

¹ This passage is in Telugu. I am indebted to Dr. Hultzsch for the translation of it.

² No. 95 on the *Madras Survey Map* of the Vellore taluka.

³ An inscription of Parântaka I. (No. 423 of 1902) mentions **Śôlapuram** as 'Kâṭṭuttumbûr in **Paṅgaḷa-nâḍu**' and Vellore as 'Vêlûr *alias* Paramêśvaramaṅgalam;' compare *South-Ind. Inscr.* Vol. I. No. 110.

⁴ For other divisions of **Paḍuvûr-kôṭṭam** see *ibid.* Vol. III. p. 89.

⁵ Above, Vol. IV. p. 83.

⁷ See *ibid.* Vol. III. p. 126.

⁹ See p. 196 below.

⁶ *South-Ind. Inscr.* Vol. I. Nos. 67 and 68.

⁸ See *ibid.* Vol. I. No. 97.

¹⁰ *South-Ind. Inscr.* Vol. III. Nos. 8 and 5.

feat is ascribed to the mythical king **Koṅgaṇivarman**,¹ who is, however, there represented as the father and not as the son of Mādhava. The Śōlapuram inscription then states that in his (*viz.* Koṅgaṇivarman's) family was born a king whose name is given in the corrupt form of **Atvivarman**, which may be meant for Atrivarman, Agnivarman, Arivarman, *etc.* Verse 2 praises a king whose name is lost; but the Tamil portion suggests that this is the person who is there called **Prithivigaṅgaraiyar**. Verse 3, of which only the first and last words are preserved, opens with the name of **Rājāditya**, who is described in the Tamil portion as the son of Prithivigaṅgaraiyar and the contemporary of Vijaya-Kampa. As regards Prithivigaṅgaraiyar, he must be different from the Gaṅga chief Prithivipati I., because the latter was the father of Mārasimha and the son of Śivamāra,² while the former was the father of Rājāditya and apparently the son of the king whose name is hidden in the corrupt form Atvivarman.

TEXT.

- 1 Svasti śrī [||*] Gāṁgēya-vaṁśyō vijai(ja)y-âbhirâma[h] śrī-Mādhava[s=*] tasya
sutô va(ba)bhûva |³ chhêtta śilâ-sta[m]bham=api pri(pra)siddha[s=*] tat(d)-
vaṁśa-jô=bhu(bhût=) pri(pra)[thi]tô=tvī[varmmâ]⁴ [|| 1*]
gô
- 2 nripati[h*] parantapa[h |*] nrip-âpi(bhi)vandya[h*] Śiva-bhaktimân kavi[r=*]
vikalpa-kallôla-padârtiha-tatpara[h*] || [2*] Rājādity-âkhyâ-bhûpa[h*] sura[ta]ru-
sa[d]riśô Narga[ti-nâma] ram=asau
- 3 dâpayâm=âsa . v[i]ra[h*] || [3*]⁵ Kô Viśaiya-Kamparkku yāṇḍu eṭṭāvadu
Prithiviga[n][ga*]raiyyar at[i]tar=âyina pirpāḍu tat-putra-Rājāditya[n] ma[hâ-
dê]van para-nripati-makuta-ghaṭṭita-chara-
- 4 [ṇa]n tam=appaṇâr[ai]=ppalli-paḍuttav=iḍattu Îsvar-âlayamum atiyta-⁶garamum
eḍu[p]pittu kaṇḍu(nḍu) śevviytân⁷ [1*] Prâvaśa(cha)na-sûttirattu Kausika-
gôtrattu perum-bâ[r*]ppân Tiṭṭaiśarmma-⁸

TRANSLATION OF THE TAMIL PORTION.

(Line 3.) (*In*) the eighth year of king Vijaya-Kampa,— after Prithivigaṅgaraiyar had died, his son, the great king Rājāditya, whose feet were rubbed by the diadems of hostile kings, caused to be built, constructed, and caused to be made a temple of Îsvara (Śiva) and a house for the deceased (*i.e.* a tomb) on the spot where his father had been buried.

(L. 4.) [To] Tiṭṭaiśarman, a great Brâhmaṇa of the Prâvachana-sûtra⁹ (*and*) of the Kausika-gôtra

B.—INSCRIPTION OF VIJAYA-KAMPAVIKRAMAVARMAN.

This Tamil inscription is engraved on the north wall of the Perumâl temple at Śōlapuram. It has been edited before in *South-Indian Inscriptions*, Vol. I. No. 53, but is now republished from a better impression prepared in 1902.

The inscription is dated in the 23rd year of king Vijaya-Kampavikramavarman¹⁰— who is probably the same as the Vijaya-Kampa of A.— and records the building of a temple of Nârâyana

¹ Above, Vol. III. p. 164 f. and p. 186; *South-Ind. Inscr.* Vol. II. p. 380.

² *South-Ind. Inscr.* Vol. II. p. 380.

³ This sign of punctuation is expressed by a *visarga*.

⁴ I am unable to correct with confidence this corrupt name.

⁵ Read *attta*.

⁶ The remainder of the inscription is lost.

⁷ This is only *half* a verse.

⁸ Read *śevvittân*.

⁹ See above, Vol. V. p. 52, note 11.

¹⁰ The same form of the king's name is found in an inscription at Dûsi; *South-Ind. Inscr.* Vol. III. p. 8 and note 5. Twelve further inscriptions of Vijaya-Kampavarman and Vijaya-Kampavikramavarman have been copied at Uttaramallûr, and two of Kampavarman at Kāvântapāḍalam; see my *Annual Reports* for 1897-98 and 1900-01, pp. 18-20 and p. 23, respectively.

(Vishṇu) at Kāṭṭuttumbūr (*i.e.* Śōlapuram), which must be identical with the temple of Perumāḷ (Vishṇu) on which the inscription is engraved. The temple was named Kanakavalli-Vishṇu-griha after the village of Kanakavalli, in which some land was granted to it. The name of the person who built the temple and granted land to it is lost.

TEXT.

- 1 Svasti śr[ī] [||*] Kō V[i]śaiya-[Ka]mpavikkiramaparumaṅk-iyāṇḍu
irubattu-mu(mū)ṇṛāvaḍu [Pa]ḍuv[ū]r-kkōṭṭattu=Ppa[n]-
2 gaḷa-nāṭṭu=Kkāṭṭuttumbūr Nārāyaṇa-bhaṭṭāragarkku śrī-kōy[i]ḷ eḍuppittu
Ka[ṇa]kava[ḷli]-Vishṇu-griham eṇṇu-
3 m nāmāthē(dhē)yattāl amaippittu idaṇṇukku [tri]kālam āṛādhippadaṅkum
tri[kā]lam tiru-amurdukkum na-
4 ndā-viḷakkum āṛādhippāṇṇukku jīvitamum āga i-kkōṭṭattu i-nāṭṭu Kanakavalli
ēri ki(kī)ḷ bhūmi i-¹

TRANSLATION.

Hail! Prosperity! (*In*) the twenty-third year of king Vijaya-Kampavikramavarman a sacred temple was caused to be built to the god Nārāyaṇa (*at*) Kāṭṭuttumbūr in Paṅgaḷa-nāḍu, (*a subdivision*) of Paḍuvūr-kōṭṭam; (*it*) was endowed with the name Kanakavalli-Vishṇu-griha; and, for the worship at the three times (*of the day*), for offerings at the three times (*of the day*), (*for*) a perpetual lamp, and as a living for the worshipper, [there was granted] to it land below the tank of Kanakavalli in the same kōṭṭam (and) in the same nāḍu.

C.—INSCRIPTION OF SAKA-SAMVAT 871.

This Tamil inscription (No. 428 of 1902) is engraved on a rock near a pond called Kaḷḷaṅguṭṭai, south-west of Śōlapuram.

The date of this inscription is expressed in three different ways, *viz.* (*a*) “the year two;” (*b*) the Śaka year 871 (in words); and (*c*) “the year in which the emperor Kannaradēva-Vallabha, having pierced Rājāditya, entered the Toṇḍai-maṇḍalam.” The second and third portions of the date furnish an interesting confirmation of the Âtakûr inscription, according to which the Râshtrakûṭa king Kṛishṇa III. had killed the Chōḷa king Rājāditya at Takkōlam in Śaka-Samvat 872 current, the Saumya-samvatsara = A.D. 949-50.² As the date of the Śōlapuram inscription does not contain a cyclic year, it is impossible to say if its Śaka year has to be taken as expired or current. In the former case the date would be the same as that of the Âtakûr inscription, and in the second case it would be A.D. 948-49. The “year two” with which the Śōlapuram inscription opens cannot refer to the reign of Kṛishṇa III., because we know from the Dêḷi plates that Amôghavarsha, the father of Kṛishṇa III., had died and that the latter was reigning³ in A.D. 940.⁴ Hence, as far as I can see, the “year two” can only refer to the reign of the Chōḷa king Rājāditya. This would indirectly confirm Professor Kielhorn’s calculation of the date of an inscription at Kûram, according to which the 40th year of Parântaka I., the father and immediate predecessor of Rājāditya, corresponded to A.D. 946.⁵ It may now be provisionally assumed that Parântaka I. reigned from about A.D. 907 to at least 946, and that Rājāditya was crowned in about A.D. 948 and was killed by Kṛishṇa III. in about A.D. 949.

The purpose for which the subjoined inscription was engraved was to record the construction of the pond near which it is found, and which was called the Kaḷḷinaṅgai pond

¹ The remainder of the inscription is lost.

² Above, Vol. V. p. 195, vv. 27 and 28.

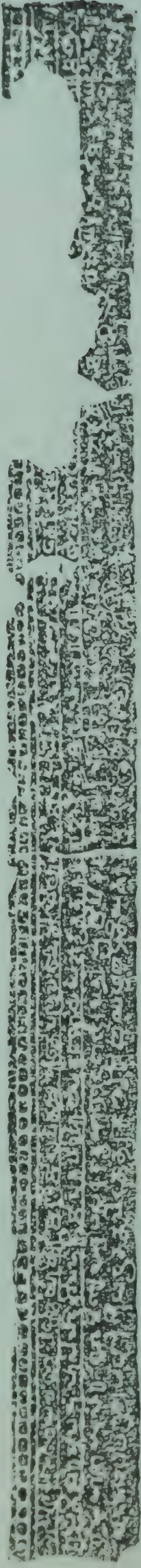
³ See p. 1 above.

⁴ See above, Vol. VI. p. 51.

⁵ Dr. Fleet’s *Dyn. Kan. Distr.* p. 420.

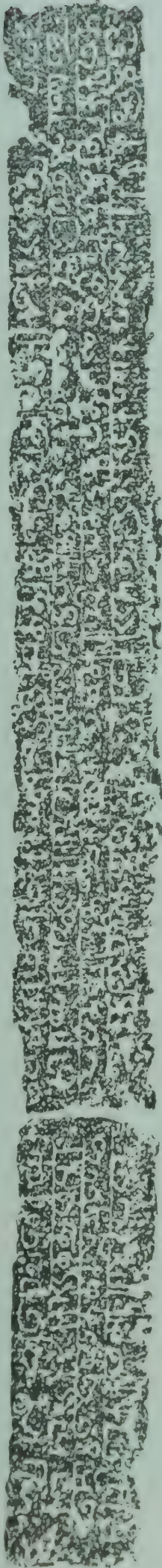
No. 26A. — Solapuram Inscription of Vijaya-Kampa.

Scale One-fifteenth.



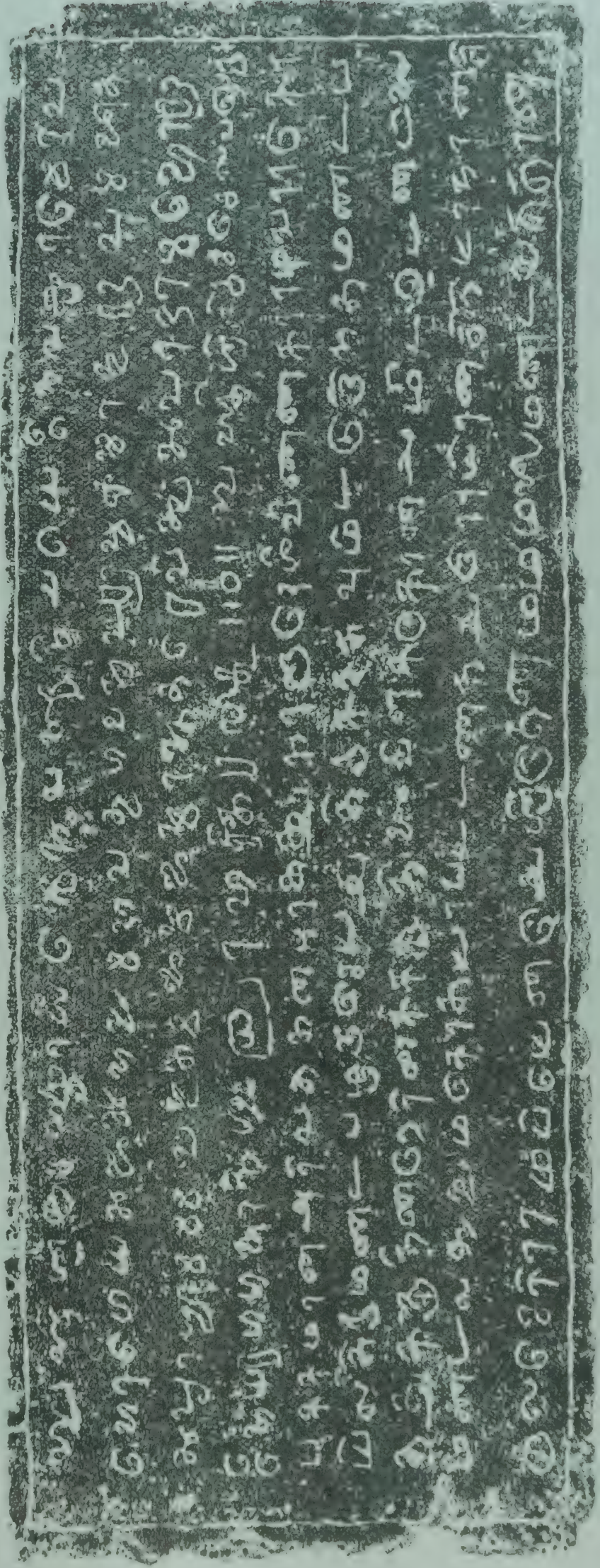
No. 26B. — Solapuram Inscription of Vijaya-Kampavikramavarman.

Scale One-fifteenth.



No. 27. — Vaishnava Inscription at Pagan.

Scale Three-tenths.



in memory of a woman named Kaḷḷinaṅgai. The present name Kaḷḷaṅguttai, i.e. 'the robber's pond,' is evidently a popular corruption of the original one. Kaḷḷinaṅgai had died at Aruṅgunṇam, a village in the modern Arcot tāluka.¹ She was the daughter of the Gaṅga chief Attimallar (i.e. Hastimalla) *alias* Kannaradēva-Prithvigaṅgaraiyar. This chief was the son of Vayiri-Aḍiyaṇ, the lord of Paṅgaḷa-nāḍu.² Hence he seems to be different from the Gaṅga-Bāṇa chief Hastimalla *alias* Prithivîpati II., who was the son of Mārasimha.³ The word Kannaradēva, which is prefixed to the name of Prithvigaṅgaraiyar, characterises the latter as a subordinate of the conqueror Kṛishṇa III. His wife Kāmakkāṇār bore the title Gaṅgamahādēvî and was the daughter of Vāṇakôvaraiyar Orriyûr-Aḍiyaṇ. Vāṇakôvaraiyar is known to have been the title of certain chiefs.⁴ Orriyûr-Aḍiyaṇ means 'the devotee of the temple at Tiruvorriyûr.'⁵

TEXT.

- 1 Svasti śrî [||*] Yāṇḍu iraṇḍu Śaka-varsham eṇṇûṇṇ-olubatt-onṇu
- 2 śa(cha)kravartti Kannaradēva-Vallabhan⁶ Rājādittarai eṇṇu Tonḍai-maṇḍalam
pugun[da]-
- 3 [v=ā]ṇḍu Paṅgaḷa-nāḍ-udaiya Vayiri-Aḍiyaṇ magāṇār Attimallar=āgiya
Kannaradēva-Pri[thvi]gaṅga-
- 4 [raiyaṅk]ku [Vāṇa]kôvaraiyar Orri[yû]r-Aḍiyaṇ magalār Kā[mak]kaṇār=āṇa
Gaṅgamahādēviyār vayiṇṇu[ṭ=pi]ṇḍu Aruṅgunṇattir=[svargga]-
- 5 r=āyiṇa Kaḷḷinaṅgaiyārkkku-kka[n]ḍa Kaḷ[li]naṅgai-kulam [||]

TRANSLATION.

Hail! Prosperity! (In) the year two, the Śaka year eight-hundred and seventy-one, the year in which the emperor Kannaradēva-Vallabha, having pierced Rājāditya, entered the Tonḍai-maṇḍalam,—the Kaḷḷinaṅgai pond was constructed for (the merit of) Kaḷḷinaṅgaiyār, who died at Aruṅgunṇam, having been born by Kāmakkāṇār *alias* Gaṅgamahādēviyār, the daughter of Vāṇakôvaraiyar Orriyûr-Aḍiyaṇ, to Attimallar *alias* Kannaradēva-Prithvigaṅgaraiyar, the son of Vayiri-Aḍiyaṇ, the lord of Paṅgaḷa-nāḍu.

D.—INSCRIPTION OF SAKA-SAMVAT 875.

This Tamil inscription (No. 346 of 1901) is engraved on the base of the ruined Īśvara temple at Sôlapuram. It is dated in Śaka-Samvat 875 (in words), while Hastimalla *alias* Kannaradēva-Prithvigaṅgaraiyar⁷—the same chief who was mentioned in C.—was ruling the Kalleduppûr-maryādâ. This may have been a subdivision of Paṅgaḷa-nāḍu, the lord of which his father is stated to have been (C. line 3); but I cannot find Kalleduppûr on the map.⁸

The inscription records grants to the two temples of Nandikampisvara and Guṇamālai at Kaṭṭuttumbûr (i.e. Sôlapuram) by Hastimalla's minister Puttaḍigaḷ *alias* Aliviṇa-Kaḷakaṇḍa-Prithvigaṅgaraiyaṇ. The last portion of this name is evidently derived from that of his master; *kaḷakaṇḍa* is the Tamil form of *kalakaṇṭha*, 'a kôkila; 'aliviṇa means 'devoid

¹ See above, Vol. IV. p. 271.

² See p. 192 above.

³ *South-Ind. Inscr.* Vol. II. p. 380 f., and above, Vol. IV. p. 222 f.

⁴ See p. 139 above.

⁵ Above, Vol. V. p. 106; *South-Ind. Inscr.* Vol. II. p. 290, note 1, and Vol. III. p. 132.

⁶ The engraver seems to have written at first -*Vallabhar*, and then to have cancelled the *r* and added an *n* after it.

⁷ In line 9 he is called simply Prithvigaṅgaraiyar.

⁸ A village of the same name is referred to in *South-Ind. Inscr.* Vol. I. No. 83, line 5. No. 85 mentions a village of a slightly different name, viz. Kalladupṇār, which must be different from Kalleduppûr, because it belonged to Viṇṇepḍu-nāḍu (see above, Vol. VI. p. 228 and note 5), a subdivision of Kāliyûr-kôṭṭam.

of destruction; and Puttaḍigaḷ means 'a devotee of Buddha.' Hence the donor seems to have been a Buddhist.¹

Nandikampīśvara must have been the ancient name of the temple of Īśvara (Śiva) on which this inscription is engraved. As no other Śiva temple exists at Sôlapuram, it may be also identified with the Īśvara temple that was founded during the reign of **Vijaya-Kampa** according to the inscription A., and the **Nandi-Kampa**, after whom the Nandikampīśvara temple was called, may be identical with **Vijaya-Kampa**. As the alphabet of the inscriptions of **Vijaya-Kampa**, **Kampavarman** or **Vijaya-Kampavikramavarman** resembles that of the inscriptions of **Vijaya-Dantivikramavarman**, **Vijaya-Nandivikramavarman** and **Vijaya-Nripatuḡavikramavarman**,² I feel tempted to explain Nandi-Kampa by 'Kampa, the son of Nandi,' and to assume that **Kampavarman** was a son of **Nandivikramavarman** and a brother of **Nripatuḡavikramavarman**. The temple of **Guṇamālai** may have been a shrine in the Nandikampīśvara temple or another name of the Viṣṇu temple referred to in B. above.

TEXT.

- 1 Svasti śrī ||— Śagar yā[nḍu] [luba]tt-saiñjavadu śr[i]-
Att[i]mallar=āg[i]ya [Kaṇṇara]d[ēva-P]ri[thivi]gaṅga[rai]yar Kall[e]ḍu-
- 2 ppûr-majjâdi âlâv-irukka [i]var=adigâri Puttaḍigaḷ=âgiya Alivi(vi)ṇa-Kaḷakaṇḍa-
Ppiridigaṅgaraiyaṇ-ēṇ Kâṭṭuttumbûr Nandi-
- 3 kampīśvara-dēvarkk=oru-nandâ-vi[la]kku [cha]nd[r]âditya-prisiddham=⁴erippadâga=
chchâvâ mu(mû)vâ=ppêr-âḍu tonṇûṅ=âḍum Guṇamālai-
- 4 pperumâṇukk=oru-nandâ-vilakk=erippadaṅkku=ttonṇûṅ=âḍum=ivv-ûr nagarattâr-vaḷi=
kkâṭṭi=kkuḍuttēṇ
- 5 Alivi(vi)ṇa-Kaḷakaṇḍa-Ppiridigaṅgaraiyaṇ-ēṇ[*] i-Nnandikampi(mpi)śvara-dēvarkku
niśada[m*] [u]ḷakku=ttumbai-ppûvum Guṇa[m]â-
- 6 l[ai]-pperumâṇukku [u]ḷakku=ttumbai-ppûv=attuvadâga chandrâditya-pramâṇam
kaḷañju poṇ kuḍuttēṇ=i-dēvar ti-
- 7 [ru*][vu]ṇâligai-pperumakkalê [a]ṭṭuvippadâga [kuḍuttēṇ] [*] Guṇamālai-
pperumâṇukku [mû]ṇru sandhi[y]um tirumavidu⁵ kâṭṭuvadâga Amalaṅga[vaḷ]-
- 8 li-Attimalla-chchaturvvēdimāṅgalam=ēṇ[ru nâ]l-ûraiym=ēka-grāma[m]=âga=
chcheyya [A]livi(vi)[ṇa]-Kaḷakaṇḍa-Prithvigaṅga[n]garaiyaṇ-⁶ē-
- 9 ṇ [|| u]ḍaiyâr Prithviga[m]garaiyarkku viṇappaṇ=jeyya [u]ḍaiyârum=ēka-
grāmaṇ=jeygiṇa [pô]ḷdu i[ṇa]-⁷Kkuṇamālai-pperumâṇu-⁸

TRANSLATION.

(Line 1.) Hail ! Prosperity ! (In) the [eight-hundred-and-]seventy-fifth year of the Śaka (king), while the glorious Attimallar alias Kaṇṇaradēva-Prithvigaṅgaraiyar was ruling the Kalleḍuppûr-majjâdi,⁹—I, his minister (adhikârin) Puttaḍigaḷ alias Aliviṇa-Kaḷakaṇḍa-Ppiridigaṅgaraiyaṇ, exhibited and gave to the citizens of this town ninety undying (and) unaging big sheep¹⁰ for burning (with ghee prepared from their milk) one perpetual lamp in the Nandikampīśvara temple (at) Kâṭṭuttumbûr as long as the moon and the sun shall last, and ninety sheep for burning one perpetual lamp in the Guṇamālai temple.

¹ For another instance in which the same person worshipped both Śiva and Buddha, see above, Vol. VI. p. 148.

² See above, Vol. VI. p. 321, and Vol. VII. p. 139 f.

⁴ Read -*pramâṇam*= as in line 6.

⁶ Read -*Prithvigaṅgaraiyaṇ*.

⁸ The remainder of the inscription is lost.

⁹ This word is a corruption of the Sanskrit *maryadda*.

¹⁰ See above, p. 134 and note 2.

³ Restore *enṇâṇṇ-ēḷabatt*.

⁵ Read *tiruvamidu*.

⁷ Cancel the *ṇa*.

(L. 5.) For supplying daily, as long as the moon and the sun shall last, one *uḷakku* of *tumbai* flowers to this **Nandikampīśvara** temple and one *uḷakku* of *tumbai* flowers to the **Guṇamālai** temple, I gave one *kaḷañju* of gold; I gave (*it*) in order that the great men (*in charge*) of the store-room of the temple¹ of this god² should cause (*the flowers*) to be supplied.

(L. 7.) When I, **Alivina-Kaḷakaṇḍa-Prithvigāṅgaraiyaṇ**, requested the lord **Prithvigāṅgaraiyar** to combine four villages into one village called **Amalaṅgavalli-Attimalla-chaturvédimaṅgalam** (*which should provide*) for offerings to be made at the three times (*of the day*) in the **Guṇamālai** temple, and when (*accordingly*) the lord combined (*them*) into one village, [to] this **Guṇamālai** temple

No. 27.—A VAISHNAVA INSCRIPTION AT PAGAN.

By E. HULTZSCH, PH.D.

This inscription was noticed at **Pagān** by the Honourable Mr. A. T. Arundel, C.S.I., in the course of his tour through Burma. At his instance, Mr. Taw Sein Ko furnished me with an ink-impression of it in December 1902. After I had sent him a copy of the subjoined text and translation, he was good enough to supply me in February 1903 with three further ink-impressions and with the following additional information:—The inscription “is engraved on sandstone and was found at **Myinpagān**, which is situated about a mile to the south of **Pagān**. At **Myinpagān** lived **Manôharî**, the last of the **Talaing** kings, who was led into captivity by **Anawrata**, king of **Pagān**, in 1057 A.D. The captive king was surrounded by his fellow countrymen, who must have extended their friendship to colonists from Southern India. A **Vaishṇava** temple has been found at **Pagān**, but none at **Myinpagān**. The inscription may belong to that temple, or to some other building which has since been demolished.”

The inscription consists of one verse in the **Sanskṛit** language and **Grantha** alphabet, and a prose passage in the **Tamiḷ** language and alphabet. The **Tamiḷ** characters are those of the thirteenth century of the Christian era.

The **Sanskṛit** verse is taken from the *Mukundamālā*³ (verse 6), a short poem by the **Vaishṇava** saint **Kulaśêkhara**, who, as shown by Mr. Venkayya, must have lived before the eleventh century.⁴

The **Tamiḷ** prose passage records gifts by a native of **Magôdayarpaṭṭaṇam** in **Malaimaṇḍalam**, i.e. **Cranganore**⁵ in **Malabar**. His name, **Śrî-Kulaśêkhara-Nambi**, stamps him as a devotee of the **Vaishṇava** saint **Kulaśêkhara**, from whose *Mukundamālā* the opening verse is derived. The recipient of the gifts was the **Vishṇu** temple of **Nânâdêsi-Viṇṇagar** at **Pukkam** alias **Arivattapaṇapuram**, i.e. at **Pagān**, which in the **Kalyâṇî** inscriptions is styled ‘**Arimaddanapura** alias **Pugâma**.’⁶ **Nânâdêsi-Viṇṇagar** means ‘the **Vishṇu** temple’⁷ of those coming from various countries.’ This name shows that the temple, which was situated in the heart of the Buddhist country of Burma, had been founded and was resorted to by **Vaishṇavas** from various parts of the Indian Peninsula.

¹ See above, p. 145 and note 1.

² The word *dêva* refers to **Nandikampīśvara-dêva**. Evidently the authorities of this temple had to make over one *uḷakku* of flowers per day to the temple of **Guṇamālai-perumāṇ**.

³ Printed in the *Kāṇyamālā*, No. 1.

⁴ See *South-Ind. Inscr.* Vol. III. p. 148.

⁵ Above, Vol. IV. p. 294.

⁶ *Ind. Ant.* Vol. XXII. p. 17.

⁷ On *Viṇṇagar*, ‘a **Vishṇu** temple,’ see above, Vol. V. p. 47, note 4.

TEXT.

- 1 Svasti śrī [||*] N=âsthâ dhanmê(rmê) na vasu-nichayê n=aiva kâm-ôpa-
 2 bhôgê yat jat¹ bhavyam bhavatu [bha*]gavan pûrvva-kanm(rm)-ânurûpam [||*]
 eta-
 3 t prâthyâm(îthyam) mama bahutama² janma-janm-ântatarê=³pi tvat-pâd-
 âmbhôrû(ru)-
 4 hai(ha)-yuga-gatâ nîshalâ bhaktir=astu || o || Svasti śrī [||*] Tiru-chchel[va][m*]
 peruga [||*]
 5 Pukkam=âṇa Arivattanapurattu Nânâdêśi-Viṇṇagar-Âlvâr kô-
 6 yil tiru-maṇḍapamuñ=jeydu tiru-k[ka]davum=iṭṭu inda maṇḍapa-
 7 ttukku niṇṇ=erigaikku nilai-vilakk=onṇum=iṭṭēṇ Malai-
 8 maṇḍala[nṇ]u(ttu) Magôdayarpaṭṭaṇa[tt]u I(î)râyiraṇ Śīriyân=âṇa Śi(śi)-
 9 Kulaśêgara-Ra(na)mby-êṇ [||*] idu śrī [||*] i-daṇmam Malaimaṇḍalattāṇ [||*]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! (*I have*) no regard for merit, none for a heap of wealth, none at all for the enjoyment of lust. Whatever is to happen, let it happen, O God ! in accordance with previous actions. This (*alone*) is to be prayed for (*and*) highly valued by me :— In every other birth also let (*me*) possess unswerving devotion to the pair of Thy lotus-feet !

(L. 4.) Hail ! Prosperity ! Let the wealth of (*this*) temple increase ! (*In*) the temple of Nânâdêśi-Viṇṇagar-Âlvâr at Pukkam *alias* Arivattanapuram, I, Îrâyiraṇ Śīriyân *alias* Śrī-Kulaśêkhara-Nambi of Magôdayarpaṭṭaṇam in Malaimaṇḍalam, made a sacred maṇḍapa, gave a sacred door, and gave one fixed lamp to burn constantly in this maṇḍapa. (*Let*) this prosper ! This meritorious gift (*was made by*) a native of Malaimaṇḍalam.

No. 28.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

(Continued from Vol. VI. page 198.)

D.—Mantrawâḍi inscription of the time of Amôghavarsha I.—A.D. 865.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It was originally brought to my notice by Mr. Govind Gangadhar Deshpande. And I obtained ink-impressions of it in 1882. It is now edited for the first time. The collotype is from an ink-impression received in 1886 from Mr. Cousens, Superintendent of the Archaeological Survey of the Bombay Presidency.

Mantrawâḍi is a village about five miles towards the east-by-north from Shiggaon, the head-quarters of the Bânkâpur tâluka of the Dhârwar district. The Indian Atlas sheet No. 42 (1827) shews it as 'Munturrehdee.' The Map of the Dhârwar Collectorate (1874) shews it as 'Muntruwudee.' The present record seems to indicate that its original name was Elpunuse, or else Elamvalli.⁴ And the purport of it places both Elpunuse and Elamvalli in the Purigere district,—the Purigere three-hundred of other records. The inscription is on a

¹ Read *yad=yad=*; the *Mukundamâlâ* reads *yad=bhavyam tad=bhavatu*.

² The *Mukundamâlâ* reads *bahumatam*.

³ Read *-ântarê=*.

⁴ The maps do not shew, in the neighbourhood of Mantrawâḍi, any villages with names resembling these two.

stone tablet, which was found near a temple of Hanumat at Mantrawâdi and is now stored in the kachêri at Shiggaon.

At the top of the stone, there are sculptures representing the goddess Lakshmî, squatting and facing full-front, with an elephant on each side, standing towards her; the tips of the trunks of the elephants, which are uplifted, meet above her head; and each of them holds, apparently, a flower over her.—The writing covers an area about 2' 0 $\frac{1}{4}$ " broad by 3' 9 $\frac{1}{4}$ " high, and is mostly in a state of very good preservation. In addition to the record edited and shewn in the collotype, there is one line of writing below the sculptures, which are, as usual, on a surface which projects somewhat in front of that part of the stone which bears the body of the record. It is in characters of the same type with those of the body of the record; and it gave the name of the writer: but the greater part of it is damaged and illegible; we can only recognise, at the beginning of the line *Śrī-Ré(?)vayyana*, and at the end *likhitam*, with perhaps a cross-mark below the *m*, as if to shew that something is to be supplied here,—namely, possibly, the *aksharas*, standing before the *Svasti* of line 1 of the body of the record, which are not wanted there and seem to be meaningless.—The characters are Kanarese, boldly formed and well executed. The size of them ranges from about $\frac{3}{4}$ " in the *dha* of *dharmmadol*, line 22, to about 1 $\frac{3}{4}$ " in the *ga* of *goravarum*, line 8; the *lchi* of *pelchisal*, line 15, and the *ṭṭa* of *koṭṭar*, line 17, are each about 2 $\frac{3}{8}$ " high. The lingual *ḍ* is not very clearly, if at all, distinguished from the dental *d*. As regards the palæography,—the *ñ* does not occur. The *j* occurs four times, in lines 2, 3, and 8, and is, in each case, of the old square type: the exact form aimed at in this record, is illustrated best in the *jâ* of *râjâdhi*, line 2, No. 2; it is a closed form, of that particular shape from which there may have been derived, quite directly, the back-to-back *j* and the open *j* which we have in the Dodḍahundi inscription of Nîtimârḡa and Satyavâkya.¹ The *kh* occurs three times, in lines 6, 17, and 20, and again in *likhitam* in the line below the sculptures: in each case, it is of the later cursive type; and the form of it is practically identical with the modern form of the present day: it is seen best in the *kha* of *akhaṇḍita*, at the end of line 17. The *b* occurs more often, and is of the later cursive type, throughout; the intended form of it is seen very clearly in the *bâ* of *bâdhâ*, line 16, No. 11, and is to be recognised as almost identical with the modern form of the present day. The *l* occurs still more freely, and is, also, of the later cursive type, throughout, including the *l* in *likhitam* in the line below the sculptures; the particular form of it aimed at in this record, is perhaps exhibited most clearly in the *la* of *kâlam*, line 17, No. 2. Except in the *l* of *rakshisal*, line 15, where it is hardly to be detected, in the *l*, as presented in this record, we can recognise a feature which played an important part in the process by which the later cursive type of this character was evolved from the old square type, namely, the miniature representation, of the principal part of the old square character, which stands here in the centre of the later cursive character. In the development of the later character, the first step was the prolongation, with a sweep to the right, of the downstroke with which the formation of the original character ended,—a feature which is well illustrated in the Hattî-Mattûr inscription of the time of Kṛishṇa I.;² that was eventually followed by a continuation of that stroke up to the top line of the writing; and, meanwhile, the principal part of the original character was diminished, rounded off, and raised, until the original leading characteristic of the old square letter was almost entirely lost. In some Kanarese fonts of the present day, it has disappeared altogether,—for instance, in the font used, in accordance with the general custom, in the Rev. Dr. F. Kittel's Kanarada-English Dictionary; on the other hand, the miniature of the principal part of the old square character is distinctly recognisable in the font used for the words presented in Kanarese characters in the compilation entitled *Bombay Places and Common Official Words*. In lines 7, 8, 14, 20 (twice), 21, and 22 of this record, we have a peculiar form of the *m*, for which at present the earliest limit is fixed by its occurrence in *para-dattam=bâ* in line 14 of the Kanarese grant of

¹ See Vol. VI. above, p. 42, and Plate.

² Vol. VI. above, p. 160, and Plate.

Gôvinda III. of A.D. 804;¹ it is here seen best in the *mâ* of *nelanum=Āditya*, line 14, No. 7: it occurs again in *likhitam*, in the line below the sculptures, where it is formed somewhat smaller than usual, so as to mark it as a final form; it is a character which may often be confused with one form of *re*, *rē*. The corresponding form of the *v* occurs, but not very clearly, in the upper *v* of *sarvva*, line 16, No. 10.—The language is Kanarese, of the archaic type, in prose. In *śāsanamum*, line 9-10, the copulative ending *um* is attached to the usual archaic ending of the nominative singular neuter in *m̐*, *m*; on the other hand, in line 8 it is doubtful whether the *m* has been retained,—*mahājanamum*, or whether it has been softened into *v*,—*mahājanavum*. In line 20 we seem to have the accusative singular neuter in *v*,—*dharmavam*; while, on the other hand, in line 17 we have clearly the more archaic form in *m*,—*sthānaman*. In line 14, in *sthānamuvam* or *sthānavuvam*, the *m̐*, *m*, of the copulative suffix, with the accusative ending after it, seems distinctly to have been softened into *v*; but, whether the *m* of *sthānam*, *sthānam*, has been retained before it, or has been softened into *v*, is doubtful. Line 10 gives us—(unless we assume a mistake of *s* for *ś*)—*dise*, as another variant of *dise*, *dese*, ‘a quarter or point of the compass, direction, region, side;’ line 12 gives *niru-gal*, which seems clearly to mean ‘a set-up stone,’ *niru* being, no doubt, connected with *niri*, 1, ‘to be properly arranged or prepared, to be ready,’ from which we have *nirisu*, ‘to put down, place, arrange, adjust, prepare,’ which occurs in line 20 in respect of the setting up of the stone itself that bears the record;² line 15 gives *peḷchisu*, as a variant of *perchisu*, *pechchisu*, ‘to cause to increase, to multiply’;³ and line 21-22 gives *brahmāti*, as a variant of *brahmati*, *brahmēti*, = *brahmahatyā*, ‘the killing of a Brāhmaṇ.’—The orthography does not present anything calling for comment.

The inscription refers itself to the reign of the Rāshtrakūṭa king Amôghavarsha I.,—son and successor of Gôvinda III.,—who was on the throne from A.D. 814 or 815 to A.D. 877 or 878. And it mentions a feudatory of his, named Kuppēya,⁴ who was governing the Purigere district. The object of it was to record the grant of some lands to a priest named Gôkarna-paṇḍitabhaṭāra. The sculptures at the top of the stone mark the record as a Vaishṇava record, and thus shew that the donee was a Vaishṇava. And it seems worth noting that one of the donors was a Gorava or Śaiva priest.

The record is dated on the full-moon day of Vaiśākha of the Pārthiva *saṃvatsara*, coupled with Śaka-Saṃvat 787. Whatever system of the cycle is applied, the Śaka year is the expired year.⁵

¹ *Ind. Ant.* Vol. XI. p. 127, and Plate.

² Compare *ī śāsanaman=nirisidar*, “they placed, adjusted, or set up, this charter,” in the Daṇḍāpur inscription (*Ind. Ant.* Vol. XII. p. 223, text line 12).—Compare, also, *nirisida kinnari-galla guḍḍe nālku* in an inscription at Naregal in the Rōṇ tāluka, Dhārwar (*Jour. Bo. Br. R. As. Soc.* Vol. XI. p. 229, text lines 51, 53, 55), and *nirisida guḍḍe nālku* (*ibid.* p. 230, line 57). As regards the first of these passages, the occurrence of the combination *kinnarigal* (line 51) or *kinnarigal* (lines 53, 55) in a record at a place named Naregal,—which is mentioned as Hiriya-Nareyaṅgal in a neighbouring record (*ibid.* p. 248, line 20-21), and the name of which would often be written Narigal in the present day,—led me to think that the text referred to a smaller or later Naregal, distinguished from Hiriya-Nareyaṅgal; but I now see that we should interpret the text as meaning, not “four heaps of stones above graves of Kim-Narigal,” etc., but “four set-up heaps of stones (bearing representations) of female Kinnaras together with a *liṅga* and ascetics and a cow.”

³ Compare *peḷ-dore*, ‘the great river,’ for the more usual *per-dore* in the Muḷgund inscription of A.D. 975; Vol. VI. above, p. 259, text line 5.

⁴ The vowel of the penultimate syllable is apparently to be taken as the long *ē*, on the analogy of the *ē* in Baṅkēya, which is marked as long by the metre in line 58 of the inscription at Kounūr (Vol. VI. above, p. 33); but it is not quite certain that the long *ē* is not used there simply to suit the metre. The name of Baṅkēya or Baṅkeya appears also as Baṅka, in Baṅkēśa (Vol. VI. above, p. 30, text line 19). So, also, the name Kuppēya or Kuppeya appears—(but in the case of another person)—as Kuppa, and Kuppanna, in the Nidagundi inscription, F. below, page 214.

⁵ By the luni-solar system of the cycle, northern or southern, the Pārthiva *saṃvatsara* was Śaka-Saṃvat 788, current, = A.D. 865-866. By the mean-sign system, it began on the 27th September, A.D. 864, Ś.-S. 786 expired, and ended on the 23rd September, A.D. 865, S.-S. 787 expired.

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And the corresponding English date is the 14th April, A.D. 865, on which day the full-moon conjunction occurred at about 20 hrs. 54 min. after mean sunrise (for Ujjain).

TEXT.¹

- 1 [Ôm]² Svasty=Amôghavarsha śrīprithivīvallabha mahâ-
 2 rājādhirāja paramēśvara bhaṭārara r[â]-
 3 [jy]-ābhivṛddhiyol=Śaka-n ṛ ip a - k ā l - ā t i t a - s a m v a -
 4 tsara-satamgaḷ=ēḷ-nūr=enbhatt-ēlaneya Pārthi-
 5 va-samvatsaram pravarttise Purigere-nāḍa[m] Ku-
 6 ppēyan³=āḷe Vaiśākha-māsada paurṇa-
 7 māse(si)y-and=Elpunuseya nālvadimba-
 8 r=mmahājanamu(?vu)m⁴ Moni-goravarum Mūlasthā-
 9 nada Mahādēvar=āḷv=Elamvaḷḷiya śāsa[na]-
 10 mum=ā dēvara mūḍa-diseyol=mūḍa vaḍḍava . .⁵
 11 ya pola mēreya teṁka dēvam-geyye mēre
 12 paḍuva niṇu-gal=mēre baḍaga Kālabe(?)ya pola
 13 m[ē]reye mēre-māḍi enbhattay-vattar=kk[e]yyum=āru
 14 tōṇṭada nelanum=Āditya-bhaṭārara sthānamu(?vu)vaṁ⁶
 15 rakshisal=peḷchisal=ivarē samartthar=endu Gōka-
 16 rṇṇa-paṇḍita-bhaṭārargge sarvva-bādhā-parihāram
 17 kālam kaḷchi koṭṭar=Ī sthānaman=āḷva goravar=akha-
 18 ṇḍita-brahmachāriy=apudu brahmacharyya-hīnaran=i
 sama-
 19 yada goravarkkaḷ=kaḷevor=Ī paddhatiyam silā-lē-
 20 khe-māḍi niṇsidar=ppaṇḍita-bhaṭārara=Ī dharmmavam⁷ kā-
 21 domg=aśvamēdhada phala[m] aḷiyal-baṁgevoṁge⁸ bra-
 22 hmātiya pāpam=akkum [||*] Nāgadēvan=i dharmmadol=
 gōshṭi(shṭhi) ā(?)dom⁹ [||*]

TRANSLATION.

[Ôm] ! Hail ! In the increase of the sovereignty of Amôghavarsha (I.), the favourite of Fortune and of the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Bhaṭāra*,—while the Pārthiva samvatsara, the seven hundred and eighty-seventh (year of) the centuries of years that have gone by from the time of the Śaka king, was current,—while Kuppēya¹⁰

¹ From the ink-impressions.

² There seems to have stood here, originally, a plain symbol for the word *Ôm*, on which there were afterwards overlaid two *aksharas*, which seem to be *māgi*, apparently belonging to the line of writing below the sculptures above the body of the record (see page 199 above).

³ Regarding this name, see note 4 on page 200 above.

⁴ There is a small mark between the consonant and the vowel, half-way down the consonant, which makes it probable that *m* was written but was not fully engraved ; so, also, in *sthānamu(?vu)vaṁ*, line 14, and perhaps, but not so probably, in *dharmmavam*, line 20.

⁵ One *akshara* is lost here. The consonant must, apparently, be either *ṇ* or *n*. The vowel must be either *i* or *e*. There is a word *oḍḍavane*, 'array, preparation,' which, however, does not seem suitable here. Otherwise, I can only think of *vaḍḍavane*, for *oḍḍa-mane* ; but I do not know whether the *m* of *mane* ever changes into *v* ; and this word also, meaning "the house or abode of the Oḍḍas," does not seem altogether suitable.

⁶ See note 4 above.

⁷ See note 4 above.

⁸ Read *baṁgevoṁge*.

⁹ The *akshara* before the *dom* is doubtful. And the dictionaries do not give any such word as *gōshṭhi* or *gōshṭhin* in the sense of 'president of an assembly,' which clearly seems to be implied. Perhaps what was intended was *gōshṭhikan=ādom*.

¹⁰ See note 4 on page 200 above.

was governing the Purigere district,—on the day of the full-moon of the month Vaisâkha:—

(Line 7) The forty *Mahâjanas* of *Elpunuse*, and the *Gorava* Moni, and the managers¹ of *Elamvalli* which belongs to the god Mahâdêva (Śiva) of the *Mûlasthâna*,²—saying “He, indeed, is able³ to protect (*the property*), and to increase it,”—gave to the honourable Gôkarnapaṇḍita, free from all molestation, having laved his feet, eighty-five *mattars* of cultivable land, and six plots of garden-land, and the property of Âdityabhaṭâra, on the east side of that same god, making the boundaries to be on the east, the field; on the south, the cultivable land of the god; on the west, a stone that was (*then*) set up; and, on the north, the field of Kâlabe(?).

(L. 17) Let the *Goravas* who manage this property be such as keep unbroken the vow of continence; the *Goravas* of this community shall reject those who are wanting in continence. The honourable paṇḍit⁴ put this precept into (*the form of*) a writing on stone, and set it up.

(L. 20) To him who protects this religious grant, there shall accrue the reward of performing an *aśvamêdha*-sacrifice; to him who (*even*) thinks of destroying it, there shall attach the guilt of slaying a Brâhman!

(L. 21) Nâgadêva was the president of the meeting in the matter of this religious grant.

E.—Sirûr inscription of the time of Amôghavarsha I.—A.D. 866.

This inscription was brought to notice and edited by me in 1883, in the *Ind. Ant.* Vol. XII. p. 215 ff., from an ink-impression obtained in 1882. A lithograph of it was not given then. And, for that and other reasons, it is now re-edited. The collotype which accompanies the present revised version of the record, is from an ink-impression which Mr. Cousens was good enough to obtain for me in 1898, the original impression having suffered some damage and become unsuitable for reproduction.⁵

Sirûr is a village about sixteen miles west-by-north from Nawalgund, the head-quarters of the Nawalgund tâluka of the Dhârwar district. The Indian Atlas sheet No. 41 (1852) shews it as ‘Serroor.’ And the Map of the Dhârwar Collectorate (1874) shews it as ‘Siroor.’ The record gives its name in the older form of Śrîvûra, which may possibly be a mistake for Śrîvûra, with the long î. And the purport of it places Sirûr in the Belvola three-hundred district. The inscription is on a stone tablet somewhere on the south of the *hûḍe* or village-bastion at Sirûr.

I have no information as to whether there are any sculptures at the top of the stone.—The writing covers an area about 3' 7" broad by 3' 3" high. The extant portion of it is in a fairly good state of preservation, and can be read without any uncertainty, throughout. But, before it came to notice at all, a portion of it had been broken away and lost at the upper left-hand corner, in consequence of which there is missing a part of the text ranging from fifteen or sixteen *aksharas* in line 1, to one *akshara* in line 7. And, since the time when the original impression was obtained by me, some damage has been done to the lower left-hand corner, whereby we have lost one complete *akshara* at the beginning of lines 22, 23, and 24.—The characters are Kanarese, boldly formed and well executed. They contrast rather curiously with those of the Nîlgund inscription, edited in Vol. VI. above, p. 98 ff., which are of a much more square and upright

¹ *Śâsana* seems to be used here in the sense of ‘the act of governing, ruling, government,’ and to be, like *mahâjana*, a neuter employed with a collective meaning.

² This probably implies that the temple of Mahâdêva was the earliest and principal temple of the village.

³ The original uses the honorific plural,—“these, indeed, are able.”

⁴ *I.e.*, doubtless, the grantee, Gôkarnapaṇḍitabhaṭâra.

⁵ Owing to the paper used in making the ink-impressions having stretched somewhat unevenly, marks of joining are observable below the end of line 12, and from between the syllables *ta* and *cha* of *ghaṭṭita-charaṇas*, line 5, down to the bottom.

style suggestive, at first sight, of their belonging to a period considerably earlier than the time of the present inscription, though the two records are, in reality, of precisely the same date; this difference is to be attributed, of course, to the facts, that the two records were written by different persons, and that the *Bhaṭṭa* who wrote the Nīlgund record for the engraver to transfer it to the stone, or who painted it on the stone for the engraver to reproduce it there, was a better writer or draughtsman than Mādhavayya who wrote or painted the present record, and also was more guided, in some details, by a prepossession in favour of the older types and style. The writing of the present record is fairly uniform, the size of the letters ranging mostly between about $\frac{7}{8}$ " and $1\frac{1}{8}$ "; the *r*, however, in *Annigereyal*, line 19, and the *ya* in *vijaya*, line 16, are only $\frac{4}{8}$ " high, and the *l* in *ilnūrvorum*, line 20, is somewhat less: the *rjju* in *Nāgarjjunam*, line 23, is $2\frac{7}{8}$ " high. The record presents final forms, of *l* in *rājyaṁ-bol*, line 14, and of *l* in *Bāraṇāsivadol*, line 21; there ought to have been a final *t*, of *abhūt*, in line 3, but it was omitted. The distinct form of the lingual *ḍ* is, curiously enough, presented in *puḍidudu*, line 24, where, however, it is a mistake for the dental *d*; whereas it is not shewn in the *ḍu* of *eraḍum* at the end of line 16: a remark, which might have been made earlier, may be made here, namely that it was seldom, if ever, the early practice to use the distinct form of the *ḍ* in the combination *ṇḍ*; we must suppose that the *ṇ* was considered sufficient to mark the nature of the subscript consonant. As regards palæography,—this record presents all the five principal test-letters. The *kh* occurs twice, in *śamkha*, line 9, and in *likhītam*, for *likhitam*, line 23; and, in both places, it is distinctly of the old square type, though there are no actually straight lines in it: it is exhibited best in the *khī* of *likhītam*, line 23, No. 18. The *j* occurs freely, and is of the old square type throughout: we have an open form of it in the *jō* of *dhvajōru*, line 9, No. 29, and again in the *ja* of *paṁkaja*, line 18: in some other cases, illustrated very well by the *ja* of *mahājanada*, line 20, No. 19, there is a clear space between the centre stroke and the upright part of the letter; but, in other cases, that stroke is joined to the upright stroke, according to the original practice, and we have the fully closed form of the character, as is illustrated very well by the upper *j* of the *rjju* in *Nāgarjjunam*, line 22, No. 22. The *ṇ* occurs ten times, and, following the *j* in the usual manner, is of the old square type, throughout: in some cases, it presents the open form, as in the *ṇga* of *ttuṇga*, line 11, No. 2; in the other cases, it presents the fully closed form, which is illustrated very well in the *ṇga* of *Nṛipatuṇga*, line 13, the last *akshara*. The *b* occurs eleven times: in nine cases, it is of the old square type, sometimes in the closed form illustrated in the *be* of *Beḷvola*, line 18, No. 26, and sometimes in the open form exhibited in the *bī* of *bīṭṭom*, for *biṭṭom*, line 20, the last *akshara* but one: but in the *bda* of *śabda*, line 7, No. 4, we can recognise clearly, though the *akshara* is somewhat damaged, the later cursive form, the occurrence of which here is made doubly peculiar by the fact that the old square type was presented in the same word, of the same passage, in line 9 of the Nīlgund record; evidently the writer of this official record, familiar with both types but more accustomed to the later type for ordinary purposes, intended to use the older type of the *b* throughout, but made an involuntary slip in the word *śabda* and inadvertently used the later type there; and it would seem that he began to do the same in the subscript *b* in *nba*, the last *akshara* of line 4, but recognised the mistake almost directly after beginning the letter, and turned it into a *b* of the old square type with a very abnormal dip down in the top stroke.¹ The *l* occurs freely, and is here of the later cursive type throughout, though the Nīlgund record presents the old square *l* much more frequently than the later character: the exact form aimed at, as a rule, in this record, is perhaps exhibited in the *la* of *kālam*, line 20, No. 23, as well as anywhere else: but the *li* of *likhītam*, line 23, No. 17, exhibits very markedly the preservation in

¹ It may be remarked that lines 4 and 7 present the first instances of the occurrence of the letter *b* in this record; and that may account for the peculiarity pointed out. After the first use of the old square *b*, in *badde*, line 12, there is no relapse of any kind into the later cursive type. In the *bā* of *Bāraṇāsiyu*, line 22, there is a stroke in the centre, which seems to be due to a slip of the engraver's tool; through some mishap in the final printing, some of the copies of the collotype shew a break, which does not really exist, in the top stroke of this *akshara*.

miniature, in the centre of the later cursive letter, of the principal part of the old square character, to which attention has already been drawn on page 199 above, in the remarks on the Mantrawâḍi inscription of A.D. 865; and the same feature is recognisable, though not so pointedly, in *alaṅkṛitaṁ*, line 1, *kavileyam*, line 21, and *kavileyu*, line 22. There seem to be three abnormal vowel-marks in this record: the stroke projecting downwards from the bottom of the *k* of *gaṇikā*, near the end of line 8, appears to be intended to supply the *ā*, which was omitted in its proper place on the top line of the writing; in the superscript *i* of *śrīmad*, near the beginning of line 16, the long vowel appears to be marked by a curve on the right, instead of the left in the usual manner; and in *śrīmad*, line 18, it appears that, *i* having been written instead of *ī*, an upward stroke to the right was added, on revision, by way of marking the vowel as long.—As regards the **language**, we have ordinary Sanskrit verses in lines 1 to 6: and the remainder of the record is in Kanarese, of the archaic style, in prose. As far as the words *Annigereyal=ire*, in line 19, this record follows the same draft on which there was based the corresponding part of the Nīlgund inscription. But this record does not seem¹ to have included the verse *Jayati bhuvana-kīraṇam*, etc., which we have in the beginning of the Nīlgund inscription; and it presents a few various readings, of which, however, only *Śauṭān*, instead of *Gauḍān*, in line 4, is of any particular interest. Like the Nīlgund inscription, this record presents, in line 8, the word *prātirājya*, employed in the sense of *pratirāja*, ‘a hostile king,’ or rather, perhaps, ‘a collection of hostile kings.’ In *Bāraṇāsivadol*, line 21, we have a curious substitute for the usual locative *Bāraṇāsiyoḷ*, with which we have to compare the locative *Vāraṇāśivadul* in an inscription at Baḷagāmi,² and *Bāraṇāsivada*, in the place of the usual genitive *Bāraṇāsiya*, in an inscription at Paṭṭadakal;³ these forms suggest, of course, the existence and occasional use of a base *Bāraṇāsiva* (with such variants as *Bāraṇāsiva* and *Vāraṇāsiva*), for which, however, it is difficult to account.—In respect of **orthography**, the only points to be noted are (1) the use of *ri* for *ṛi* in the word *sriṣṭi*, line 10, just as in lines 12 and 33 of the Nīlgund record, and again in *vridhhi*, line 15; and (2) the occurrence of *lāñchanam*, instead of *lāñchhanam*, in line 13, just as in line 16 of the Nīlgund record.

This inscription is another record of the reign of the Rāshtrakūṭa king Amōghavarsha I.; and it is distinctly dated in such a way as to shew that he commenced to reign in A.D. 814 or 815.⁴ It mentions, like the Nīlgund inscription, an officer of his, named *Dēvaṇṇayya*, who, residing at *Annigere*,⁵ was governing the *Beḷvola* three-hundred district. And, devoted to the same end with the Nīlgund inscription, it records that *Dēvaṇṇayya* assigned the tax on clarified butter to the two-hundred *Mahājanas* of *Śrivūra*,—doubtless in order to make the proceeds of the tax available for expenditure by them on communal purposes, instead of being credited to the state revenues.⁶

The record is dated at the time of an eclipse of the sun on Sunday the new-moon day of the (*amānta*) month *Jyaishṭha* of the *Vyaya saṁvatsara*, Śaka-Saṁvat 788 (expired), in the fifty-second year of the reign of Amōghavarsha I. And the corresponding English date is **Sunday, 16th June, A.D. 866**, when there was a total eclipse of the sun, visible in India, at 9 hrs. 4 min. after mean sunrise.⁷

The date presented in this record fixes, as I have pointed out before now,⁸ the commencement of the reign of Amōghavarsha I. in A.D. 814 or 815, in the following manner. The record places the new-moon day of the *amānta* month *Jyaishṭha*, on which day the assignment

¹ See page 205 below, note 2.

² *Ind. Ant.* Vol. XIX. p. 145, text line 13.

³ *Ind. Ant.* Vol. X. p. 167, No. 105, text line 6.

⁴ See the next paragraph but one.

⁵ Regarding the use of this form of the name, instead of *Annigere* with the lingual *ṇṇ*, see Vol. VI. above, p. 100, note 2.

⁶ See Vol. VI. above, p. 107, note 4.

⁷ See Vol. VI. above, p. 102, note 3.

⁸ In *Ind. Ant.* Vol. XII. p. 216 a, and more fully and clearly in my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, Vol. I. Part II., p. 401, note 2.

registered in it was made, in the Vyaya *saṁvatsara*, Śaka-Saṁvat 788 (expired), and in the fifty-second year of his reign. But it does not say that the fifty-second year of his reign coincided either with the *saṁvatsara* or with the Śaka year. The new-moon day of the *amānta* Jyaishṭha, Ś.-S. 788 expired, being in his fifty-second year, it follows that the new-moon day of the *amānta* Jyaishṭha, Ś.-S. 737 expired, fell in the first year of his reign. And the first year of his reign began on some day from Āshāḍha śukla 1 of the Vijaya *saṁvatsara*, Ś.-S. 736 expired, falling in May or June, A.D. 814, to the *amānta* Jyaishṭha kṛishṇa 30 of the Jaya *saṁvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815.

TEXT.¹

- 1 [Ôm || Sa² vô=vyâd=Vêdhasâ dhâma yan-nâbhi-kamalam kṛi]tam Haraś=cha yasya kânt-[ê]ndu-kalayâ kam=alamkṛita[m] |(|)
- 2 [Labdha³-pratisṭham=achirâya Kalim su]-dû[ra]m⁴=utsâryya śuddha-charitair=ddharanî-talasya kṛitvâ punaḥ Kṛitayuga-śrî(śri)-
- 3 [yam=apy=aśêshâm chi]tra[m] katha[m] Nirupama[h*] Kalivallabhô-bhû[t*] [|*] Prabhûtavarshô⁵ Gôvinda-râjâ(jah)⁶ śauryyêshu vikramah⁷
- 4 [jitvâ jagat=sama]st[am] [yô*] Jagat[t*]uṅga iti śruta[h] [|*] Kêraḷa⁸-Mâlava-Śautân⁹=sa-Gujjarâ¹⁰ Chitraku(kû)ṭa-giridurgga-sthân=ba-
- 5 [ddhvâ Kânch-îśâ]n=â(a)tha sa Kirttinârâyaṇ[ô*] jagati¹¹ [|*] Ari¹²-nṛipati-makṭa-ghaṭṭita-charaṇas=sakala-bhuvana-va-
- 6 [ndita]-ś[au]ryya[h*] Vaṅg-Āṅga-Magadha-Mâlava-Vemg-îśair=archchitô=Tiśaya-dhavalah [|*] Svasti Samadhigartô(ta)pañcha-
- 7 mâ(ma)hâśabda-mahârâjâdhirâja-paramêśvara-bhaṭṭâraka . chatur-udadhi-valaya-va(ṇvâ)laya(yi)ta¹³-sakala-dharâtala-
- 8 prâtirâjy-ânêka-maṇḍalikarkkalâ kaṭaka-kâ(ka)ṭis[û]tra-kunḍala-kêyûra-h[â]râbharan-âlamkṛita-gaṇikâ¹⁴-sahasra-

¹ From the ink-impression.— In the footnotes to the text of the Nîlgund inscription, Vol. VI. above, p. 102 ff., such differences of reading in the two records, as seem to present anything at all of interest, have been exhibited. It does not seem necessary to shew them all here again.

² Metre, Ślôka (Anushtubh).— Before the verse, there was doubtless an Ôm, represented by a plain symbol, as at the beginning of the Nîlgund inscription. There seems to be not room enough for the word *Svasti* to have stood after the Ôm.— From the ink-impressions, it cannot be decided whether there was, or was not, any writing above the first extant line of the present record. But the verse *Jayati bhuvana-kāraṇam*, etc., which we have in the beginning of the Nîlgund inscription, would fill about a line and a half in the writing of the present record; and the first *pāda* of the verse *Sa vô=vyâd*, etc., preceded by Ôm, quite suffices to fill the lacuna in the first part of line 1. And it seems, therefore, that the verse *Jayati bhuvana-kāraṇam*, etc., was not used here, and that no writing is missing above the first extant line; because it would be contrary to custom to leave a blank space of half a line or so between two such verses.

³ Metre, Vasantatilaka.

⁴ The *dû* was at first omitted by the writer, and then was inserted below the line, over the *pa* of *Nirupama* of the next line.

⁵ Metre, Ślôka (Anushtubh).

⁶ See Vol. VI. above, p. 102, note 10.

⁷ Read, probably, *śauryyêṇa vikramaiḥ*; but see Vol. VI. above, p. 102, note 11. In the *akshara ryyê*, the vowel *ê* was at first omitted, and then was added on revision.—An inscription at Chiñchli in the Gadag tâluka, of the time of Kṛishṇa II., dated in the Pîṅgala *saṁvatsara*, Śaka-Saṁvat 819 (expired), = A.D. 897-98, seems to present the reading *śauryy-[âmka]-vikramah*, "possessed of prowess characterised by heroism."

⁸ Metre; see Vol. VI. above, p. 102, note 13.

⁹ Nîlgund, line 6, has *Gaudân*; see page 207 below, note 9.

¹⁰ Read *Gurjjarân*; or, if *saṁdhi* is observed, *Gurjjarâṁs=Chitra*: and see Vol. VI. above, p. 102, note 15.

¹¹ In the first syllable of this word, *ji* was formed and then was corrected into *ja*.

¹² Metre; see Vol. VI. above, p. 103, note 2.

¹³ See Vol. VI. above, p. 103, note 4.

¹⁴ The *â*, omitted in its proper place, seems to have been supplied, in a very unusual manner, by the stroke projecting downwards from the bottom of the *ka*.

- 9 chāmar-āndhakāra-vādiyya-vīyya-māna¹-śvêt-âtapatra-traya-kaḷaha-samk h a-p â l i d h v a j -
ôru²kêtu-patâk-âchchhâdita-
- 10 digantar-ella³ sri(sri)sh[t]i-sênâpati puravara-taḷavargga-daṇḍanâyaka-sāmant-âdy-
ânêka-vishaya-vinâmn⁴-ô-
- 11 ttuṅga-kirîta-makuta-ghṛishṭa-pâdâravinda-yugma nirjjita-vairi ripu-nivaha-Kâla-daṇḍa
dusṭa-mada-bhajjana-
- 12 na⁵ amôgha-Râma[m] para-chakra-pañch[â*]nanam sur-âsura-marddanam vairi-
bhaya-karam badde-manôharam abhimâna-mandiram
- 13 Raṭṭa-vamś-ôdbhava[m] Garuḍa⁶-lâncha(ñchha)nam ṭivili-pareghôshanam
Lattalûra-pura-paramêśvaram śrî-Nṛipatuṅga-
- 14 nām-ânkita-Lakshmivallabhêndram⁷ chandr-âdityara kâlam-varegam mahâ-Vishṇuva
râjyam-bol uttar-ôttaram râjy-âbhi-
- 15 vri(vri)ddhi salutt-ire Śaka-nṛipa-kâl-âtita-samvatsaraṅgaḷ-êḷ-nûr-enbhatt-
eṇṭaneya Vyayam=emba sa[m*]vatsaram prava-
- 16 rttise śrîmad⁸-Amôghavarsha-Nṛipatuṅga-nâm-ânkitanâ vijaya-râjya-
pravardda(rddha)mâna-samvatsaraṅgaḷ=ayvatt-eraḍu-
- 17 m=uttar-ôttaram⁹ râjy-â¹⁰bhivṛiddhi¹¹ salutt-ire Atiśayadhavaḷa-narêndra-
pras[â*]dadind=Amôghavarsha-
- 18 dēva-pâdapamkaja-bhramara viśiṣṭa-jan-âśrayan=appa śrîmad¹²=Dēvaṇṇayya[m*]
Beḷvola-mûnûṛuma-
- 19 n=âḷuttum=Annigereyaḷ¹³=ire Jêṣṭha¹⁴-mâsad=amaseyum=Âdityavâra[mu*]m=âge
sûryya-grahanad-andu
- 20 Śrivûrada Ravikayyam modal-âgi iḷnûrvvorum mahâjanada kâlam kaḷchi tuppa-
dereyam bi(bi)ṭṭom [||*]
- 21 Î sti(sthi)tiyam kâd-âtâ(ta)ṅge Bâraṇâsivadoḷ¹⁶ s[â*]sira kavileyam koṭṭa
phalam=akkum

¹ See Vol. VI. above, p. 103, note 7 ; and for *vādiyya-vīyya-māna* read either *dēdīpyamāna*, 'very brightly shining,' or *dōdhūyamāna*, 'being waved to and fro like fans.' In favour of *dēdīpyamāna*, it may be noted that a Tamil song presents the expression "O king, whose white umbrella shines resplendent ;" see *Ind. Ant.* Vol. XXVIII. p. 29.

² After the *jô*, the writer or engraver first formed a *k*, and then, without properly correcting the *k* into *r*, added the *u* rather imperfectly.

³ In the *akshara re*, the superscript *e* is formed very anomalously.

⁴ Read, probably, *vishay-adhināth* ; see Vol. VI. above, p. 103, note 11.

⁵ Apparently *bhañjanan* was intended, without *samdh*i with the following word. As remarked in Vol. VI. above, p. 103, note 12, from this point more attention was paid, both in this record and in the Nilgund record, to the case-endings of the nominatives.

⁶ First *ṭa* was written ; and then it was corrected into *ḍa*.

⁷ Read *vallabhêndrana* or *vallabhendranā*. Nilgund, line 17, has the same mistake, except that the *anusvāra* was omitted.

⁸ In the *śrî*, the long *î* seems to be marked here by a curve on the right, instead of the left as, for instance, in *śrî*, line 13 ; so, also, in *śrîmad* in line 18 below, it seems to be abnormally marked by a stroke upwards to the right.

⁹ The *anusvāra* is quite clear in the impression, though not in the collotype.

¹⁰ The original had *râjyajyā* ; and then the *jya* was cancelled.

¹¹ Read *âbhivṛiddhiyīm* ; see Vol. VI. above, p. 104, note 7.

¹² Regarding the way in which the superscript *ḷ* is formed, see note 8 above.

¹³ Read *Annigereyaḷ*, as in Nilgund, line 22 ; or else *Annigereyal*. As regards the *nri*, which is probably a mistake for *nri*, see Vol. VI. above, p. 100, note 3. From the collotype, it might be thought that we have here the long *î*. But that is only due to a fault in the impression. My impression of 1882 shews distinctly that the vowel-mark is quite closed down on to the top stroke of the consonant, and that the vowel is therefore the short *i*.

¹⁴ Read *Jyêṣṭha* ; or, more correctly, *Jyaisṭha*.

¹⁵ Regarding this word, see some remarks on page 204 above.

- 22 [i]dan¹=alidu tuppam²-uṇṭ-âtâ(ta)m Bâraṇâsiyu³ sâsira kavileyu[m*] sâsirvvar=
pp[â*]rvvaruman=alidon=akku[m] [||*]
23 [Ni]mbichchara⁴-Bam[m*]ayya besa-geysido Mâdhavayyana likhî(khi)tañ
Nâg[â*]rjjunam bhe(be)sa-geydo
24 [Si]ri-gâvuṇḍana eṭtu⁵-puḍi(di)dudu [||*]

TRANSLATION.

[Ôm!]— (Verse 1 ; line 1) [May he (Vishṇu) protect you, the water-lily (*growing*) in whose navel is made a habitation by Vêdhas (Brahman)]; and Hara (Śiva), whose head is adorned by a lovely digit of the moon !

(V. 2 ; 1. 2) Since, with his pure actions, he [in no long time] drove far away from the surface of the earth [Kali who had secured a footing there], and made again [complete even] the splendour of the Kṛita age, [it is wonderful] how **Nirupama-(Dhruva)** became (*also known as*) **Kalivallabha**.⁶

(V. 3 ; 1. 3) (*There was his son*)⁷ **Prabhûtavārsha-Gôvindarâja (III.)**, who, [having conquered the whole world] by his heroism and deeds of prowess(?),⁸ was known as **Jagat-tunga**.— (V. 4 ; 1. 4) Having [fettered] the people of **Kêraḷa** and **Mâlava** and **Śauṭa**,⁹ and, together with the **Gurjaras**, those who dwell in the hill-fort of **Chitrakûṭa**,¹⁰ and then [the lords of **Kāñchî**], he (*became known as*) **Kirtinârâyaṇa** on the earth.¹¹

(V. 5 ; 1. 5) (*And then there came his son*) **Atiśayadhavaḷa-(Amôghavarsha I.)**, whose feet are rubbed by the diadems of hostile kings (*bowing down before him*), and whose heroism is [praised] throughout the whole world, and who is worshipped by the lords of **Vaṅga**, **Āṅga**, **Magadha**, **Mâlava**, and **Veṅgi**.

(Line 6)— Hail ! While, to an extent ever greater and greater, the increase of the sovereignty of him, **Lakshmivallabhêndra**,¹² who is distinguished by the name of the glorious

¹ Read *idan*, with the short *i*. The *î*, of which only a small part is now extant, is supplied from the original ink-impression of 1882, which was made before the stone suffered injury at this place ; so, also, the *Ni* at the beginning of the next line, and the *Si* at the beginning of line 24.

² Read *tappum*.

³ Read, probably, *Bâraṇâsiyūm*. We might, of course, supply *l*, and, reading *Bâraṇâsiyul*, obtain here another instance of the comparatively rare locative in *ul*, regarding which see Vol. VI. above, p. 99, and note 1 on page 100. But it seems more likely that the copulative nominative (*Bâraṇâsiyūm*), standing for the accusative (*Bâraṇâsiyuman*), was intended here, as was certainly the case in the next word but one, *kavileyu*, which is a mistake for *kavileyum*, standing for *kavileyuman*. For the justification of the use of the accusative of *Bâraṇâsi* in this and similar passages, see Vol. VI. above, p. 107, note 5.

⁴ This *ra* was evidently at first omitted, and was then inserted on revision.

⁵ The original impression of 1882 shews, between this *akshara* and the *be* which is above it, a thin horizontal line, seven-eighths of an inch long, which seems to have been intended to turn the *l* into a *t*,—*ettu*. In Mr. Cousens' impression, also, this line is visible ; but more faintly, because of a little too much ink having been used. In the collotype, it is hardly discernible at all.

⁶ See Vol. VI. above, p. 105, note 9.

⁷ See Vol. VI. above, p. 105, note 10.

⁸ See Vol. VI. above, p. 102, note 11.

⁹ The Nîlgund inscription gives Gauda. Śauṭa may perhaps be accepted as another form of Śauḍa, the name of a country mentioned in the *Râjataraṅgiṇī*, vi. 300, which speaks of a *maṭha* founded at Diddâpura for the accommodation of people from the Madhyadêśa or middle country, and from Lâṭa, Śauḍa, and Uḍra (?). Or, as in line 13 the writer first wrote *Garuṭa* and then corrected the *ṭa* into *ḍa*, *Śauṭân* may be treated as an uncorrected mistake for *Śauḍân*. Or, again, we might assume that the *ś*, also, is a mistake for *g*, which would not be at all impossible ; and, on that view, the *Śauṭân* of this record would be simply a mistake for *Gaudân* in the original draft.

¹⁰ The allusion here seems to be to 'Chitor' and 'Chitorgarh,' in Râjputâna, rather than, as previously thought by me, to Chitrakôt or Chatarkôt in Bundêlkhand.

¹¹ See Vol. VI. above, p. 106, note 1.

¹² See Vol. VI. above, p. 106, note 2.

Nṛipatuṅga,— the *Mahārājādhirāja* and *Paramēśvara* and *Bhaṭṭāraka* who has attained the *pañchamahāśabda*;¹ he who has covered all the territories of the numerous chieftains of the hostile kings, over the whole surface of the earth which is girdled by the belt of the four oceans, with his thousands of female elephants² decorated with rings on their tusks and lines on their cheeks and pendants from their ears and bracelets and strings of pearls, and with the darkness (*caused by the multitude*) of his *chaurīs*, and with his very brightly shining (?)³ three white umbrellas, and with his battle-conches, and with his broad standard of the *pālīdhvaja* banner and his (*other*) flags; he who is a born leader of armies; he whose feet, resembling water-lilies, are rubbed by the lofty tiaras and diadems (*bowed down before him*) of *Danḍa-nāyakas* (*in charge*) of capitals and groups of places, and of chieftains and other lords of districts (?); he who has conquered his foes; he who is a very staff of Death to the host of his enemies; he who breaks down the pride of wicked people; he who is a very unfailing Rāma; he who is a very lion to the army of his enemies; he who subdues gods and demons; he who causes fear to his foes; he who captivates the minds of truthful women; he who is the habitation of haughtiness; he who has been born in the race of the *Raṭṭas*; he who has the *Garuḍa* crest; he who is heralded in public with the sounds of the musical instrument called *ṭiṭi*; (*he who has the hereditary title of*) **supreme lord of the town of Lattalūra**, — was continuing, like the sovereignty of the great *Vishṇu*, so as to endure as long as the moon and sun might last:—

(L. 15)—While the *samvatsara* named *Vyaya*, the seven hundred and eighty-eighth of the years elapsed of the era of the *Śaka* kings, was current; and while the fifty-second of the augmenting years of the victorious reign of him who is distinguished by the name of the glorious *Amôghavarsha-Nṛipatuṅga* was continuing (with) an increase of sovereignty to an extent ever greater and greater:—

(L. 17)—While, by the favour of the king *Atiśayadhavaḷa*, the illustrious *Dēvaṇṇayya*, a very bee on the water-lilies that are the feet of *Amôghavarshadēva* and a very asylum for excellent people, was dwelling at *Annigere*, governing the *Beḷvola* three-hundred:—

(L. 19)—When it was the new-moon day of the month *Jyêshṭha* and a Sunday, at the time of an eclipse of the sun, he (*Dēvaṇṇayya*) laved the feet of the two-hundred *Mahājanas*, headed by *Ravikayya*, of *Śrivūra*, and relinquished (*to them*) the tax on clarified butter.

(L. 21)—To him who protects this ordinance, there shall accrue the reward of giving a thousand brown cows at *Bāraṇāsi*; he who, having destroyed it, is (*thereby*) guilty of a misdemeanour, shall be (*as*) one who destroys *Bāraṇāsi*⁴ or a thousand brown cows or a thousand *Brāhmanas*!

(L. 23)—Written by *Mādhavayya*, at the command of *Nimbichchara-Bammayya*; set up and fixed in its place by *Sirigāvunḍa*, at the command of *Nāgārjuna*.

F.—Niḍagundi inscription of the time of Amôghavarsha I.—About A.D. 874-75.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It is now edited for the first time. I originally obtained ink-impressions of it in 1882. The accompanying collotype, however, is from an ink-impression received from Mr. Cousens in 1886.

Niḍagundi is a village about four miles towards the south-south-west from *Shiggaon*, the head-quarters of the *Baṅkâpur tâluka* of the *Dhârwar* district. The Indian Atlas sheet No. 42

¹ See Vol. VI. above, p. 106, note 3.

² Using another meaning of *ganikā*, which is given in *Monier-Williams' Sanskrit Dictionary*, revised edition, namely 'female elephant' instead of 'courtesan,' I give here a translation which seems more appropriate than that put forward for the same passage in the *Nilgund* inscription.

³ See above, p. 206, note 1.

⁴ See Vol. VI. above, p. 107, note 5. An inscription at *Āraṇi* in *Mysore* (*Ep. Carn. Vol. IV., Ng. 51*) speaks, in the same connection, of the destruction of *Prayāga* as well as of *Bāraṇāsi*.

(1827) shews it as 'Neergoondée.' And the Map of the Dhârwar Collectorate (1874) shews it as 'Needgoondée.' The present record gives its name in the older form of Nidugundage, and marks it as the chief town of a group of villages known as the Nidugundage twelve. And the purport of the record has the effect of placing it and its attached villages in the Kundarage seventy, and perhaps in also the Belgali three-hundred. The inscription is on a stone tablet, which was found in a field, Survey No. 64, at Nidagundi, and is now stored in the kachêri at Shiggaon.

The top of the stone, about $7\frac{1}{2}$ " high, shews the sculptures of a *lînga* on its *abhishêka*-stand, with the bull Nandin, recumbent, and facing towards it. These sculptures cover about two-thirds of the top part of the stone. The rest of it, on the proper right side, is occupied by six short lines of writing, in characters of the same type and period, which contain a short supplementary record; they have been numbered 20 to 25, and are given after the text of the body of the record. — The writing of the body of the record covers an area about $1' 9\frac{1}{2}"$ broad by $2' 4\frac{1}{2}"$ high, and is mostly in a state of very good preservation. — The characters are Kanarese, boldly formed and well executed. They are fairly uniform in size, ranging mostly between about $\frac{7}{8}"$ and $1\frac{1}{8}"$; but the *yo* of *Vâraṇâsiyol*, in line 17, is only a little more than $\frac{1}{2}"$ high: the *śrî* in line 1 is about 2" high. The record itself presents final forms, of *t* in *śrîmat*, line 5, and of *m* in *koṭṭam*, line 13, and *paḍedoṃm*, line 16; and we have the final *m* again in the supplementary record at the top of the stone, in *bhaṭṭāram*, line 22. The *anusvāra* is formed between the lines of writing, instead of above the top line, in *idaṃ*, line 16, and apparently also in *kavileyuṃ*, line 18. The distinct form of the lingual *ḍ* can be recognised clearly in *panneraḍumān*, line 9, and still more so in *perggeḍe*, for *perggaḍe*, line 11; it is also marked, though not so plainly, in *Nidugundage*, line 9, *Gāḍiyammaṃn*, line 15, and *paḍedoṃm*, line 16: and it is exhibited again in *paḍeda[ṃ]*, line 24. As regards palæography, — the *kh* does not occur. The *j* occurs four times: in the *jya* of *rājyaṃ*, line 3, No. 8, and in the *ja* of *vijaya*, line 4, No. 8, it is of the old square type, closed; but in *jā* twice in *mahārājādhirājā*, line 2, Nos. 6 and 9, it is the later cursive character. The *ṇ* occurs twice, in lines 16, 17: in both places, it is of the old square type, closed; it is presented most clearly in the *ṇge* of *kādoṇge*, line 16, the last *akshara* but one: it occurs again in the supplementary record, in *anugrahaṇ-geydu*, line 23-24; and there, also, it is of the old square type, closed. The *b* occurs nine times: in the *bdha* of *ôpalabdha*, line 4, No. 6, we have the later cursive form; but, in all the other instances, we have the old square type, in the closed form, and the intended exact form of it is perhaps best illustrated by the *ba* of *Baṃkêyaṃge*, line 10, No. 4: it occurs again in the supplementary record, in *sabbā*, line 22; and there also, it is of the old square type, but, apparently, in the open rather than the closed form: the solitary instance of the use of the later cursive form in *ôpalabdha*, line 4, No. 6, must, as in the case of the Sirûr record, be explained as a slip on the part of the writer. The *l* occurs more freely still: it is, throughout, of the later cursive type, as also in the supplementary record, in *cholege* or *volege*, line 23: the *la* of *lakshmî*, line 4, exhibits very markedly the preservation, in miniature, of the principal part of the old square character, to which attention has already been drawn on page 199; but the *la* of *dêgulamaṃ*, line 14, No. 8, probably illustrates best the exact form that was aimed at in this record. — The language is Kanarese, of the archaic type, in prose. In line 23, we have a word *chole* or *vole*, the meaning of which is not apparent. — The orthography does not present anything calling for comment, except (1) the insertion of an unnecessary *anusvāra* in *Râpanuṃm*, line 10-11, *Gāḍiyammaṃn*, line 15, and *paḍedoṃm*, for *paḍedon* or *paḍedoṃ*, line 16; and (2) perhaps the use of *v* for *b*, in *vattāra*, line 14, for *baṭṭāra* as a possible *tadbhava*-corruption of *bhaṭṭāra*; here, however, the *v* is possibly simply a writer's mistake for *bh*.

This inscription is another record of the reign of the Râshtrakûṭa king Amôghavarsha I. It mentions an official of his, named Baṃkêya or Baṃkêyarasa, who was governing the Banavâsi twelve-thousand province, and the districts known as the Belgali three-hundred, the

Kundarage seventy, the Kundûr five-hundred, and the Purigere three-hundred. And it mentions also a son of Baṅkêya, named Kundatte, who was governing the group of villages known as the Nidugundage twelve. The primary object of it was to record the grant of some lands to a temple of the god Mahâdêva (Śiva). The short supplementary record at the top of the stone, indicates a certain Viṇakadêva as the person on whose instigation the grant was made.

The date of this record is expressed in a very exceptional and peculiar manner. The Śaka year is not mentioned. Nor is the name of the *saṁvatsara* given. And the record only refers itself to the time,—Amôghavarsha ond-uttaram râjyam-geyyutt-ire, — “while Amôghavarsha was reigning increased by one.” Evidently, there was here an omission of some kind or another, whether intentional or accidental. And we have to consider whether we can supply that omission.

Now, from the Sirûr inscription, which quite clearly and unmistakably places the new-moon day of the *amânta* month Jyaishṭha of the Vyaya *saṁvatsara*, Śaka-Saṁvat 788 expired, in the fifty-second year of his reign, we know, as shewn on page 204 f., that Amôghavarsha I. began to reign in A.D. 814 or 815. One of the Kanheri inscriptions supplies for him the date, without full details, of Ś.-S. 799 (expired), = A.D. 877-78.¹ Though he had then been reigning for at least sixty-two full years, we might, if we should like, as there is nothing as yet in the dates of his successor to oppose it, add another two years to his reign. And it might thus be thought possible to take the date of the present record as equivalent to “(the Śaka year 800) increased by one,” that is to say, Śaka-Saṁvat 801 (expired), = A.D. 879-80. We have, however, not any proved instance of Indian historical dates having been expressed in that elliptical manner, with omission of the centuries, except in connection with the Laukika reckoning of Kashmîr and of some adjacent parts of Northern India. That reckoning was devised in only the tenth, or possibly the ninth, century A.D. There is not anything that can give us a reasonable cause for believing in the existence of any Indian custom of recording historical dates with “omitted hundreds,” except in those parts and in connection with that particular reckoning. And I do not for a moment think it possible that the present date is to be explained in that way.

Some other explanation must be found. Now, we know that the reign of Amôghavarsha I. lasted for at least sixty-two full years, and that it thus included one complete revolution of the sixty-years cycle of the planet Jupiter. We know, also, that the use of that cycle, in the Kanarese country, was definitely established by the Râshṭrakûṭas, and that it was already being freely used there in the time of Amôghavarsha I. There is, indeed, one epigraphic instance of its use in those parts before the Râshṭrakûṭa period; namely, in the Mahâkûṭa pillar inscription of the Western Chalukya king Maṅgalêśa, which is dated in the fifth year of his reign and in the Siddhârtha *saṁvatsara*, with other details which place it on exactly the 12th April, A.D. 602.² That, however, is at present only an isolated epigraphic instance of earlier times. But the use of the cycle was definitely established by the Râshṭrakûṭas. Amongst the records of Gôvinda III., the father and predecessor of Amôghavarsha I., we have it in the plates from the Kanarese country of A.D. 804, in the Wanî plates of A.D. 807, in the Râdhanpur plates of A.D. 808, and in the Tôrkhêḍê plates of A.D. 813.³ Amongst the records of Amôghavarsha I., we have already found it used in the Kanheri inscription of A.D. 851,⁴ in the Mantrawâḍi inscription of A.D. 865,⁵ in the Nîlgund inscription of A.D. 866,⁶ and in the Sirûr inscription of

¹ *Ind. Ant.* Vol. XIII. p. 135, No. 43 A.

² See a note on this subject, which I am giving in the *Indian Antiquary*, Vol. XXVII.

³ See Prof. Kielhorn's List of Inscriptions of Southern India, in the Appendix to this volume, p. 10, No. 62, p. 11, Nos. 63, 64, and p. 12, No. 67.

⁴ See Prof. Kielhorn's Southern List, p. 13, No. 73.

⁵ Page 201 above.

⁶ See Prof. Kielhorn's Southern List, p. 13, No. 75.

the same date.¹ I have found it used in various other records of his time in the Kanarese country. It was used very freely in the Râshtrakûta records of subsequent reigns, in all parts of their dominions. And I do not hesitate to decide that the explanation of the present date is to be found in connection with that system of reckoning, and that the expression *ond-uttaram*, presented in this record, is the abbreviation of a full expression which would be *ond-uttaram=aruvattaneya varsham*, "the sixtieth year increased by one." I have not overlooked the possibility of the eleventh, twenty-first, thirty-first, forty-first, or fifty-first year being intended. But it is difficult to recognise anything rational in an elliptical expression being used for any of those years. On the other hand, with a cycle of sixty years actually in use, an elliptical method of designating years in excess of the number of sixty, in such a case as this one, is perfectly intelligible and admissible. And I entertain no doubt that that is the method which was adopted in recording the date of the present record. This record is, therefore, to be placed roughly about A.D. 874-75. The palæography of the record is quite in agreement with this result. And the result is also thoroughly in accordance with the date in A.D. 897, which is established by the *prâsasti* of the *Uttarapurâna* for Lôkâditya, son of the Bânkêya who is mentioned in this record.²

The question remains, whether this explanation places the record in actually the sixty-first year of Amôghavarsha I., or whether it places it in the sixty-first *samvatsara* counted from, and including, the *samvatsara* in which his reign commenced. The two things are not exactly the same; because it happens that, in the period A.D. 814-15 to 877-78 covered by the reign of Amôghavarsha I., there was an apparent or an actual omission of a *samvatsara*. If the *samvatsaras* were taken according to the so-called northern luni-solar system, then the year Ś.-S. 745 expired was the Subhakṛit *samvatsara*, No. 36, and the year Ś.-S. 746 expired was the Krôdhin *samvatsara*, No. 38, and there was an actual omission of the Śôbhana *samvatsara*, No. 37.³ If, on the other hand, they were taken according to the actual mean-sign system which underlay and governed the other system, then there was not an actual omission of that or any other *samvatsara*; but each of the sixty *samvatsaras* ran its full course, and there was only an apparent omission of Śôbhana, No. 37, presenting itself in the fact that the first day of the year Ś.-S. 745 expired fell in Subhakṛit, No. 36, while the first day of the year Ś.-S. 746 expired fell in Krôdhin, No. 38. It does not seem necessary to make calculations for the period A.D. 873 to 876, to determine the *samvatsaras* for those years according to the actual mean-sign system; especially, as Professor Kielhorn has arrived at the conclusion that the system then in use was the so-called northern luni-solar system.⁴ It seems sufficient to state the following results.

We have seen, on page 205, that Amôghavarsha I. began to reign at some time from Âshâdha śukla 1 of the Vijaya *samvatsara*, Śaka-Samvat 736 expired, falling in May or June, A.D. 814, to Jyaishṭha kṛishṇa 30 of the Jaya *samvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815. The first *samvatsara* after a complete round of the *samvatsaras* would be, again, either Vijaya, Ś.-S. 795 expired, beginning, according to the so-called northern luni-solar system, in A.D. 873 and ending in A.D. 874, or else Jaya, Ś.-S. 796 expired, beginning in A.D. 874 and ending in A.D. 875; and the record is to be placed in A.D. 873, 874, or 875.

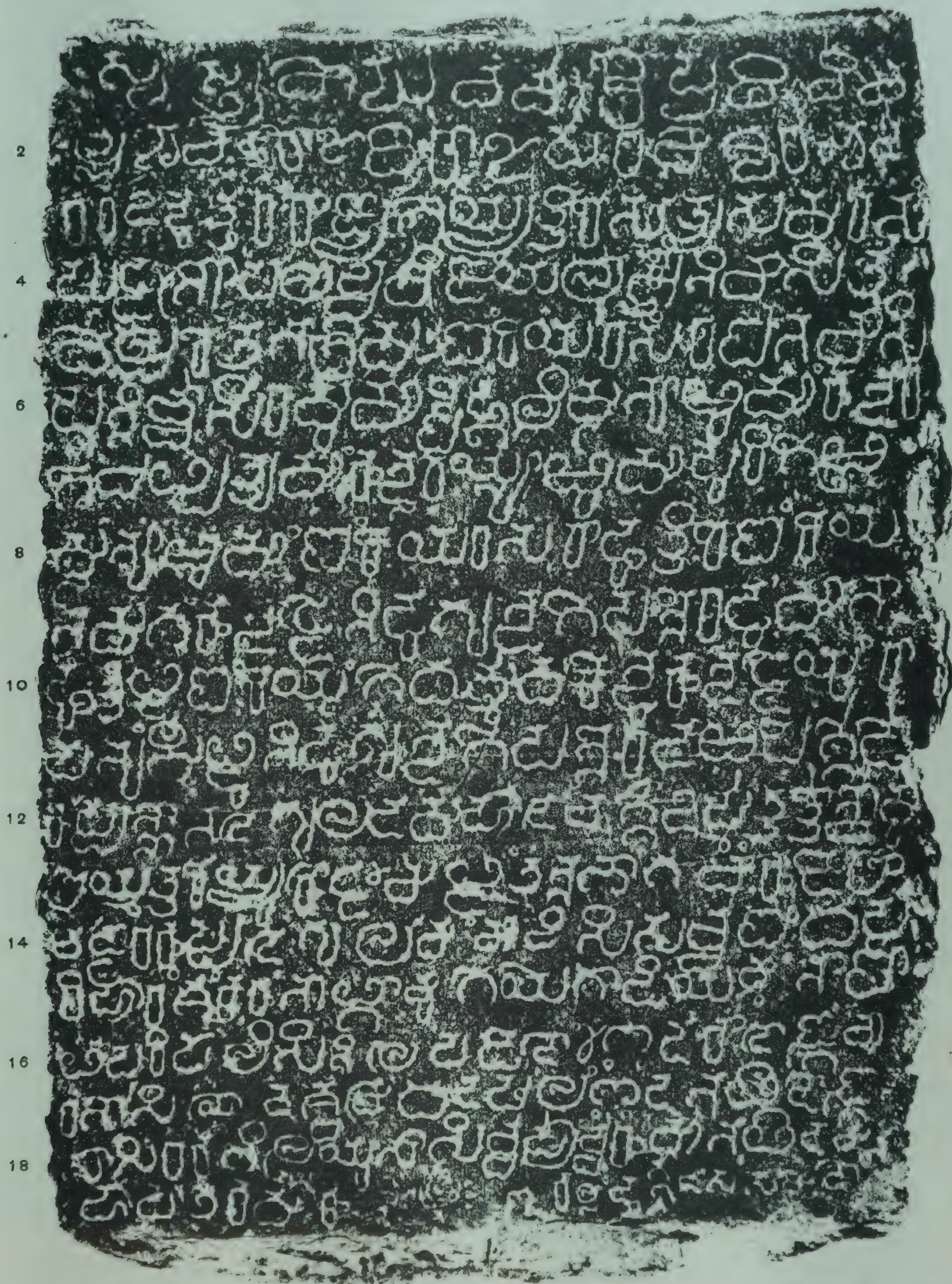
On the other hand, the actual sixty-first year of Amôghavarsha I. would commence on some day from Âshâdha śukla 1 of the Jaya *samvatsara*, Śaka-Samvat 796 expired, in A.D. 874, to Jyaishṭha kṛishṇa 30 of the Manmatha *samvatsara*, Ś.-S. 797 expired, in A.D. 875; and the record is to be placed in A.D. 874, 875, or 876. A more exact result cannot be arrived at, because the month and *tithi*, with the week-day or any other detail, are not specified.

¹ Page 204 above.

² See a note on the Mukula or Chellakêtana family, which I am giving in the *Indian Antiquary*, Vol. XXXII.

³ See Sewell and Dikshit's *Indian Calendar*, Table I., p. 34.

⁴ See *Ind. Ant.* Vol. XXV. p. 269.



- 6 pannirchchâsiramumân=Belgali-mûnûrumâm Kundara-
 7 ge-elpattumâm Kundûr-aynûrumâ[m] Purigere-
 8 mûnûrumâm Baṁkêy-arasar¹=âḷutt-ire Baṁkêya-
 9 na maga[m] Kundatte Nidugundage-panneradumân=â-
 10 ḷutt-ilḍu Baṁkêyange dharmmam=akk=endu Kundat-
 teyûm Râ-
 11 pannim²=ilḍu Nidugundage-panneraḍaṛa pergge-
 (rgga)ḍe
 12 Kuppanṇana dēgulada Mahādēvargge or-mmattar=
 ttōṇṭamu[m]
 13 ay-mattar=kkeyyu koṭṭam³ [||*] Maḷḍam tanna
 bhāgamam kuḍe ā
 14 vaṭṭāra⁴ Kupa[m] dēgulamam māḍisi sarvva-bādha-pa-
 15 rihāram Śaṁkaram nāl-gāmu[nḍu*]-geye Gāḍiyam-
 mam⁵=ā bā-
 16 ḷa[m] paripālisi nile paḍedomm⁶ [||*] Idam kâdoṅge
 Vā-
 17 raṇâsiyoḷ=aśvamêdhada phalam idan=aḷidoṅge
 18 sâsira kavileyum sâsirvvar=pârvvarumân=aḷida ma-
 19 hâ-pâtakam=akku [||*] Ôm⁷ [||*] I(i) kallam Durgga-
 d[â]sam samedo[m] [||*]

At the top of the stone.

- 20 Namâstê⁸ Śrī(śrī)-
 21 V i ṇ a k a d ê v â (v a)-
 22 bhaṭṭāram⁹ sabbâ(bba)-
 23 cho(?vo)lege¹⁰ anugra-
 24 haṇ-geydu paḍeda[m]
 25 i(i) tāṇama[m] [||*]

TRANSLATION.

Hail ! While Amôghavarsha, the favourite of Fortune and of the Earth, the *Mahārājā-dhirāja*, the *Paramêśvara*, the *Bhaṭṭāra*, was reigning (for the sixtieth year) increased by one;¹¹ and while the illustrious Baṁkêyarasa, whose javelin-banner has been taken as an abode by the goddess of victory won by encounterings in genuine battle, was governing the whole of

¹ This is an unnecessary repetition of the nominative which we have already in line 5.

² Read *Ēpanum*.

³ Read *kkeyyûm koṭṭar*.—The use of the final *m* in *koṭṭam* is rather peculiar; *koṭṭam* (or *koṭṭan*) would have been more correct. Compare *paḍedomm* for *paḍedom* (or *paḍedon*), line 16, and *bhaṭṭāram* for *bhaṭṭāram* (or *bhaṭṭāran*), line 22.

⁴ In the second syllable of this word, the subscript *ṭ* has not been properly joined to the upper *ṭ*; and it has also been carried so low as to be overrun by the top stroke of the *h* of *rihāram* in the next line. The word itself, *vaṭṭāra*, either is a mistake for *bhaṭṭāra*, or else stands for *baṭṭāra* as a possible *tadbhava*-corruption of *bhaṭṭāra*.

⁵ Read *Gāḍiyamman*.

⁶ Read *paḍedom*; see note 3 above.

⁷ Represented by an ornate symbol, much damaged.

⁸ Read *namô=stu*.

⁹ Read *bhaṭṭāram*; see note 3 above.

¹⁰ It is just possible that, before the *cho* or *vo*, there may be a cramped and imperfectly formed *akshara*,—perhaps *ra* or *ka*,—on the edge of the stone.

¹¹ See page 210 f.

the Banavâsi twelve-thousand, the Belgati three-hundred, the Kundarage seventy, the Kundûr five-hundred, and the Purigere three-hundred :—

(Line 8) Kundaṭṭe, the son of Baṅkêya, while governing the Niḍugundage twelve, said to Baṅkêya—"Let there be a religious grant;" and Kundaṭṭe and Râpa, being convened,¹ gave one *mattar* of garden-land and five *mattars* of cultivable land to the god Mahâdêva of the temple of Kuppanṇa the *Pergaḍe* of the Niḍugundage twelve.

(L. 13) On Maḷda giving his own share, that same honourable Kuppa caused the temple to be made; and, while Śaṅkara was holding office as *Nālgāmunḍu*, Gāḍiyamma, protecting that property, acquired it so that it continued unimpaired, free from all molestation.²

(L. 16) To him who protects this, there shall accrue the reward of performing an *aśta-môḍha*-sacrifice at Vâraṇâsi; to him who destroys it, there shall attach the guilt of the great sin of destroying a thousand brown cows or a thousand Brâhmaṇs!

(L. 19) Durgadâsa prepared this stone.

At the top of the stone.

(L. 20) Let there be reverence! The honourable one, the saintly Viṇakadêva, did a kindness to the whole . . . ,³ and obtained this property.

* * * * *

The family-name of the Râshṭrakûṭas of Mâlkhêḍ.

To my previous paper on some of the records of the Râshṭrakûṭa kings of Mâlkhêḍ, in Vol. VI. above, p. 160 ff., I attached some notes on a few special points, chiefly in connection with the names, *birudas*, and other appellations of the various members of that family. Eventually, we shall consider some wider questions, such as the antiquity that may be assigned to the Râshṭrakûṭa stock, the extraction of the Râshṭrakûṭas, the period and localities in which they first came to the front as a ruling power, and the distribution of them in later times as indicated in the first place by epigraphic records, and in the second place by the existence of tribes and clans who now claim to be of Râshṭrakûṭa descent. Meanwhile, I deal now with some more preliminary points.

In line 13 of the Sirûr inscription of A.D. 866,⁴ as also in the corresponding passage in line 16 of the Nîlgund inscription of the same date,⁵ the family-name of the Mâlkhêḍ dynasty is presented to us, in the formal *prasasti* or eulogy in Kanarese prose which introduces the practical details of the record, as *Raṭṭa*, in the description of Amôghavarsha I. as *Raṭṭa-vaiṣ-ôḍbhava*, "born in the race of the Raṭṭas, or in the Raṭṭa race."⁶ And these two passages are the earliest known passages which present the name Raṭṭa.

¹ *Ilḍu* is equivalent to *oḍan=ilḍu*; see Vol. VI. above, page 68, note 6.

² This passage, the construction of which is not quite grammatical, seems to recite the previous founding of the temple, and the original endowment of it.—The meaning of *nile* is not quite certain; but the word seems to be a form of the infinitive of *nil*, *nilu*, in the sense of 'to stand or last, to continue unimpaired.' A very similar expression, *nila mādīsidoṃ*, occurs in line 46 of the Hebbâl inscription of A.D. 975 (Vol. IV. above, p. 354); *nila*, also, is a form of the infinitive of *nil*, *nilu*.

³ The meaning of the word at the beginning of line 23 is not known.

⁴ Page 206 above.

⁵ Vol. VI. above, p. 103.

⁶ It is convenient to speak of "the Raṭṭa or Râshṭrakûṭa race, lineage, or family," and of "the Raṭṭa or Râshṭrakûṭa kingdom, rule, or sovereignty." And we meet with the actual expression *Raṭṭa-dhvayô vaiṣaḥ*, "the race which has the appellation Raṭṭa;" see page 218 f. But the exact analysis of all such compounds as *Raṭṭa-vaiṣa*, *Râshṭrakûṭa-kula*, and *Raṭṭa-râjya*, etc., seems to be *Raṭṭânâm vaiṣa*, "the race of the Raṭṭas," *Râshṭrakûṭânâm kula*, "the family of the Râshṭrakûṭas," and *Raṭṭânâm râjya*, "the kingdom, rule, or sovereignty of the Raṭṭas," and so on; compare the expressions *vaiṣô* . . . *Yadûndâm* and *Yadu-kula* on page 37 above, text lines 8, 9, and 9-10, and *Yadôṛ=anvayaḥ* and *Yadu-vaiṣa* in *Ind. Ant.* Vol. XII. p. 264, text lines 4 and 6-7.

In the records of the Malkhêd dynasty, the only other known instances in which the name occurs in the same form, **Raṭṭa**, are the following. The two sets of Bagumrâ plates of A.D. 915 speak, in a Sanskrit verse, of *Raṭṭa-rājya*, "the kingdom, rule, or sovereignty of the Raṭṭas;"¹ and the same expression occurs again in the Dêolî plates of A.D. 940, in two Sanskrit verses,² and again in the same two verses in the Karhâḍ plates of A.D. 959.³ The Bagumrâ plates of A.D. 915 further apply to Indra III., again in a Sanskrit verse, the *biruda* **Raṭṭakandarpa**, "a Kandarpa, Kâma, or Love of the Raṭṭas;"⁴ and the same *biruda* is applied to Gôvinda IV. in a Kanarese verse in the Kaḷas inscription of A.D. 930,⁵ and to Khoṭṭiga in Kanarese prose in the Adaraguñchi inscription of A.D. 971,⁶ and to Indra IV. in Kanarese verses in the Śravaṇa-Belgoḷa inscription of A.D. 982.⁷ The Kaḷas inscription of A.D. 930, in the Kanarese prose passage which leads up to the date and other details of the record, further applies to Gôvinda IV. the *biruda* **Raṭṭavidyâdhara**, "a *Vidyâdhara* or demigod of the Raṭṭas."⁸ And the Dêolî plates of A.D. 940 introduce, in a Sanskrit verse, the eponym **Raṭṭa**, as the name of the imaginary person whom that record puts forward as the original ancestor of the family;⁹ and the same verse occurs in the Karhâḍ plates of A.D. 959.¹⁰

In those of the other records of the Malkhêd dynasty which put forward the proper name of the family and do not refer to it as simply the race, family, or lineage of Yadu or of the Yadus,¹¹ the name is always given as **Râshṭrakûṭa**. The Sâmângaḍ plates of A.D. 754 liken Indra II., in a Sanskrit verse, to *sad-Râshṭrakûṭa-kanakâdri*, "a golden mountain (Mêru) of the good Râshṭrakûṭas;"¹² and we have the same verse in the Paithan plates of A.D. 794,¹³ in the Nausârî plates of A.D. 817,¹⁴ in the Kâvî plates of A.D. 827,¹⁵ in the Bagumrâ plates of A.D. 867,¹⁶ in the Chokkhakuṭi grant of A.D. 867,¹⁷ and in the Bagumrâ plates, of doubtful authenticity, of A.D. 888.¹⁸ The Nausârî plates of A.D. 817, in another Sanskrit verse, describe Dhruva as *Râshṭrakûṭa-tilaka*, "an ornament of the Râshṭrakûṭas;"¹⁹ and this verse occurs again in the Kâvî plates of A.D. 827,²⁰ in the Bagumrâ plates of A.D. 867,²¹ in the Chokkhakuṭi grant of A.D. 867,²² and in the Bagumrâ plates, of doubtful authenticity, of A.D. 888.²³ The Baroda plates of A.D. 835 speak, in a Sanskrit verse, of *śulkika-Râshṭrakûṭa*, "tributary Râshṭrakûṭas;"²⁴ and the same verse is presented in the Bagumrâ plates of A.D. 867,²⁵ in the

When *śrî* is prefixed, as, for instance, in *śrî-Râshṭrakûṭa-anvaya*, the proper analysis seems to be *śrîmatâm Râshṭrakûṭânâm=anvaya*; compare, for instance, *śrîmatâm . . . Chalukyânâm kulam* in *Ind. Ant.* Vol. VI. p. 76, text lines 2, 6.

¹ *Jour. Bo. Br. R. As. Soc.* Vol. XIII. p. 258, B., plate ii. a, text line 5, and p. 262, A., plate ii. a, line 3.—

In my previous paper, these two records have been referred to as "the Nausârî plates of A.D. 915." I have already indicated the reason for which they are to be properly known as "the Bagumrâ plates of A.D. 915;" see Vol. VI above, Additions and Corrections, p. vi.

² Vol. V. above, p. 194, text lines 29, 32.

³ Vol. IV. above, p. 284, text lines 31, 39.

⁴ *Loc. cit.* (note 1 above), p. 259, B., plate ii. b, text line 5, and p. 263, A., plate ii. b, line 2.

⁵ This record has not been published yet. I quote it from an ink-impression.

⁶ *Ind. Ant.* Vol. XII. p. 256, text line 4-5.

⁷ *Inscr. at Śrav.-Bel.* No. 57, verses 2, 17.

⁸ See note 5 above.

⁹ Vol. V. above, p. 193, text line 11.

¹⁰ Vol. IV. above, p. 282, text line 10-11.

¹¹ Two verses presented in the Cambay plates of A.D. 930 (p. 37 above, text lines 8 f. and 9 f.), and again in the Sângli plates of A.D. 933 (*Ind. Ant.* Vol. XII. p. 249, text lines 4 f. and 5 ff.), simply place the members of the family in the *Yadûnâm vaṁśa* or *Yadu-kula*. The Kharda plates of A.D. 972 similarly place them in the *Yadôr=anvaya* or *Yadu-vaṁśa* (*Ind. Ant.* Vol. XII. p. 264, text lines 4, 6-7).

¹² *Ind. Ant.* Vol. XI. p. 112, text line 14.

¹³ Vol. III. above, p. 106, text line 9.

¹⁴ *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 136, text line 9.

¹⁵ *Ind. Ant.* Vol. V. p. 146, verse 6.

¹⁶ *Ind. Ant.* Vol. XII. p. 182, verse 6.

¹⁷ Vol. VI. above, p. 288, text line 7.

¹⁸ *Ind. Ant.* Vol. XIII. p. 66, verse 4.

¹⁹ *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 137, text line 31.

²⁰ *Ind. Ant.* Vol. V. p. 146, verse 20.

²¹ *Ind. Ant.* Vol. XII. p. 182, verse 17.

²² Vol. VI. above, p. 280, text line 20.

²³ *Ind. Ant.* Vol. XIII. p. 67, verse 11.

²⁴ *Ind. Ant.* Vol. XIV. p. 149, text line 17.

²⁵ *Ind. Ant.* Vol. XII. p. 183, verse 29.

Chokkhakuṭi grant of A.D. 867,¹ and in the Bagumrâ plates, of doubtful authenticity, of A.D. 888.² And the Kaḷas inscription of A.D. 930³ describes Gôvinda IV., in a Kanarese verse, as *Râshtrakûṭ-ôttama*, "a best of the **Râshtrakûṭas**." The Waṇi plates of A.D. 807 mention the family, in a Sanskrit verse, as *śrî-Râshtrakûṭ-ânvaya*, "the lineage of the glorious **Râshtrakûṭas**;"⁴ we have the same verse in the Râdhanpur plates of A.D. 808;⁵ and the inscription of probably the period A.D. 814-15 to 877-78 at the Daśâvatâra cave at Ellôrâ, speaks, in another Sanskrit verse, of *prakāṣa-Râshtrakûṭ-ânvaya*, "the manifest, public, or well-known lineage of the **Râshtrakûṭas**."⁶ The Baroda plates of A.D. 812 speak, in a Sanskrit verse, of *śrî-Râshtrakûṭ-âmalâ-vamśa*, "the spotless race of the glorious **Râshtrakûṭas**;"⁷ the Dêolî plates of A.D. 940, and, following the same draft, the Karhâḍ plates of A.D. 959, again in a Sanskrit verse, speak of *Râshtrakûṭa-vamśa*, "the race of the **Râshtrakûṭas**, or of **Râshtrakûṭa**," and propose to account for the name by saying that the family derived it from the name of a certain (imaginary) *Râshtrakûṭa* whom these records put forward as the son of the eponymous *Raṭṭa*.⁸ Finally, the Bagumrâ plates of A.D. 915 introduce the family, again in a Sanskrit verse, as *śrî-Râshtrakûṭa-kula*, "the family of the glorious **Râshtrakûṭas**;"⁹ and the same expression *Râshtrakûṭa-kula*, "the family of the **Râshtrakûṭas**," is put forward, in ornate prose, in the Kaḍaba plates,¹⁰ which purport to have been issued in A.D. 813, but which are not of unquestionable authenticity.

In the records of some other early branches of the same general stock, but only distantly connected, if actually connected at all, with the Mâlkhêḍ family, we find used only the form **Râshtrakûṭa**. Thus, in Sanskrit prose, the Uṇṭikavâtikâ grant of Abhimanyu describes his first ancestor Mânânka as *Râshtrakûṭânâm tilaka*, "an ornament of the **Râshtrakûṭas**."¹¹ A Sanskrit verse in the Multâi plates of A.D. 709 places Durgarâja, the first ancestor of Yuddhâsura-Nandarâja, *śrî-Râshtrakûṭ-ânvayê*, "in the lineage of the glorious **Râshtrakûṭas**."¹² And a Sanskrit verse in the Ântrôli-Chhârôli plates of A.D. 757 describes Kakkarâja I., the first ancestor of Kakkarâja II., as *śrî-Râshtrakûṭa-kula-pankaja-shaṇḍa-sûrya*, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the glorious **Râshtrakûṭas**."¹³

In later extraneous records which mention the Mâlkhêḍ family, we find the following usage. A Sanskrit verse in an Eastern Chalukya copper-plate record of the period A.D. 918 to 925 describes Vijayâditya II. (A.D. 799 to 843) as fighting during twelve years, by day and by night, a hundred and eight battles with the armies of the Gaṅgas and the **Raṭṭas**; and a subsequent Sanskrit verse in the same record says that Vijayâditya III. (A.D. 844 to 888), prompted by the lord of the **Raṭṭas**, conquered the Gaṅgas, and cut off the head of Maṅgi in battle, and frightened Kṛishṇa and Saṅkila, and completely burnt their city.¹⁴ In the Chôla

¹ Vol. VI. above, p. 290, text line 36.

² *Ind. Ant.* Vol. XIII. p. 67, verse 18.

³ See note 5 on page 215 above.

⁴ *Ind. Ant.* Vol. XI. p. 158, text line 17.

⁵ Vol. VI. above, p. 243, text line 18.

⁶ *Archæol. Surv. West. Ind.* Vol. V. p. 88, text line 3.

⁷ *Ind. Ant.* Vol. XII. p. 159, text line 2.

⁸ Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 282, text lines 10, 11.

⁹ *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 258, B., plate ii. a, text line 1, and p. 262, A., plate i. text line 15.

¹⁰ Vol. IV. above, p. 340, text line 6.

¹¹ *Jour. Bo. Br. R. As. Soc.* Vol. XVI. p. 90, text line 2.

¹² *Ind. Ant.* Vol. XVIII. p. 234, text lines 1, 2.

¹³ *Jour. Bo. Br. R. As. Soc.* Vol. XVI. p. 107, text lines 2, 3.— I am of opinion, now, that the members of this family did not belong to what can be properly treated as a branch of the Mâlkhêḍ family, but were only *vamśyas* or "kinsmen" of the **Râshtrakûṭas** of Mâlkhêḍ; that is to say, that they belonged to a separate line of the same *vamśa* or race, stock, or clan. See, also, Vol. VI. above, p. 170.

¹⁴ *South-Ind. Inser.* Vol. I. p. 39, text lines 12, 24; and, regarding the second verse, see also Vol. IV. above, p. 226.

records, the Rāshtrakūṭa territory, which, however, had by that time passed into the hands of the Western Chālukyas of Kalyāṇi, is called, in Tamil prose, the *Ilattapādi* and *Irattapādi* seven-and-a-half-lākh (country), in which appellation the name stands for *Rattapādi*, "the country of the *Rattas*,"¹ and *Irattamaṇḍala*, "the territory of the *Rattas*."² The Bhādāna Śilāhāra grant of A.D. 997 speaks, in a Sanskrit verse, of the once flourishing *Ratta-rājya* or "sovereignty of the *Rattas*" as then existing only in memory, and further on, in Sanskrit prose, uses the same word in mentioning the downfall and destruction of the family, consequent on the overthrow of Kakka II.³ The Khârêpāṭaṇ Śilāhāra plates of A.D. 1008 speak, in a Sanskrit verse, of *Rāshtrakūṭ-ēśvarānām vaṁśa*, "the race of the Rāshtrakūṭa lords," and further on, in Sanskrit prose, describe the Western Chālukya king Iṣivabedaṅga-Satyāśraya as ruling over *Rattapāṭi* or "the country of the *Rattas*."⁴ And the Kauṭhēm Western Chālukya plates of A.D. 1009, in Sanskrit verses, speak five times of the *Rāshtrakūṭas*, and *Rāshtrakūṭa-kula* or "the family of the *Rāshtrakūṭas*," and also present once the other form *Ratta*, in referring to Bhammaha-Ratta or "the *Ratta* Bhammaha," whose daughter Jākavvā became the wife of Taila II.⁵

In the later extraneous records, there are many other references to the *Rāshtrakūṭas* of Mālkhêḍ, of which some speak of them as *Rāshtrakūṭas*, but the majority call them *Rattas*. We need not pursue those references any further. But we must note the usage in respect of the family-name, in connection both with the *Rāshtrakūṭas* of Mālkhêḍ and with the *Rattas* of Saundatti, in the records of the feudatory *Ratta* princes of Saundatti, who ruled over the Kūṇḍi three-thousand province which lay in the territory that had belonged to the *Rāshtrakūṭa* kings of Mālkhêḍ, and who, in their later records, are represented as belonging to the same lineage with those kings.⁶ In these *Ratta* records, as far as they have been explored, the name *Rāshtrakūṭa* is but rarely met with. An inscription at Bail-Hongal, probably referable to the period A.D. 1044 to 1068 but perhaps to be placed about a century later, presents the name of the family of apparently the *Ratta* princes as *Rāshtrakūṭa*.⁷ An inscription at Saundatti, put together in A.D. 1096 or soon after, speaks, in Kanarese prose, in a passage which presents wrongly the date of A.D. 875-76, of a king Kṛishṇarājadêva, by whom it means Kṛishṇa III., and describes him as *Rāshtrakūṭa-kula-tilaka*, "an ornament of the family of the *Rāshtrakūṭas*."⁸ The Têrdāl inscription, which was put together in A.D. 1187, includes a passage dated in A.D. 1122 which applies to the prince Kārtavīrya II., in Kanarese prose, the epithet *Rāshtrakūṭ-ānvaya-śīraḥ-śikhāmani*, "a crest-jewel on the head that was the lineage of the *Rāshtrakūṭas*."⁹ And the Saundatti inscription of A.D. 1228 describes the prince Lakshmidêva II., in a Kanarese verse, as *Rāshtrakūṭ-ānvaya*, "belonging to the lineage of the *Rāshtrakūṭas*."¹⁰ But, with the above exceptions, the *Ratta* records, including even the records of A.D. 1096, 1187, and 1228 mentioned above, always present the name as *Ratta*, or, using a variant of the name written with the Drāvidian *r*, as *Ratta*. The earliest certain record of the *Ratta* princes, the Sogal inscription

¹ See, for instance, *South-Ind. Inscr.* Vol. III. p. 15, a record of A.D. 1008; and *ibid.* p. 112, a record of A.D. 1054-55.

² See *ibid.* p. 63, a record of A.D. 1053-54.

³ Vol. III. above, p. 272, text line 20, and p. 273, line 43.

⁴ Vol. III. above, p. 294, text line 6-7, and p. 299, line 21.—There can hardly be any doubt that the same word *Rattapāṭi* is the real reading in the passage in the *Navasahasāṅkacharita*, XI. 89, 90, in which Dr. Bühler (see *Ep. Ind.* Vol. I. p. 225) found a mention of "Radupāṭi."

⁵ *Ind. Ant.* Vol. XVI. p. 21, text lines 10, 15, and p. 23, lines 39, 40-41, 43, 44.

⁶ See a note on references to Kṛishṇa III. in the records of the *Rattas* of Saundatti, which I am giving in the *Indian Antiquary*, Vol. XXXII.

⁷ See *Ind. Ant.* Vol. IV. p. 115. The language of the record is Kanarese. But I did not note whether the particular passage is in prose or in verse.

⁸ See the article referred to in note 6 above.

⁹ *Ind. Ant.* Vol. XIV. p. 18, text line 47.

¹⁰ *Archaeol. Surv. West. Ind.* Vol. III. p. 110, text line 5.

dated in July, A.D. 980,¹ speaks of the prince Kârtavîrya I., in a Kanarese verse, as *Raṭṭa-kula-bhūṣhaṇa*, "an ornament of the family of the Raṭṭas." The Saundatti inscription, dated in December of the same year, of the Baisa prince Śāntivarman, speaks in Kanarese verses, with reference it may be to the Rāshtrakūṭas of Mālkhêḍ, or it may be to some earlier members of the Raṭṭa family of Saundatti,² of *Raṭṭa-kul-ānvaya-nṛipar*, "the kings of the lineage of the family of the Raṭṭas," and, with the Drāviḍian *r*, of *Raṭṭar*, "the Raṭṭas."³ The Maṇṭūr inscription of A.D. 1040 presents a formal *praśasti* of the usual kind in Kanarese prose, introductory to the practical details of the record, in which it applies to the prince Eraga-Eṛeyammarasa the epithet *Raṭṭa-vaṃś-ôdbhava*, "born in the race of the Raṭṭas," and the *biruda* *Raṭṭamârtanḍa*, "a sun of the Raṭṭas;" and, in Kanarese verses, it gives him the *biruda* *Raṭṭanârâyana*, "a Nârâyana of the Raṭṭas," in addition to repeating the *biruda* *Raṭṭamârtanḍa*; and it further speaks, in Kanarese prose, of a tank called *Raṭṭasamudra*.⁴ The Kanarese inscription in the temple of Aṅkalêśvara or Aṅkuśêśvara, at Saundatti,⁵ in the passage of A.D. 1048 describes Nanna, the father of Kârtavîrya I., in verse as *Raṭṭa-kul-āmbara-tigmarôchi*, "a sun of the sky which is the family of the Raṭṭas," and speaks of Dâyima in verse as *Raṭṭara Mêru Dâyima*, "Dâyima, a Mêru of the Raṭṭas;"⁶ and it uses the same form of the name twice more, in verse and prose, in connection with Anka in that passage, and once again in the passage of A.D. 1087, in which it describes Kârtavîrya II., in a formal prose *praśasti*, as *Raṭṭa-kula-kamala-mârtanḍa*, "a sun of the water-lily (*blooming in the daytime*) which is the family of the Raṭṭas." Another inscription at Saundatti, of the period A.D. 1069 to 1076, describes the prince Kârtavîrya II., in the formal *praśasti* in Kanarese prose, as *Raṭṭa-kula-ranaja-vana-mârtanḍa*, "a sun of the group of water-lilies (*blooming in the daytime*) which is the family of the Raṭṭas," and, in giving his pedigree, uses the same verse that stands in the record of A.D. 1048, and styles his ancestor Dâyima, in a Kanarese verse, *Raṭṭara Mêru Dâyima*, "Dâyima, a Mêru of the Raṭṭas."⁷ The Saundatti inscription, put together in A.D. 1096 or thereabouts, which has been quoted above as presenting the name Rāshtrakūṭa in connection with Kṛishṇa III., describes the prince Kârtavîrya II., in the formal *praśasti* in Kanarese prose, as *Raṭṭa-kula-bhūṣhaṇa*, "an ornament of the family of the Raṭṭas," and, in tracing his descent, describes his ancestor Kârtavîrya I., in a Sanskrit verse, as *Raṭṭa-vaṃś-ôdbhava*, "born in the race of the Raṭṭas."⁸ The Têrdâl inscription, put together in A.D. 1187, which has been quoted above as presenting, in a passage dated in A.D. 1122, the name Rāshtrakūṭa in connection with the prince Kârtavîrya II., styles him, in the formal *praśasti* in Kanarese prose, *Raṭṭa-kula-bhūṣhaṇa*, "an ornament of the family of the Raṭṭas."⁹ The Kalhole inscription of A.D. 1204 describes the prince Sôna II., in a Kanarese verse, as *Raṭṭ-ānvaya-Śrî-nêtra*, "the eye of Fortune in the shape of the lineage of the Raṭṭas," and applies the *biruda* *Raṭṭanârâyana*, "a Nârâyana of the Raṭṭas," to Kârtavîrya IV., again in a Kanarese verse, and then, in the formal *praśasti* in Kanarese prose, styles him, as usual, *Raṭṭa-kula-bhūṣhaṇa* "an ornament of the family of the Raṭṭas."¹⁰ The Bhôj plates of A.D. 1208 speak of the family of the princes, in a Sanskrit verse, as *Raṭṭ-āhṛayô*

¹ Noticed in *Dyn. Kan. Distrs.* pp. 428, 553. I quote it from an ink-impression.

² On this point, see page 223 below, note 5.

³ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 104, text lines 1, 2.

⁴ *Ind. Ant.* Vol. XIX. p. 164, text lines 9, 10, 17, 24, and p. 165, line 27.

⁵ Not yet published, but mentioned in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 172 f., and *Dyn. Kan. Distrs.* pp. 553, 554. I quote it from an ink-impression.

⁶ With the epithet thus applied to Dâyima, compare the likening of Indra II. to "a golden mountain (Mêru) of the good Rāshtrakūṭas," see page 215. It would also seem that Nāgavarman, somewhere in his *Kêṇḍralôkana*, uses the expression *Raṭṭara Mêru Dantiga*. "Dantiga, a Mêru of the Raṭṭas," with reference probably to the Rāshtrakūṭa king Dantidurga-Dantivarman II.; see *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 25.

⁷ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 213, text line 6, and p. 214, line 12.

⁸ *Ibid.* p. 196, text lines 24, 26.

⁹ *Ind. Ant.* Vol. XIV. p. 18, text line 43.

¹⁰ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 220, text line 5, and p. 221, lines 12, 16.

vaṁśa, "the race that has the appellation *Raṭṭa*," and in the formal *praśasti*, given in this case in Sanskrit prose, style *Kārtavīrya* IV., as usual, *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*."¹ The Nêśargi inscription of A.D. 1218 uses, throughout, the variant of the name which presents the Drâviḍian *r*; in Kanarese verses, it speaks of the Mâlkhêḍ kings as *Raṭṭ-ānvaya*, "those who were of the lineage of the *Raṭṭas*," and of their family as *Raṭṭa-vaṁśa*, "the race of the *Raṭṭas*," and *Raṭṭa-kula*, "the family of the *Raṭṭas*," and of the family of the princes of Saundatti as *Raṭṭa-vaṁśa*, "the race of the *Raṭṭas*."² The Saundatti inscription of A.D. 1228, which has been quoted above as presenting the name *Rāshtrakūta* in connection with the prince Lakshmidêva II., further speaks of him, in a preceding Kanarese verse, as *Raṭṭa-vaṁś-ôdbhava*, "born in the race of the *Raṭṭas*," and uses, also in Kanarese verses, and in connection with the prince, the expressions *Raṭṭa-rāja*, "the rule of the *Raṭṭas*," and *Raṭṭa-rāja* and *Raṭṭ-ôrvipa*, "the *Raṭṭa* kings;" and in the formal *praśasti*, in Kanarese prose, it styles Lakshmidêva II., as usual, *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*."³ And an inscription at Hannikere or Hannikêri, put together in A.D. 1257,⁴ uses, throughout, the variant of the name with the Drâviḍian *r*, and presents the name of the family of the kings of Mâlkhêḍ as *Raṭṭa-vaṁśa*, "the race of the *Raṭṭas*," in a Kanarese verse, and as *Raṭṭ-ānvaya*, "the lineage of the *Raṭṭas*," in Kanarese prose, and describes the prince *Kārtavīrya* III., in Kanarese prose, as *Raṭṭa-kula-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*," and his son Lakshmidêva II., in a Kanarese verse, as *Raṭṭa-kul-āgrani*, "a leader of the family of the *Raṭṭas*."

The form *Raṭṭa*, with the Drâviḍian *r*, has not as yet been found in any records of the *Rāshtrakūta* kings of Mâlkhêḍ. It is met with, first, in the Saundatti record of A.D. 980. But, from the other instances given above, it does not seem to have been used at all freely until about the beginning of the thirteenth century A.D. It was not always used even then. It became, however, so well established and well known a form of the name, that we find it used also in extraneous records, and in the *Nāgarī* characters, though a special device had to be adopted to represent it in that alphabet. That device was the doubling of the ordinary *Nāgarī* *r*, with the result of presenting the name as *Rraṭṭa*, without, however, producing a double consonant strong enough to lengthen a preceding short vowel.⁵ And we have the name in this form in a Sanskrit verse in the Haralahaḷli plates of A.D. 1238, which contain a Dêvagiri-Yâdava record,⁶ and again

¹ *Ind. Ant.* Vol. XIX. p. 245, text line 6-7, and p. 247, line 87-88.

² *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 240, text lines 4, 10, and p. 241, lines 11-12, 14.

³ *Archæol. Surv. West. Ind.* Vol. III. p. 110, text lines 5, 6, 7, 10, and p. 112, line 52, and p. 113, line 62.

⁴ See the article referred to in note 6 on p. 217 above.

⁵ To the same expedient, the doubling of the ordinary *r*, recourse was had even in Reeve and Sanderson's *Kanarese Dictionary* (1858), in the comparatively few instances in which an attempt was made to indicate the Drâviḍian *r* in that work.

⁶ *Jour. Bo. Br. R. As. Soc.* Vol. XV. p. 387, text line 27.—The doubling of the *r* was effected here by placing a superscript *r* over the ordinary *r*. The same means was also used in the Kanarese part of this record, written in *Nāgarī* characters, in *Kumbārragerrey=olage*, for *Kumbārragey=olage*, line 93, and in *Kumbārragolana kelage* for *Kumbārragolana kelage*, line 97. And the same means was used in the word *Rraṭṭa*, quoted above from the Bêhaṭṭi plates of A.D. 1253, and again in *mārra-kāṁdu*, for *māra-kondu*, in the Kanarese passage, given in *Nāgarī* characters, at the end of the Behaṭṭi Kaḷachurya plates of A.D. 1183 (*Ind. Ant.* Vol. IV. p. 276, text line 87). The same means was used in also *Kirru-Valasig-ākhyam*, for *Kiru-Valasig-ākhyam*, in the Halsi Kādamba plates of A.D. 1199 (*Jour. Bo. Br. R. As. Soc.* Vol. IX. p. 244, line 13).—Another means of representing the Drâviḍian *r* in *Nāgarī* characters, was, to double the *Nāgarī* *r* by making from the bottom of it an upstroke to the right similar to the upstroke to the left in the ordinary *r*. This device was used in the spurious plates in the Bangalore Museum which purport to have been issued in A.D. 445 (No. 49 in my list of Spurious Indian Records in *Ind. Ant.* Vol. XXX. p. 221); here we have *Hemjarra* for *Hemjêra* (*Ind. Ant.* Vol. VIII. p. 94, text line 12), and *Hemjerra* *irridu* for *Hemjêra* *iridu* (*ibid.* p. 95, text line 17).—We have the double *rr* in *Nāgarī*, for the Drâviḍian *r*, again in *arruvana*, = *aruvana*, in the Bhôj Raṭṭa plates of A.D. 1203 (*Ind. Ant.* Vol. XIX. p. 247, text line 103). But I have not kept a note as to how the *rr* is formed there.

in the same verse in the Bêhaṭṭi plates of A.D. 1253, which contain another Dêvagiri-Yâdava record.¹

That the family-name of the princes of Saundatti, who ruled the Kûṇḍi three-thousand province, was Raṭṭa, not Râshṭrakûṭa, is unmistakable. And it is also quite plain that, while Râshṭrakûṭa was the formal appellation which it was customary to apply to the kings of Mâlkhêḍ in ornate language, the real practical form of their family-name was Raṭṭa. This is made clear, in one way, by the fact that Raṭṭa is the name that was used in forming those *birudas*, or secondary appellations of the kings, of which the family-name was a component, and of which we have at present instances dating from A.D. 915 and onwards; namely, Raṭṭakandarpa in the cases of Indra III., Gôvinda IV., Khoṭṭiga, and Indra IV., and Raṭṭa-vidyâdhara in the case of Gôvinda IV. But it is made clear in other ways also. In the records of the Mâlkhêḍ family, except in the case of the Kaḍaba plates which are not of unquestionable authenticity, the appellation Râshṭrakûṭa is found only in Sanskrit verses, in those parts of the records which were introductory to the passages containing the practical details of the records, and were devoted to exhibiting the pedigree, reciting the achievements, and generally magnifying the importance of the kings, in the principal literary language of the time. And even in the record put forward in the Kaḍaba plates, where the appellation occurs in prose, the passage is in ornate prose of an elaborate and stilted kind, or, as Dr. Lüders has styled it, in "exceedingly rich and flowery language."² The name Raṭṭa appears first in the Sirûr and Nîlgund inscriptions of A.D. 866. And in them it is presented, not in a Sanskrit verse, but in the Kanarese prose *praśasti* which introduces the practical details of the records. At about that time, there arose a practice of presenting compositions, which did not even include excerpts from the early standard drafts such as we have in the case of verses 1 and 2 in the Sirûr record and verses 2 and 3 in the Nîlgund record, but which departed altogether from the early standard drafts, and were also liable to be independent even of each other. The composers of those later records indulged in various liberties, which had not been allowed to the composers of the earlier records. And, in the drafts presented in the Cambay plates of A.D. 930 and the Sâṅglî plates of A.D. 933 and the Kharḍa plates of A.D. 972, the real name of the family, in either form, was actually suppressed altogether, and the members of the dynasty were simply allotted, in connection with their then recently elaborated Purânic pedigree, to "the race of the Yadus" or "the lineage of Yadu."³ It was only in those later compositions that the habit crept in, of using the name Raṭṭa in Sanskrit verses. And, even then, a kind of apology was made for using the more practical form of the name in the more ornate parts of the records. That the *biruda* Raṭṭakandarpa, in the case of Indra III., should be used in a Sanskrit verse, in the Bagumrâ records of A.D. 915, in that practical form and without being metamorphosed into Râshṭrakûṭakandarpa, is natural enough. But it is found rather far on in the record. And the composer of the draft presented in those two sets of plates was careful to introduce the dynasty by its more stately appellation of "the family of the Râshṭrakûṭas," before he proceeded to speak of "the kingdom or sovereignty of the Raṭṭas" and to bring the *biruda* Raṭṭakandarpa into one of his verses. So, also, the draft presented in the Dêolî plates of A.D. 940 and the Karhâḍ plates of A.D. 959 introduces the dynasty as "the race of the Râshṭrakûṭas," before it, again, speaks of "the kingdom or sovereignty of the Raṭṭas." And these two drafts, presented to us first in records of A.D. 915 and 940, emphasise the point that Raṭṭa was the real and practical form, and Râshṭrakûṭa was the ornamental or stately form, of the family-name. Such are the facts. But the Raṭṭas of Mâlkhêḍ have come to be familiarly known as the Râshṭrakûṭas of Mâlkhêḍ, because that form only of their name is presented at all prominently in

¹ *Jour. Bo. Br. R. As. Soc.* Vol. XII. p. 43, text line 17. As stated in the preceding note, the doubling of the *r* was effected here, also, by placing a superscript *r* over the ordinary *r*.

² Vol. IV. above, p. 332.

³ See note 11 on page 215 above.

their various records which were published before the time when the Sirûr inscription came to notice. And, for purposes of easy discrimination, it will be desirable to continue the use of that appellation, and to speak still, as hitherto, of the Râshtrakûta kings of Mâlkhêḍ and the Raṭṭa princes of Saundatti.

We have now to consider which of the two names, Raṭṭa and Râshtrakûta, was evolved from the other name, and how it was done.

And, in the first place, it is to be remarked that we have been told by Mr. Pathak that "the word *raṭṭa*, according to Trivikrama, is a Prâkrit form of the Sanskrit *râshṭra*."¹ I have, however, been assured, by the very best authority, that Trivikrama does not give in his grammar any rule at all about the word *râshṭra*, and that the word *raṭṭa* has not been found in Prâkrit literature. And, as far as our actual knowledge goes, the forms which the Sanskrit word *râshṭra*, 'a country,' would assume in the Prâkrits, are *raṭṭha*, *raṭha* and *raṭa*. We have the form *raṭṭha* in *Suratṭha*, = *Surâshṭra*, and *Sôratṭha*, = *Saurâshṭra*, which instances Professor Pischel has given me from, respectively, *Hémachandra*, 2, 34, and *Trivikrama*, 1, 4, 14; and the use of it evidently underlies the Jaina-Mahârâshṭrî, Śaurasênî, and Apabhraṃśa word *Marahaṭṭha*, for *Maharatṭha*, = *Mahârâshṭra*, and the Mahârâshṭrî word *Marahaṭṭhî*, for *Maharatṭhî*, = *Mahârâshṭrî*.² In Pâli, we have the independent word *raṭṭha* itself, = *râshṭra*, in the sense of 'kingdom, realm, country, land, district.'³ And, in epigraphy, we have *Sâtâhani-raṭṭhê*, "in the province of Sâtâhani."⁴ We have the form *raṭha*, in epigraphy, in *Suratṭha*, = *Surâshṭra*, in one of the Nâsik inscriptions of Puḷumâyî.⁵ And we have the form *raṭa*, attributable no doubt to the tendency to avoid aspirates in the Drâviḍian languages, in *Sorata*, = *Saurâshṭra*, which is given as an instance of the changes of *au* to *o* and of *shṭ* to *ṭ* in the illustrations of Kêśirâja's Kanarese *Śabdamanidarpana*, sūtras 270, 283.⁶ So far, no authority can be obtained for saying that the form *raṭṭa*, = *râshṭra*, 'country,' actually occurs. However, according to the *Śabdamanidarpana*, sūtra 283, the Sanskrit *shṭ* may become *ṭṭ*, as well as *ṭ*, in Kanarese; and there are cases, such as *duṭṭa*, = *dushṭa*, *siṭṭi*, = *srishṭi*, and *iṭṭige*, = *ishṭaka*, in which that change has occurred. And so, also, in the Prâkrit languages technically so called, while the Sanskrit *shṭ* usually becomes *ṭṭh*,⁷ there are some cases in which it has become *ṭ*; as, for instance, in *uṭṭa*, = *ushṭra*, and a few other words.⁸ And we are, therefore, not prepared to say that the form *raṭṭa*, = *râshṭra*, may not be found to occur, though it was not taught by Trivikrama, and though we cannot at present quote any instance of it.

But the name Raṭṭa was certainly not obtained from the word *râshṭra*, or from the name Râshtrakûta. The family-name, in its Sanskrit form, was, not Râshṭra, but Râshtrakûta. There was no name Râshṭra, from which to obtain the name Raṭṭa. From the name Râshtrakûta we obtain, by corruption, in the most natural manner, Râshṭrôḍa, actually presented in a Verâwal inscription of A.D. 1384, which speaks of *Râshṭrôḍa-vamśa*, "the race of the Râshṭrôḍas," and describes it as a third race famous like the Solar and Lunar Races;⁹ and we shall not be

¹ *Ind. Ant.* Vol. XIV. p. 14 a.

² See Prof. Pischel's Prâkrit Grammar, § 354.

³ Childers' Pâli Dictionary, p. 403. The word figures in also *raṭṭhavâsinô*, 'inhabitants,' *raṭṭhâdhipô*, 'a king,' and *raṭṭhikô*, *raṭṭhiyô*, 'an inhabitant.'

⁴ *Ep. Ind.* Vol. I. p. 6, text line 27. And, evidently, the same word figures in the fiscal term *a-raṭṭha-samvinayikam* in line 32 of the record, and is the basis of the official title *raṭṭhika* in line 4. As variants of this fiscal term, connected with the other form *raṭha*, we have *a-raṭha-savinayika* in *Archæol. Surv. West. Ind.* Vol. IV. p. 104, No. 13, line 4, and p. 106, No. 14, line 10, and *a-raṭha-samvinayika* in Vol. VI. above, p. 87, line 14.

⁵ *Archæol. Surv. West. Ind.* Vol. IV. p. 108, text line 2. For other instances of this form, in a certain fiscal expression, see the preceding note.

⁶ Dr. Kittel's edition, pp. 356, 370. So, also, *Sorata* is given as the corruption of *Saurâshṭra* in the illustrations of sūtra 160 of Bhaṭṭâkalanâkadêva's *Karnâṭakâśabdânusâsana*, Bangalore, 1890.

⁷ See Prof. Pischel's Prâkrit Grammar, § 303.

⁸ See *id.* § 304.

⁹ *Antiquarian Remains in the Bombay Presidency*, 1897, p. 253.

surprised, if we meet hereafter with epigraphic instances of further corruptions such as Raṭṭhōḍa and Rāṭhōḍa, of which forms the last is actually the modern name which in gazetteers, etc., is presented as 'Rāthor' and 'Rāhtor'.¹ But, in the name Rāshṭrōḍa, the second component, *kūṭa*, of Rāshṭrakūṭa, is duly represented.² Whereas, in the name Raṭṭa there is nothing whatever to represent that second component of the other name. And, for that reason we cannot admit Raṭṭa as a corruption of, or in any way obtained from, the name Rāshṭrakūṭa.

It can only be the case that the name Rāshṭrakūṭa was evolved out of the name Raṭṭa. And, that that was the case, is unconsciously disclosed by the draft presented in the Dêôlî plates of A.D. 940 and the Karhâḍ plates of A.D. 959, in the verse which puts forward the eponymous person Raṭṭa as the imaginary original ancestor of the Mālkhêḍ family, and asserts that he had a son named Rāshṭrakūṭa, and says that it was from the name of that son that the family became known as the Rāshṭrakūṭa race, or the race of Rāshṭrakūṭa or of the Rāshṭrakūṭas.³ But the name Rāshṭrakūṭa is certainly not merely a Sanskritised form of nothing but the name Raṭṭa; for the simple reason that in Raṭṭa there is nothing to account for the component *kūṭa* in the other form of the name. The name Raṭṭa does account for the first component, *rāshṭra*. It does not, however, account for it in the way of having been literally translated by the word *rāshṭra*. The explanation is that, in devising an ornamental form of a name, Raṭṭa, which, whatever may have been the origin of it, did not mean a 'country,' there was used, not unnaturally, a Sanskrit word, *rāshṭra*, which was the actual representative and origin of words of very similar sound, such as *raṭṭha*, *raṭha*, and *raṭa*,—possibly even *raṭṭa* itself, if the existence of that form should be established hereafter,—which did possess that meaning. There was thus obtained, as the first step, a name Rāshṭra. But it seems to have been then recognised that the appellation thus obtained was not sufficiently high-sounding, and that something more was needed to adapt it better to the purposes for which it was wanted. Now, the word *kūṭa* has the meaning, among others, of 'the highest, most excellent, first,' derived no doubt from its meanings of 'any prominence, a peak or summit of a mountain.' In literature, it occurs in that meaning in the *Bhāgavatapurāṇa*, 2, 9, 19, where Bhagavat (Vishṇu-Kṛishṇa) is represented as addressing Brahman as *kūṭa yôginām*, "O chief of ascetics!" In the epigraphic records, it is used in the same meaning in the official title *grāmakūṭa*, 'a chief or headman of a village,'⁴ and also actually in the word *rāshṭrakūṭa* as an official title meaning 'the headman of a territorial division technically known as a *rāshṭra*.'⁵ The word *kūṭa*, in that same meaning, was plainly employed in making up the full family-name Rāshṭrakūṭa. And the use of it, to fill out and give sufficient pomp to that form of the name, was very probably suggested by the actual existence of the word *rāshṭrakūṭa* as an official title. But we need not think, any longer, that the name

¹ Dr. Bühler has told us that "the bards of Rājputânâ," inverting the process, "have invented Rāshṭraudha as an etymon for Rāṭhōḍ," in order to explain a difficult Prākṛit word; see *Ind. Ant.* Vol. XVII. p. 192, note 34.

² Namely, by the *uḍa* in *Rāshṭra-uḍa*, from which we have eventually *Rāshṭrōḍa*. Compare *grāmakūṭa*, *gāma-uḍa*, and eventually *gaundā*, etc.; see page 183 above.

³ Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 287, verse 7, and p. 282, text lines 10, 11.

⁴ For instance, in the Sāmāṅgaḍ plates of A.D. 754; see *Ind. Ant.* Vol. XI. p. 112, text line 29. Another form of this title was *grāmakūṭaka*, which we have, for instance, in the Kaṭhêṃ plates of A.D. 1009; see *id.* Vol. XVI. p. 24, text line 60.—Regarding the fact that the word *grāmakūṭa* was the origin of the Kanarese title *Gauḍa*, answering to the Marāṭhî *Pâtîl*, *Pâtêl*, see page 183 above.

⁵ For instance, in an Eastern Chalukya record of the period A.D. 799 to 843; see *Ind. Ant.* Vol. XX. p. 416, text line 17. Another Eastern Chalukya record, belonging or purporting to belong to the same period, presents the simple word *kūṭaka*, which we may take as standing either for *rāshṭrakūṭaka* or for *grāmakūṭaka*, as we like; see Vol. V. above, p. 120, text line 15. The records of Western India usually present, instead of *rāshṭrakūṭa*, either *rāshṭramahattara*, as in the Sarsavṇî plates of the Kaṭachchuri king Buddhārāja of A.D. 610 (see Vol. VI. above, p. 298, text line 18), or *rāshṭrapati*, as in the Sāmāṅgaḍ plates of the Rāshṭrakūṭa king Dantidurga of A.D. 754 (see *Ind. Ant.* Vol. XI. p. 112, text line 28), and in the Kaṭhêṃ plates of the Western Chālukya king Vikramāditya V. of A.D. 1009 (see *id.* Vol. XVI. p. 24, text line 60).

is itself the official title, or that, like the official title, it means 'a headman of a *rāshṭra*.'¹ It was plainly intended to mean 'highest, most excellent, chiefs, or loaders, of the Raṭṭas.'

It may be added that both the original family-name Raṭṭa, and its ornate form Rāshṭrakūṭa, came to be afterwards used as personal names. Thus, the Khârêjâṭa plates of A.D. 1008 mention a Śilāhâra prince named Raṭṭa and Raṭṭarāja;² and Hêmachandra mentions in his *Parīśiṣṭaparvan* a man named Rāshṭrakūṭa.³ It may also be remarked that Kaihapa has asserted the existence of a queen of the Dekkan, of Karṇāṭa extraction, named Raṭṭā, alleged to have been a contemporary of Lalitāditya of the Kārṇāṭa dynasty of Kashmîr; but there can be no doubt that Dr. Stein has rightly explained the passage, not as establishing the real existence of any such queen, but as presenting a personification of the dynasty of the Rāshṭrakūṭas of Mālkhêḍ.⁴

* * * * *

The original home of the Rāshṭrakūṭas of Mālkhêḍ.

In line 13 of the Sirûr inscription of A.D. 866, and in line 16 of the Nilgund inscription of the same date, Amôghavarsha I. is described as *Lattalûra-pura-paramêśvara*, "supreme lord of the town of Lattalûra." The same town is mentioned, sometimes as Lattalûr and sometimes as Lattanûr, in also the records of the Raṭṭa princes of Saundatti; for instance, the Maṇṭûr inscription of A.D. 1040 describes Eṛaga-Eṛeyammarasa as *Lattalûr-puravar-êśvara*, "lord of Lattalûr, a best of towns, an excellent town, a chief town," and the Bhôj plates of A.D. 1208 describe Kârtavîrya IV., and the Saundatti inscription of A.D. 1228 describes Lakshmidêva II., as *Lattanûr-puravar-âdhîśvara*, "supreme lord of Lattanûr, a best of towns."⁵ And in these epithets we have, in various forms, a hereditary title commemorative of the place which the Rāshṭrakūṭa kings of Mālkhêḍ,—and, after them, the Raṭṭa princes of Saundatti, who, according to some of their later records, belonged to the same lineage with these kings,—claimed as their original home. The name of the town is further presented to us in a transitional form in the Sîtâbaldî inscription of A.D. 1087, which applies the epithet *Latalaura-vinîrgata*, "come forth or emigrated from Latalaura," to a feudatory of the Western Châlukya king Vikramâditya VI., namely to the *Mahâsâmanta* Dhâḍîbhadaḍaka or Dhâḍîbhandaḍaka, also called the *Râṇaka* Dhâḍiadêva, whom it further describes as *mahâ-Rāshṭrakūṭ-ânvaya-prasûta*, "born in the great lineage of the Rāshṭrakūṭas, or in the lineage of the great Rāshṭrakūṭas;" and the record applies

¹ There would, however, not have been anything derogatory even in that derivation of the name. The name of the well known Andhrabhṛitya kings is explained as having taken its origin from the fact that the first of them had been a servant (*bhṛitya*) of the Andhras. And there was a family of kings who referred themselves to a lineage known as the Gurjarapratihâra lineage (see Vol. III. above, p. 263), evidently because their ancestors had been doorkeepers of the Gurjaras.

² Vol. III. above, p. 300, text lines 32, 34.

³ See Monier-Williams' Sanskrit Dictionary, under *rāshṭra*.

⁴ See his translation of the *Rājataranginī*, Vol. I. p. 135, note on verse 152 of the fourth book.

⁵ See, respectively, *Ind. Ant.* Vol. XIX. p. 165, and p. 248, and *Archæol. Surv. West. Ind.* Vol. III. p. 113, text line 62, and Plate 73 in Vol. II. p. 224.—By a printer's mistake, not noticed at the time, the published text of the Bhôj record gives the name of the town, in line 86-87, as Lâtanûr, with the long *â*, instead of the short *a*, in the first syllable. The necessary correction should be made.—At present, I cannot trace back the use of this title to any date before A.D. 1040 in records which belong unquestionably to the Raṭṭas of Saundatti. The Kalasâpur inscription of A.D. 933, of the time of the Rāshṭrakūṭa king Gôvinda IV., does, indeed, mention a *Mahâsâmanta* whom it describes as *Lattalûr-pura-paramêśvara* and as *trivali-pareghôshana*; and it is practically certain that he was a Raṭṭa: but the original record is greatly damaged, and I cannot recognise, in the ink-impression, either his name, or any epithet which specifically refers him to the lineage of the Raṭṭas. The Sogul inscription of the Raṭṭa prince Kârtavîrya I., of July, A.D. 980, does not seem to make any mention of Lattalûr. And it may be added that the town is certainly not mentioned in the Saundatti inscription, of December of that same year, of the *Mahâsâmanta* Śântivarman (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 204); but, for various reasons, it is very questionable whether that is really a Raṭṭa record at all.

the same epithet, "come forth or emigrated from Latalaura," to Dhâdîbhadaka's officer, the *Daṇḍanâyaka Vâsudêva*.¹

The town Lattalûr or Lattanûr may, or may not, have been in the territory of the Râshtrakûṭas of Mâlkheḍ. By a similar title, the Western Gaṅga princes of Talakâḍ were styled *Koṇḍâlâ-puravar-êśvara*, "lord of Koṇḍâlâ, the best of towns."² Here, the allusion is to the town now known as Kôlâr, the chief town of the Kôlâr district in the east of Mysore. And that town certainly was in the Western Gaṅga territory. So, also, the Kâdamba princes of Hângal had the hereditary title of *Banavâsî-puravar-âdhîśvara*, "supreme lord of Banavâsî, the best of towns."³ And they sometimes had the administration of the Banavâsî province. But their hereditary authority was confined to the Pânûṅgal five-hundred province: the Banavâsî province proper was a crown property, administered from time to time by whomsoever the paramount sovereign might appoint; it was only by special appointment that it, with also some neighbouring districts, was occasionally held by the Kâdambas of Hângal; and they used the title simply because they claimed descent from the early Kadamba kings, whose capital was Banawâsî. These are the only two instances, that I can recall, in which a hereditary title of the kind that we are considering was more or less connected with actual territorial authority. The same title, "supreme lord of Banavâsî, the best of towns," was used by the Kâdamba princes of Goa,⁴ who had no authority whatever at Banawâsî, and simply derived the title in the same way as did the Kâdambas of Hângal. The Kaḷachurya kings of Kalyâṇi in the Nizam's Dominions had the hereditary title of *Kâlânjara*-(for *Kâlanjara*)-*puravar-âdhîśvara*, "supreme lord of Kâlânjara, the best of towns,"⁵ simply in connection with the legend that referred the origin of their family to Kâlânjar in Bundêlkhaṇḍ, Central India, a long way outside their own territory. The Gutta princes of Guttal, whose power was usually limited to quite a small part of the Dhârwar district, used the title *Ujjayanî-puravar-âdhîśvara*, "supreme lord of Ujjayanî, the best of towns,"—for which in one passage there is substituted "supreme lord of Pâṭalî, the best of towns,"⁶—simply because their traditions or legends connected them with the Early Guptas and the mythical king Vikramâditya, and consequently with the far distant Ujjain in Mâlwa and Pâṭaliputra-Pâṭṇa in Behar. By similar titles, the Śilâhâra princes of the Northern Koṅkan styled themselves *Tagara-pura-paramêśvara*, "supreme lord of the town of Tagara,"⁷ and their relatives who ruled at Karhâḍ styled themselves *Tagara-puravar-âdhîśvara*, "supreme lord of Tagara, the best of towns,"⁸ though Tagara, which is the modern Têr in the Naldrug district of the Nizam's Dominions,⁹ was at a very appreciable distance, a hundred miles at least, from any part of the provinces to which their authority was confined. And the Yâdava princes of the Sêuṇa country, which was the territory of which the chief town was Dêvagiri-Daulatâbâd, used the title *Dvâravatî-pura-paramêśvara*, "supreme lord of the town of Dvâravatî,"¹⁰ which, in the form *Dvârâvatî-puravar-âdhîśvara*, "supreme lord of Dvârâvatî, the best of towns," was taken over

¹ Vol. III. above, p. 305, and text lines 4-5 and 7. It seems clear that, in line 5 of the text, *mahâ* was prefixed to *Râshtrakûṭ-ânvaya-prasûta* in order to indicate that Dhâdîbhadaka claimed descent from the great Râshtrakûṭa kings of Mâlkheḍ, and not from one of the minor branches of the Râshtrakûṭa or Raṭṭa stock which existed in other parts of India.

² See, for instance, Vol. VI. above, p. 44, and text line 2.

³ See, for instance, *Ind. Ant.* Vol. X. p. 254 a, and text line 24-25.

⁴ See, for instance, *Jour. Bo. Br. R. As. Soc.* Vol. IX. p. 300, and p. 296, text line 6.

⁵ See Vol. V. above, p. 24, and text line 5, and p. 257, and text line 55.

⁶ See *Dyn. Kan. Distrs.* p. 578 ff.

⁷ See, for instance, Vol. III. above, p. 269, and p. 273, text line 43-44.

⁸ See, for instance, *Cave-Temple Inscriptions* (No. 10 of the brochures of the Archaeological Survey of Western India), p. 103, text line 26-27.

⁹ See *Jour. R. As. Soc.*, 1901, p. 537 ff., and 1902, p. 230 ff.

¹⁰ It appears first in the case of Bhîllama II., in the Saṅgamnêr plates of A.D. 1000; see *Ep. Ind.* Vol. II, p. 215 and text line 48.

from them by their descendants, the Yâdava kings of Dêvagiri-Daulatâbâd.¹ But, whereas the allusion here is to Dvâravatî, Dvârâvatî, or Dvârakâ, which is the modern Dwârakâ at the western extremity of Kâthiâwâr, the Yâdava princes of the Sêṇa country certainly never ruled at Dwârakâ or over any part of Kâthiâwâr. The title was only set up by them in connection with their claim to belong to the Lunar Race, and to be descended from the god Vishṇu, who, in his incarnation as Kṛishṇa, made Dwârakâ his capital. And, that they simply claimed Dwârakâ as their traditional place of origin, is explicitly shewn by a passage in the Bassein plates of A.D. 1069 which says in respect of Dṛiḍhaprahâra, whom it puts forward as the original founder of the family, that "he, in the beginning, came from the city (*pattana*) of Dvârâvatî" to the territory, in the Nâsik district and the Nizam's Dominions, which his descendants were ruling at the time when the record was drawn up, "and made famous in the world the town of Chandrâdityapura, which had already sprung into existence."² From all these facts, we can see plainly that these hereditary titles, presenting the names of ancient towns, put forward only assertions as to places of origin, and not claims to actual local authority; and that, to take a specific instance, the title *Lattalûra-pura-paramêśvara*, "supreme lord of the town of Lattalûra," which we have in the Sirûr and Nîlgund records, is nothing but a more dignified and ostentatious method of conveying the exact idea which is expressed by the *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," of the Sîtâbaldî inscription.³

An identification of the town Lattalûr, Lattanûr, or Latalaura, has not yet been established.⁴ I have, indeed, suggested that it might not impossibly be found in the town known as Ratanpur, in the Bilâspur district, Central Provinces;⁵ because the letters *r* and *l* are often interchanged, and so it would not be difficult to derive the name Ratanpur from the full form Lattanûrpura. That suggestion, however, was based chiefly on the fact that we find traces of rulers calling themselves Râshtrakûṭas in various parts of India far to the north of the territory of the Râshtrakûṭas of Mâlkhêḍ. And it is not, really, in any way sustainable; because the name Ratanpur has been simply obtained by transposition from Ratnapura, as is shewn by a record of A.D. 1114 at Ratanpur itself.⁶ I cannot at present quote any epigraphic references to Lattalûr, except from the records of the Râshtrakûṭas of Mâlkhêḍ and the Raṭṭas of Saundatti, and from the Sîtâbaldî inscription. Nor can I find it mentioned by any ancient geographer or traveller, or in any *Purâṇa* or other work. But we are certainly concerned with a southern locality. And, while not asserting a final identification of Lattalûr, I would indicate a place in respect of which it seems worth while that some precise inquiries should be made. That place is a town in the Bidar district of the Nizam's Dominions, which is shewn as 'Latur' in the Indian Atlas sheet No. 56 (1845), in lat. 18° 24', long. 76° 38', and in Thacker's Reduced Survey Map of India by Bartholomew (1891). In Philip's Gazetteer of India by Ravenstein (1900), it is treated as 'Lathur, or Latur,' and is credited with a population of 9,063. It seems to have been, not long ago, of more importance than at present; for, Murray's *Encyclopædia of Geography* (1844)



¹ It is applied to the first king, Bhîllama, in an inscription of his time, dated in A.D. 1189, at Muttagi in the Bijâpur district. I quote from an ink-impression.

² *Ind. Ant.* Vol. XII. p. 121, and text lines 3 to 5. Regarding Chandrâdityapura, see *id.* Vol. XXX. p. 518.

³ On the technical use of *vinirgata* in such expressions as this, see *Ind. Ant.* Vol. XXXI. p. 331 ff.

⁴ Major Graham's suggestion, put forward in 1854 (*Statistical Report on the Principality of Kolhapoor*, p. 416), that it is Athnî, the head-quarters of the Athnî tâluka in the Belgaum district, was only based on the mistaken reading of 'Atunpoor,' and is, of course, altogether unsustainable.— Pandit Bhagwanlal Indraji seems to have entertained the idea (see the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7) that the name of the Lâta country, in Gujarât, was derived from the name of some local tribe, "perhaps the Lattas" (read, obviously, Raṭṭas), who might possibly, through the interchange of *l* and *r*, be identified with the Raṭṭas or Râshtrakûṭas, and that Lattalura (*sic*) may have been in Lâta and may have given its name to both the country and the dynasty. It is difficult, however, to look on this as anything except an early crude speculation, which the Pandit himself would not have incorporated in any final presentation of his more mature views.

⁵ *Dyn. Kan. Distrs.* p. 384.

⁶ *Ep. Ind.* Vol. I. p. 33, and text lines 12 (twice) and 17.

shows 'Lattoor' as the name of a territorial subdivision ranking on equal terms with Bidar, Kalbarga, Shôlâpur, Vairâg, and Paṇḍharpur.¹ Along with Pratishṭhâna-Paiṭhan and Tagara-Têr, 'Latur' is in that part of the Dekkan, watered by the Gôdâvarî and its tributaries, which has been indicated by Dr. Bhandarkar as a favourite region of early Âryan settlement;² and it is, in fact, only about twenty-eight miles east-by-north from Têr, and three miles south of the 'Manjera,' which is an important feeder of the Gôdâvarî. And I strongly suspect that local inquiries would result in finding that 'Latur' is the ancient Lattalûr, Lattanûr. If so, there will, perhaps, be found at 'Latur' some notable temple or remains of such a temple, either of the goddess Durgâ in the form of Châmuṇḍâ, or of Vishṇu in the form of the man-lion, or possibly temples of both those deities; since the Sîtâbaldî inscription further describes Dhâḍi-bhaḍaka as "he who obtained favour by a boon of (the goddess) Châmuṇḍâ," and Vâsudêva as "he who obtained favour by a boon of (the god) Nârasimha."³

The matter must, of course, depend a good deal upon what is the actual spelling of the modern name which the maps and gazetteers present as 'Latur, Lathur, and Lattoor.' We need not trouble ourselves about the *h* which appears in one of these forms; it is as easily accounted for here, as in some other instances referred to by me elsewhere.⁴ For the rest, I feel no doubt that inquiries on the spot would shew that the real name is Lâtûr, with a long *â* followed by a single dental *t*. And, if that is so, the modern name is distinctly derivable from the ancient name, through steps the rules for some of which have been given to me by Professor Pischel. We start with the form Lattalûra, of A.D. 866, of which Lattanûr, appearing first at present in A.D. 1208, is plainly only an optional variant attributable to the interchangeability of *l* and *n*.⁵ The first step would be the dropping of one *t* in the second syllable, which would give us Latalûra, and eventually the Latalaura which we actually have in the Sîtâbaldî inscription. The next step would be the omission of the short *a* of the second and final syllables,⁶ which would give us Latlûr. The next step would be the assimilation of the *l* to the preceding *t*,⁷ which would give us Lattûr. And, finally, the nexus *tt* would be dissolved into the simple *t*, and the preceding short *a* would be lengthened by way of compensation;⁸ and this would give us the ultimate form Lâtûr.

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¹ See the skeleton map on p. 951, and the key to it on p. 953, sub-divisions Nos. 66 to 71.

² See the *Gazetteer of the Bombay Presidency*, Vol. XIII., Thana, Part II., p. 423, note 4, and *Early History of the Dekkan* (*id.* Vol. I. Part II.), p. 135 ff.

³ Compare another epithet of the Kâdambas of Hângal, namely *Jayanti-Madhukêśvaradêva-labḍha-vara-prasâda*, "he who obtained the excellent favour of the god Madhukêśvara of Jayanti-(Banawâsi)" (*Ind. Ant.* Vol. X. p. 252, text line 25); also, another epithet of the Guttas of Guttal, namely *Ujjêṇi-Mahâkâlâdêvatâ-labḍha-vara-prasâda*, "he who obtained the excellent favour of the god Mahâkâlâ of Ujjayani" (*P. S. O.-C. Inscr.* No. 109, line 10). But the records do not always present a title of this kind, in connection with the title commemorating the place of origin. And in some cases the epithet indicating a family-god, refers to a god who was not the god of the alleged place of origin; for instance, though, like the Kâdambas of Hângal, the Kâdambas of Goa were styled "supreme lord of Banavâsi, the best of towns," their other title was *śrî-Saptakôṭîśvaradêva-labḍha-vara-prasâda*, "he who obtained the excellent favour of the holy god Saptakôṭîśvara" (*Jour. Bo. Br. R. As. Soc.* Vol. IX. p. 304, text line 11-12, and compare *Ind. Ant.* Vol. XIV. p. 290, text line 27), and Saptakôṭîśvara appears to have been a god at 'Narven' in Goa (see *Dyn. Kan. Distrs.* p. 566, note 7).

⁴ See *Jour. R. As. Soc.*, 1901, p. 543 ff.

⁵ See Prof. Pischel's *Prâkrit Grammar*, § 260. As instances of the interchange of *l* and *n*, we may quote the place-names Lañjigêśara-Nandikêśwar (see *Ind. Ant.* Vol. XIX. p. 317 *a*) and Balisa-'Wanesa' (see *id.* Vol. XVIII. p. 266, and Vol. XXXI. p. 397), and the proper name Lingapa-Niṅgapa, well known in the Kanarese country, and the ordinary words *nahân* for *lahân* in Gujarâtî (see *id.* Vol. XVIII. p. 266, note 5) and *jalam-asṭami* for *janm-asṭamî* in Northern India (see *id.* Vol. XX. p. 89, note 2).

⁶ See *id.* § 148.

⁷ See *id.* §§ 279, 296, and Beames' *Comparative Grammar of the Modern Âryan Languages of India*, p. 282 (2).

⁸ See Beames' *Comparative Grammar*, Vol. I. p. 152, § 41, and p. 281, § 73 (1).

The banners and crests of the Râshtrakûtas of Mâlkhêd and of the Raṭṭas of Saundatti.

The difference between the *lâñchhana* or crest, which was the device used on the seals of copper-plate charters,¹ occasionally at the tops of inscriptions on stone, and on coins, and the *dhvaja* or banner, has been explained, with instances, in my *Dynasties of the Kanarese Districts*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II., p. 299, note 4.

The Râshtrakûtas of Mâlkhêd had the *pâlidhvaja* banner and the *Garuḍalâñchhana* or *Garuḍa* crest, which are mentioned in, for instance, lines 9 and 13 of the Sirûr inscription of A.D. 866, E., page 206. And it would appear, from a passage in the *Âdipurâṇa* of Jinasêna, that the *pâlidhvaja* was a particular arrangement, in rows, of a thousand and eighty flags,—a hundred and eight flags of each of ten kinds of flags bearing, as there specified, the devices of garlands, cloths (?), peacocks, water-lilies, geese, eagles, lions, bulls, elephants, and wheels; see *Ind. Ant.* Vol. XIV. p. 104 f.

The Raṭṭas of Saundatti, on the other hand, had the *suvarṇa Garuḍadhvaja*, or banner of a golden *Garuḍa*, and the *sindûralâñchhana* or *sendûralâñchhana*, the red-lead crest.

Their *lâñchhana* is mentioned in the records edited by me in the *Jour. Bo. Br. R. As. Soc.* Vol. X. pp. 194 to 226, in my translations of which I treated it as the mark of vermilion. Subsequently, however, the expression *sindûra-lâchhanam*, for *sindûra-lâñchhanam*, in line 43 of the inscription at Têrdâl, was translated by Mr. Pathak as meaning “who has the device of an elephant.” To this there was attached a note, telling us vaguely that, “according to Kêśirâja, *sindhura* is changed into *sindûra*.”² And, accepting that statement, I translated *sindûra-lâ[m]chhanam* in the Maṇṭûr inscription of A.D. 1040,³ and *sindûra-lâñchhanas* in the Bhôj plates of A.D. 1208,⁴ by “who has the crest of an elephant;” and I have taken it as established that the Raṭṭas of Saundatti had the elephant crest.⁵ Since that time, however, I have gradually learnt that, even apart from his habit of often not stating chapter and verse for his assertions, so that it is sometimes difficult or impossible to test them, the person who made that statement about the meaning of *sindûra* in this combination, is by no means to be accepted implicitly. He has misled us in this matter. And, as happens not infrequently, the process of setting things right cannot be made as brief as the enunciation of the assertion which has led us astray.

On re-examining the Raṭṭa records themselves,⁶ I find that they mention the crest by two words, *sindûra* and *sendûra*.⁷ I find the word *sindûra* in the following cases:—My ink-impression of the fragmentary inscription of Kârtavîrya II. at Saundatti, of the period A.D. 1069 to 1076, shews distinctly *sindûra-lâñchchhanam*, as given by me in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 213, text line 5. My photograph of the Kalhole inscription of Kârtavîrya IV. of A.D. 1204 shews distinctly *sindûra-lâñchchhanam*, as given by me *ibid.* p. 221, text line 16. And the published facsimile lithograph⁸ of the Saundatti inscription of Lakshmidêva II. of A.D. 1228 shews distinctly *sindûra-lâñchchhanam*, as given by me, *ibid.* p. 268, text line 62. And I have the

¹ There were, however, exceptions to the rule. And, notably, the seal of the only Raṭṭa copper-plate record which has come to light, the Bhôj plates of A.D. 1208, appears to present, not their crest, but the *Garuḍa* which was the device on their banner; see *Ind. Ant.* Vol. XIX. p. 243.

² *Ind. Ant.* Vol. XIV. p. 24, note 24.—I may remark that the editing of that record was done under strict supervision by me; and there can be little doubt, if any, that the original does present *sindûra* and not *sendûra*.

³ *Ind. Ant.* Vol. XIX. p. 164, text line 9-10.

⁴ *Ibid.* p. 247, text line 88.

⁵ See *Dyn. Kan. Distrs.* p. 552.

⁶ I have not got either ink-impressions or photographs of the Maṇṭûr inscription and the Bhôj plates.

⁷ In the first syllable of this word, the vowel may be either the short *e* or the long *ê*. The following conjunct consonant indicates, preferentially, the short *e*.

⁸ *Archæol. Surv. West. Ind.* Vol. II. p. 224, Plate 73.

word *sendûra* in the following cases:— My ink-impression of the Saundatti inscription of A.D. 1096 or thereabouts shews that in line 24, where my published text, *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 196, gives *sindhûra-lâñchhanam*, the original has *sendûra-lâñchhanam*: the vowel of the first syllable is unmistakably *e*, *ê*, not *i*; and in the second syllable the *n* and the *û* are unmistakable, and the subscript consonant, somewhat blurred, either is an original *d*, or else is an original *dh* corrected into *d*. And my ink-impression of the inscription at the temple of Aṅkalêśvara or Aṅkuśêśvara at Saundatti, which, though not published, has been mentioned by me elsewhere,¹ shews distinctly *sendûra-lâñchchhanam* in line 24, in the description of Aṅka in the passage of A.D. 1048, and again in line 59, in the description of Kârtavîrya II. in the passage of A.D. 1087.

We thus have, well established, the two forms *sindhûra* and *sendûra* or *sêndûra*, both used in the Raṭṭa records. And we have now to determine the meaning of the word.

Now, we have in Sanskrit two words, *sindhura*, with the aspirated *dh* and the short *u*, meaning 'an elephant,' and *sindûra*, with the unaspirated *d* and the long *û*, meaning 'red lead, minium, vermilion,' and 'a particular kind of tree or plant.'

Dr. Kittel's Kannada-English Dictionary (1894) gives *sindhûra*, with the long *û* but still with the aspirated *dh*, as a variant of *sindhura*, and only with the meaning of 'an elephant.' His authority for it is the *Nânârtharatnâkara*, 26. I am not able to examine that work. But I notice that Gangadhar Madiwaleshwar Turmari's Kanarese Vocabulary (1869) gives *sindhûra*, with the long *û* and the aspirated *dh*, with the meanings both of 'elephant' and of *kuṅkuma*, 'saffron,' the use of which for certain purposes was much the same as the use of *sindûra*; and, further, it brackets *sindhura*, with the short *u*, in such a way as to attribute to it, also, the meaning of *kuṅkuma*, for which, however, I cannot trace any other authority. And so, also, Reeve and Sanderson's Canarese Dictionary (1858) gives *sindhura* and *sindhûra*, with both the short *u* and the long *û* and with the aspirated *dh*, as meaning both 'red lead' and 'an elephant.'

In addition to giving *sindhûra* as another form of *sindhura*, Dr. Kittel's Dictionary further presents *sindura*, with the short *u* and the unaspirated *d*, as a *tadbhava*-corruption of *sindhura*. The authority quoted for this is the *Śabdamanidarpana* of Kêśirâja, Dr. Kittel's own edition (1872), p. 339. And there, under the illustrations of sūtra 255, which teaches amongst other things the change of *dh* to *d*, we certainly have "*sindhuram* = *sinduram*." Here, however, the short *u* is preserved; and the corruption of *sindhura*, thus presented, is not *sindûra* with the long *û*. This corruption, *sindura*, is not given in Gangadhar Madiwaleshwar's Vocabulary, or in Reeve and Sanderson's Dictionary.

To the other word, *sindûra*, Dr. Kittel's Dictionary assigns only the meaning of 'red lead, minium.' And, as *tadbhava*-corruptions of this word, it gives *chandra* (2), with *chandara*, *chendara* (1) and *chendirâ* (1), and also *sendura*, with the short *e* and *u*, and *sêndûra*, with the long *ê* and *û*, and both with the unaspirated *d*. Reeve and Sanderson's Dictionary does not include *sendura* or *sêndûra*. Gangadhar Madiwaleshwar's Vocabulary does not present *sendura* or *sêndûra*; but it does present *sêmdhûra*, with the long *ê* and *û* and with the aspirated *dh*, as another form of *sindûra*. I do not find this last form anywhere else.

For *sêndûra*, as a corruption of *sindûra*, Dr. Kittel has quoted only Gangadhar Madiwaleshwar's Vocabulary. But, as I have just said, that Vocabulary presents, not *sêmdûra* with the unaspirated *d*, but *sêmdhûra* with the aspirated *dh*.

For *sendura*, as a corruption of *sindûra*, Dr. Kittel has quoted, with another authority which I am not able to examine, the *Śabdamanidarpana* of Kêśirâja. his own edition (1872), p. 357. There, however, under the illustrations to sūtra 271 which teaches amongst other things that *i* becomes *e*, we have "*sindhûram* = *sêmdhuram*." In respect of this, I can only say that

¹ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 172 f., and *Dyn. Kan. Distrs.* pp. 553, 554.

either it establishes *sendhura* (for which, however, I cannot find any other authority) as a corruption of *sindhûra*, for *sindhura*, 'elephant,' or else, and more probably, it is a mistake for "*siṁdûram* = *seṁdûram*," based on a habit which, Dr. Kittel has told me, the manuscripts have of not unfrequently presenting an aspirated instead of an unaspirated letter and *vice versâ*. Beyond that, I can only say that Mr. Rice's *Karṇāṭakaśabdānuśāsanam* of Bhaṭṭākalaṅkadēva (1890), p. 108, under the illustrations of sūtra 160, does give *sendura* as the corruption of *sindûra*.

So far, no authority has been found for the assertion that *sindhura*, 'an elephant,' becomes *sindûra*. We have only obtained *sindura*, with the unaspirated *d* but retaining the short *u*, as a corruption of that word, and *sindhûra*, with the long *û* but retaining the aspirated *dh*, as another form of it.

But, also, we have not found any conclusive authority for *sendûra* or *sēndûra* as a corruption of *sindûra*, 'red lead.' We have only obtained, more or less certainly *sendura* with the short *u*, and doubtfully *sēndhûra* with the aspirated *dh*, and *sēndûra* apparently deduced by inference from it. Turning, however, to other sources of information, we there obtain something quite definite. In a language closely allied to Kanarese, Mr. C. P. Brown's Telugu-English Dictionary (1852) does not give *sindura*, *sendura*, *sendûra*, or *sēndûra*. It does give *siṁdhuramu*, with the meaning of only 'an elephant,' and *siṁdûramu*, with the meanings of only 'red lead, minium,' and 'a sort of tree.' And, while it does mention *siṁdhûramu* with the aspirated *dh* and the long *û*, it specifies it as an "error" for *siṁdûramu*. But, in a language of which the vocabulary is very much mixed up with that of the Kanarese of the southern districts of the Bombay Presidency, Molesworth and Candy's Marāṭhī-English Dictionary (1857), while not presenting *sindhura*, 'an elephant,' or *sindura*, does give *siṁdûra*, with the meaning of only 'red lead, minium,' and gives *śēṁdûra* (with the palatal *ś*) as a popular form of it, and also *sēṁdûra* (with the dental *s*) with the indication that it is commonly written *śēṁdûra*. And Professor Pischel, in § 119 of his *Prākṛit Grammar* (1900), Vol. I., Part 8, of the *Grundriss der Indo-arischen Philologie und Altertumskunde*, has given *sendûra*, with the short *e* and the long *û*, as the corruption of *sindûra*. On the other hand, the *Pāiyalachchhīnāmamālā* of Dhanapāla, according to Dr. Bühler's edition (1879), does not seem to deal with *sindûra*, but indicates, in verse 9, that *sindhura*, 'an elephant,' retains the *tatsama*-form *siṁdhura*, and does not present any corruption of that word.

It would thus seem that, among the Kanarese authorities, there has been some confusion between *sindhura*, 'an elephant,' and *sindûra*, 'red lead, minium, vermilion,' which confusion, however, is in all probability confined to mistakes by copyists. But I cannot discover any authority of any kind for the assertion that *sindhura*, 'an elephant,' takes the form *sindûra*, or any indication that the word *sindûra* has the meaning of 'an elephant.' And there are no reasonable grounds for imputing any confusion between the two words to the writers of the ancient records. On the other hand, *sendûra*, *sēndûra*, and *śēndûra* are given as corruptions of *sindûra* by authorities of an unquestionable kind. We may, therefore, safely discard any idea that *sindûralāñchhana* and *sendûralāñchhana* can mean 'an elephant crest.' And we may safely revert to my original rendering of it as the mark of vermilion, for which, however, there is now to be substituted, in more technical terms, the red-lead crest.

The only point that remains, is, to determine exactly what we are to understand by a red-lead crest. Now, Monier-Williams' Sanskrit Dictionary, revised edition, gives *sindûra-tilaka* as meaning 'a mark on the forehead made with red lead.'¹ And, similarly, Dr. Kittel's

¹ Also, we may remark, it gives *sindûra-tilaka* as meaning 'marked with red lead, an elephant,' and *sindûra-tilakā* as denoting 'a woman whose forehead is marked with red lead (and therefore whose husband is living).' And H. H. Wilson has mentioned a particular use of the *sindûra-tilaka* by women, in telling us that a widow, about to commit *suttee*, "in making preparations for ascending the funeral pile, used to mark her forehead with *sindûra*, and to deck herself sumptuously with all the symbols of a *sādhavā*," or woman whose husband is still alive; see his *Works*, Vol. II. p. 300.

Kannāḍa-English Dictionary gives *sindūra-boṭṭu* as meaning 'a round mark (on the forehead) made with red lead.' That, therefore, was one of the uses of red-lead; namely, for making the *tilaka* or 'mark on the forehead, made with coloured earths, sandal-wood, or unguents, either as an ornament or as a sectarian distinction.' But a special use of the *sindūra* as a royal prerogative is established by the *Rājatarāṅgiṇī*, 8, 2010. We are there told, in respect of a certain confidential official named *Kōshṭhēśvara*, a councillor of king Jayasimha of Kashmīr, that,—*baddhv-ādihikāriṇaḥ śulkaṁ gṛihṇat=ākāri rāja-vat tēna sva-nāmnā bhāṇḍēshu draṅgē sindūra-mudraṇam*,—"imprisoning the officials, he collected the customs at the watch-station, and had his own name stamped in red-lead on the wares as if he were the king."¹ To this, Dr. Stein has attached the comment that "it is still customary in Jammu territory, and "probably elsewhere too in India, to mark goods for which octroi-duty has been paid, with "seal-impressions in red-lead (*sindūra*)." That comment is apposite enough. But we further learn from the text that, in ancient times, there was a certain royal privilege of stamping with red-lead. The word *mudraṇa* means the act of making the *mudrā* or stamp or impression of a *lāñchhana* or device on a seal or crest. And we thus see that the possession of the *sindūralāñchhana* or *sendūralāñchhana* entitled an owner of it to stamp his name, crest, or other symbol, in red-lead.

* * * * *

Gōvinda II., and the Alās plates which purport to have been issued in A.D. 770.

In Vol. VI. above, p. 170 ff., I examined again, in the light of only the most nearly synchronous records, a question which had engaged my attention once before.² And I arrived at the same conclusion; namely, that the successor of **Kṛishṇa I. was his younger son Dhruva**. I indicated that the pointed expression used in the *Waṇi* record of A.D. 807 (and repeated in the *Rādhanpur* record of A.D. 808), that Dhruva obtained the sovereignty by "leaping over his elder brother (*jyēshṭh-ōllaṅghana*)," would not be incompatible with the possibility that **Gōvinda II., the elder son, was the intended successor of Kṛishṇa I., and in fact is rather suggestive that, not only was that the case, but also an appointment of him as Yuvarāja was actually made.** And I found, in the *Paithan* record of A.D. 794, a possible intimation that **Gōvinda II. established himself in the northern parts of the Rāshṭrakūṭa territories, while Dhruva set himself up as his rival in the south, and that time elapsed before Dhruva made himself master of the whole kingdom.** But I found it to be plain that, at the best, **Gōvinda II. made a stand for only a short time.** And I arrived at the conclusion, from the early authoritative records, that **Dhruva set himself up as king immediately on the death of Kṛishṇa I., and that Gōvinda II. had no real part in the succession at all.**

Since then, there has been published, in Vol. VI. above, p. 208 ff., the record contained in the **Alās plates**. This record mentions *Dantidurga*, son of *Indra II.*, by a name, *Dadrivarman*, which is of course nothing but a mistake, made by the writer, for *Dantivarman*. It introduces **Gōvinda II.** as "the dear son" of the favourite of Fortune and the Earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Bhaṭṭāraka Akālavarsha*-(*Kṛishṇa I.*), and describes him as the **Yuvarāja Gōvindarāja**, with the *birudas* or secondary appellations of *Prabhūtavarsha* and *Vikramāvalōka*, "whose head was purified by an anointment to the position of **Yuvarāja** which was greeted with acclamation by the whole world, and who had attained the *pañchamahāśabda*." It brings forward a certain *Vijayāditya*, with the *birudas* of *Mānāvalōka* (*sic*) and *Ratnavarsha*, who is described as a son of (another) *Dantivarman*, and as a son's son of a *Dhruvarāja* (who seems to be *Dhruva*, the younger brother of **Gōvinda II.**). And it recites that, at the request of *Vijayāditya*, and on a specified day of the month *Āshāḍha* in the *Saumya samvatsara*, *Saka-Samvat* 692 (expired), falling in **June, A.D. 770, Gōvinda II., as Yuvarāja, being**

¹ Dr. Stein's Text; and Translation, Vol. II. p. 156.

² *Dyn. Kan. Distrs.* p. 393.

then at the confluence of the rivers Kṛishṇavernā and Musī after his victorious camp had invaded the province of Veṅgi and the lord of Veṅgi had humbly ceded his treasures, his forces, and his country, granted to a Brāhmaṇa a certain village in the Alaktakā *vishaya*, which¹ was a territory close on the east of Kōlhāpur, between the rivers Vārṇā, Kṛishṇā, and Dūdhaṅgā.

Now, the bad formation of the characters, and the occasional very marked irregularity of the lines of the writing, suffice to shew that these **Alās plates** do not contain the original and synchronous official record of the matters recited in them. And they are, therefore, a **spurious record**. Whether, however, the matter set forth in the record is unauthentic, is another question. But it seems hardly likely that the composer of it could have invented the *birudas* ending in *avalōka*.² There is nothing discordant in the date, A.D. 770, which applies, of course, to Kṛishṇa I. as well as to Gōvinda II., and fits in perfectly well between the dates of A.D. 754, which we have for Dantidurga-Dantivarman II., and A.D. 783-84, which we have for Dhruva.³ And I think that, pending the production of any distinct evidence to the contrary, we may look upon this record as **based upon something genuine**, and as being a more or less accurate reproduction, from probably a manuscript copy, of an original record which had been lost, and may accept it as **establishing, provisionally, that Gōvinda II. was actually installed as Yuvarāja**, and was holding office as such, under his father Kṛishṇa I., in **A.D. 770**. While, however, it may be provisionally accepted to that extent, **this Alās record does not prove that Gōvinda II. succeeded to the throne and reigned as king.**⁴

¹ See *Ind. Ant.* Vol. XXIX. p. 277 f.

² On the subject of the *avalōka*-appellations of the Rāshtrakūṭas of Mālkhêḍ, see Vol. VI. above, p. 188 f.

³ See Vol. VI. above, pp. 167, 197.

⁴ There is nothing more that can be said about that question, to any practical purpose, until we obtain further definite facts to go upon. But I am compelled to notice some remarks made by Mr. D. R. Bhandarkar, on page 28 above, in connection with the Sāṅglī record of A.D. 933 and an alleged utilisation of it by me, in respect of the point in question, on the occasion indicated above, namely, in Vol. VI. above, p. 170 ff., when, he has said, I was meeting objections brought by him against the views previously expressed by me. So far from basing any argument on the Sāṅglī record, so completely did I set it aside as being a late record of no authority on the point in question, that it was only after twice reading through my remarks that I discovered that Mr. Bhandarkar's allusion is to my inclusion of it in a foot-note in which I merely put together all the cases in which Gōvinda II. is, or is not, mentioned in the Rāshtrakūṭa records. And, so far from rightly understanding and applying the meaning of what I wrote, Mr. Bhandarkar has simply himself made from the Sāṅglī record an objectless deduction, about Jagattunga-Gōvinda III. and Amāghavarsha I., which could not serve any practical purpose, and in respect of which there is not any basis for his suggestion that it follows from anything said by me.—To the cases, put together by me in Vol. VI. above, p. 172, note 2, in which Gōvinda II. is, or is not, mentioned in the Rāshtrakūṭa records, we have now to add two more. The Chokkhakuṭi grant of A.D. 867 (Vol. VI. above, p. 289, verses 15, 16, text lines 17 to 20) repeats the two verses about Gōvinda II. and Dhruva which are presented in the Paithāṇ record of A.D. 794. And the Cambay plates of A.D. 930 (page 37 above, verses 8, 9, 10, text lines 10 to 14) present the three verses about Kṛishṇa I., Gōvinda II., and Nirupama-(Dhruva) which we have in the Sāṅglī plates of A.D. 933.

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Vēṅkaṭaramaṇappa, <i>m.</i> ,	75	Vikara, <i>vi.</i> ,	94
Vēṅkaṭēṣa-Perumāl, <i>te.</i> ,	25	Vikkirama-Śōlaṅ-ulā, <i>quoted</i> ,	120, 136, 163n
Vēṇṇainallūr-nādu, <i>di.</i> ,	133, 136	Vikrama-Chōla, <i>Chōla k.</i> ,	2, 3, 4, 5, 6, 8, 135, 136, 163n, 169, 170, 171
Vēṇūr, <i>vi.</i> ,	108, 112, 113, 114	Vikrama-Chōla-Chēdiyarāyaṇ, <i>Milādu ch.</i> ,	135
Vēṇuvāsa, <i>m.</i> ,	53	Vikrama-Chōla-Kōvalarāyaṇ, <i>do.</i> ,	135
Verāwal, <i>vi.</i> ,	221	Vikramāditya, <i>mythical k.</i> ,	224
Vetta, <i>s. a.</i> Betta,	152	Vikramāditya I., <i>E. Chalukya k.</i> ,	189, 190n
Vēṭṭuvadaraiyar, <i>ch.</i> ,	139, 140	Vikramāditya II., <i>do.</i> ,	181, 190
Vēṭṭuvadiyaraiyar, <i>s. a.</i> Vēṭṭuvadaraiyar,	140	Vikramāditya V., <i>W. Chālukya k.</i> ,	222n
veyikā,	52	Vikramāditya VI., <i>do.</i> ,	130n, 223
Vidarbha, <i>co.</i> ,	30n	Vikramapāla or Vikramapāladēva, <i>Uttara-</i>	
Vidēlvidugu, <i>hiruda</i> ,	149n	<i>samudra ch.</i> ,	94
Vidyā, <i>queen of Śaṅkaragana II.</i> ,	86	Vikramārjunavijaya, <i>Kanarese poem</i> ,	33, 34n
Vidyādharaḥhaṇja, <i>ch.</i> ,	101	Vikramāvalōka, <i>sur. of Gōvinda II.</i> ,	230
Vighnēśvara, <i>s. a.</i> Gaṇapati,	83	Vikrānta-Nārāyaṇa, <i>sur. of Gōvinda IV.</i> ,	36, 45
viḥāra,	60, 117	Vinakadēva, <i>m.</i> ,	210, 214
Vijāmbā, <i>queen of Indra III.</i> ,	33, 44	Vināpōṭi, <i>f.</i> ,	182
Vijaya-Buddhavarman, <i>Pallava k.</i> ,	67, 69, 185	Vinayachandra, <i>m.</i> ,	183n
Vijaya-Dantivikramavarman, <i>Gaṅga-Pal-</i>		Vinayāditya, <i>W. Chalukya k.</i> ,	35
<i>lava k.</i> ,	196	Vinḡavalli, <i>vi.</i> ,	28, 43
Vijayāditya, <i>ch.</i> ,	230	Vinikoṇḁa, <i>s. a.</i> Vinukoṇḁa,	18, 19
Vijayāditya, <i>W. Chalukya k.</i> ,	35, 182	vinirgata,	225z
Vijayāditya I., <i>E. Chalukya k.</i> ,	189	Vinnagar, <i>a Viṣṇu temple</i> ,	197n
Vijayāditya II., <i>do.</i> ,	184, 189, 216	Vinukoṇḁa, <i>vi.</i> ,	19
Vijayāditya III., <i>do.</i> ,	29, 180, 184, 189, 216	Vīrabhadra, <i>Gajapati prince</i> ,	18, 19, 20
Vijayāditya IV., <i>do.</i> ,	182, 190	Vīra-Chōḁa, <i>E. Chalukya k.</i> ,	180
Vijayāditya V., <i>do.</i> ,	190	Vīra-Chōla, <i>ch.</i> ,	134
Vijayāditya VI., <i>sur. of Amma II.</i> ,	179, 190	Vīra-Chōla, <i>sur. of Prithivipati II.</i> ,	120
Vijaya-Gaṇḁagōpāladēva, <i>Telugu-Chōḁa ch.</i> ,	129, 166	Vīragāṅganādālvāṇ, <i>ch.</i> ,	163, 168
Vijaya-Īśvaravarman, <i>Gaṅga-Pallava k.</i> , 23,	24, 25	Vīrahōbala, <i>Sāluva ch.</i> ,	83
Vijaya-Kampa, <i>s. a.</i> Vijaya-Kampavikrama-		vīrakal or vīrakkal,	23, 162
<i>varman</i> ,	192, 193, 196	vīrakalal,	176n
Vijaya-Kampavarman, <i>do.</i> ,	193n	virāma,	75n
Vijaya-Kampavikramavarman, <i>Gaṅga-Pal-</i>		Vīramahēndra, <i>sur. of Chālukya-Bhīma II.</i> ,	181
<i>lava k.</i> ,	193, 194, 196	Vīra-Narasimha, <i>Vijayanagara k.</i> ,	79, 80
Vijayanagara, <i>vi.</i> ,	18, 19, 75, 77, 78, 79, 80, 84n, 115	Vīra-Nārasimhadēva, <i>s. a.</i> Narasimha II.,	161, 162, 163, 168
Vijaya-Nandivikrama or -Nandivikramavar-		Vīra-Nārasimhadēva-Yādavarāya, <i>k.</i> ,	25
<i>man, Gaṅga-Pallava k.</i> ,	139, 192, 196	Vīra-Nārāyaṇa, <i>sur. of Amōghavarsha I.</i> ,	36
Vijaya-Narasimhavarman, <i>s. a.</i> Vijaya-		Vīra-Nārāyaṇa, <i>sur. of Parāntaka I.</i> ,	138n
<i>Narasimhavikramavarman</i> ,	22n	Vīranārāyaṇa-terinda-villigal, <i>regiment</i> ,	138
Vijaya-Narasimhavikramavarman, <i>Gaṅga-</i>		Vīra-Pāṇḁya, <i>ch.</i> ,	108, 109, 110, 111, 112
<i>Pallava k.</i> ,	22, 23	Vīra-Pāṇḁya, <i>Pāṇḁya k.</i> ,	10, 11, 17
Vijaya-Nripatūṅgavarman, <i>s. a.</i> Vijaya-Nri-		Vīrapratāpa, <i>sur. of Vijayanagara kings</i> ,	80
<i>patūṅgavikramavarman</i> ,	140	Vīrarājēndra, <i>Chōla k.</i> ,	9

APPENDIX.

A LIST OF INSCRIPTIONS OF SOUTHERN INDIA FROM ABOUT A.D. 500.

By PROFESSOR F. KIELHORN, C.I.E.; GÖTTINGEN.

IN continuation of my List of the Inscriptions of Northern India¹ I now publish a similar list of inscriptions of Southern India, which also was originally compiled solely for my own use. It contains all southern inscriptions from about A.D. 500 which I have found in the various publications accessible to me, excepting, as a rule, those in Dr. Burgess and Pandit Natesa Sastri's *Archæol. Survey of Southern India*, Vol. IV., and in Mr. Rice's *Epigraphia Carnatica*, Vol. III. ff. The inscriptions of any importance, other than reprints, in the former publication may be expected to be soon republished critically, and those in the *Epigraphia Carnatica* will, I have no doubt, receive a general index of their own, when all the texts have been published.

While I am writing these lines,² my list contains 1,020 numbers which treat of about 1,100 separate inscriptions. Of this total about 210 are on copper-plates, and 890 on stone. Taken as a whole, the inscriptions of the South in some respects differ essentially from the northern inscriptions. The latter with insignificant exceptions are all in Sanskrit; of the 1,100 inscriptions in the present list not more than about 290 are in Sanskrit only.³ About 340 are in Tamil, 320 in Kanarese, 10 in Telugu, 90 in Sanskrit and Kanarese, 30 in Sanskrit and Telugu, and 20 in Sanskrit and Tamil; the language of four is an ancient Prākṛit, and a few are composed or contain remarks in a dialect which apparently is an old form of Marāṭhī. On the other hand, while the inscriptions of the North are dated in about ten different eras the chief of which is the Vikrama era, Southern India generally uses the Śaka era. Of about 510 of these inscriptions dated according to eras,⁴ 450 quote the Śaka and 20 from the southernmost part of India the Kōlamba (or Kollam) era; six quite exceptionally use the era of the Kaliyuga (marked Ky.), and 34 are dated according to the Chālukya-Vikrama era (marked Châ. Vi.), i.e., really, in regnal years of the Western Chālukya Vikramāditya VI. The Vikrama era is foreign to the South; it is quoted only once, in the most modern inscription of this list (of A.D. 1830), which also gives the number of years elapsed since Vardhamāna's Nirvāṇa. This list, moreover, will show that in large tracts of Southern India it was the custom — more rarely observed in Northern India — to date documents only in the regnal years of the reigning kings. Of the prominent part which the Jovian years play in the dates of southern inscriptions I have had occasion to speak elsewhere.

Differently from the course followed in the Northern List, I have arranged the inscriptions here given mainly according to the dynasties to which they belong. Dated and undated miscellaneous inscriptions which I cannot assign to any particular dynasty will be given under separate headings at the end of the list. Any inconvenience which my arrangement may cause I hope to

¹ See above, Vol. V. Appendix.

² Any inscriptions that may be published while this list is being printed will as far as possible be inserted in their proper places.

³ When the language of an inscription is not stated in this list, it should be understood to be Sanskrit.

⁴ Current years will be denoted in this list by an asterisk placed after the numerals for the year.

lessen by an index which will give all dated inscriptions arranged in the order of the Śaka years. Another index is to contain most of the proper names which occur in this list.

While doing this work, I often have found cause to regret that I know so little of the vernaculars of Southern India, and I fear that this list must suffer through this want of knowledge on my part. I nevertheless venture to hope that what I offer now will at least save some trouble to others who are interested in Indian Epigraphy.

A.—The Western Chalukyas of Bādāmi.¹

1.—Ś. 310.—*Ind. Ant.* Vol. IX. p. 294. Pimpalnêr (spurious²) plates³ of the W. Chalukya⁴ **Mahārājādhirāja Satyāśraya (Pulakēsin I. P)** :—

(L. 1).—Śakanripakāl-âtita-samvatsara-śatēshu tri(tri)shu daś-ôttarēshv=asyâ[m*] samvatsara-māsa-paksha-divasa-pûrvvâyân=tithau.

(L. 35).—sûryagrahana-parvvanî.

2.—Ś. 411*.—*Ind. Ant.* Vol. VII. p. 211, and Plates in Vol. VIII. p. 340. Altm⁵ (formerly Captain T. B. Jervis's, now British Museum, spurious⁶) plates of the W. Châlukya **Mahārājādhirāja Pulakēsin I. Satyāśraya**, the son of Raṇarāga who was the son of Jayasimha I.; and of his feudatory **Sāmiyāra**, the son of Sivāra who was the son of the *Rājā* Goṇḍa, of the Rundranîla-Saindraka family (or Rundranîla and Saindraka families) :—

(L. 28).—Śakanrip-âbdēshv=êkâdaś-ôttarēshu chatuś-śatēshu vyatītēshu Vibhava-samvatsarē pravarttamânē . . . Vaisākha-ôdita-pûrṇṇa-punya-divasē Râhō(hau) vidhau(dhōr=) maṇḍalam ślēshṭē (?).

(L. 35).—Vaisākha-paurṇṇamāsyām Râhau vidhu-maṇḍala[m*] pravishṭavati.

12th April A.D. 488; a lunar eclipse, *not* visible in India; but see *ibid.* Vol. XXIV. p. 10, No. 164.

The inscription records the building of a Jaina temple and the allotment of certain grants to it, and gives the line of Jaina teachers Siddhanandin, Chitakāchārya, Nāgadēva, and Jinanandin.

3.—Ś. 500.—*Ind. Ant.* Vol. III. p. 305, and Plate; Vol. VI. p. 363, and Plate in Vol. X. p. 58; *PSOCI.* No. 39. Bādāmi cave inscription of the W. Chalukya⁷ **Maṅgalēśvara Raṇavikrānta**, of the 12th year of the reign (of his elder brother Kīrtivarman I.) :—

(L. 6).—pravarddhamāna-rājya-samvatsarē dvâdaśē Śakanripati-rājyâbhishêka-samvatsarēshv=atikrântēshu pañchasu śatēshu . . .

(L. 11).—mahâ-Kârttika-paurṇṇamāsyām.

4.—*Ind. Ant.* Vol. X. p. 60, and Plate; *PSOCI.* No. 40. Bādāmi Kanarese rock inscription of the W. Chalukya⁴ **Maṅgalēśa**.

¹ For the W. Chalukyas of Gujarât see my *List of North. Inscr.* Nos. 398, 400, 401 and 404. Of the (unpublished) Balsâr plates, dated in Ś. 653, of the Jayāśraya-Maṅgalarasarāja (also called Vinayāditya and Yuddhamalla) who is mentioned *ibid.* No. 404, an account is given in *Jour. Bo. As. Soc.* Vol. XVI. p. 5, and *Ind. Ant.* Vol. XIII. p. 75.—In *Jour. Bo. As. Soc.* Vol. XX. p. 42 is published a Sanjân copper-plate inscription which professes to be of the time of the W. Chalukya Vikramāditya I. and to record a grant by his paternal uncle Buddhavarasa, the younger brother of Satyāśraya (Pulakēsin II.). I hope that this inscription may be re-edited with a facsimile. (For the name Buddhavarasa see below, No. 67.)

² See *Ind. Ant.* Vol. XXX. p. 216, No. 25.

³ The third plate is numbered with the numeral figure 3.

⁴ The name Chalukya or Châlukya does not occur in the inscription.

⁵ See *ibid.* Vol. XXX. p. 218, No. 35.

⁶ See *Ind. Ant.* Vol. XXIX. p. 273.

⁷ The original has *Chalkya*.

5.—*Ind. Ant.* Vol. XIX. p. 16, and Plate. Bādāmi (Mahākūṭa) pillar inscription¹ of the 5th year of the reign of the W. Chalukya² Maṅgalēśa Raṇavikrānta :—

(L. 14).—uttarōttara-pravarddhamāna-rājya-pañchama-srī-varshē pravarttamānē Siddhārthē Vaiśākha-paurṇamāsyām.

The Jovian year Siddhārtha, if it is really intended here,³ by the mean-sign system lasted from the 25th October A.D. 601 to the 21st October A.D. 602 (in Ś. 523-524).

In the lineage of the Chalukyas, Jayasingha (Jayasimha I.); his son Raṇarāga; his son Satyāśraya Raṇavikrama [Pulakēśin I.]; his son Puru-Raṇaparākrama [Kīrtivarman I.] (defeated the kings of Vaṅga, Aṅga, Kalinga, Vaṭṭūra, Magadha, Madraka, Kēraḷa, Gaṅga, Mūshaka, Pāṇḍya, Dramiḷa, Chōliya, Āḷuka, Vaijayantī); his younger brother Uru-Raṇavikrānta Maṅgalēśa (conquered the [Kalatsūri] king Buddha).⁴—The inscription mentions Maṅgalēśa's father's wife Durlabhadēvī, of the Batpūra family.

6.—*Ind. Ant.* Vol. VII. p. 161, and Plate; *PSOCI.* No. 11. Nerūr (now India Office) plates of the W. Chalukya⁵ Maṅgalarāja (Maṅgalēśa, who put to flight Śaṅkaragaṇa's son Buddharāja,⁴ and killed Svāmīrāja of the Chālikya family), the son of Vallabha (Pulakēśin I.) :—

(L. 14).—samvatsara-pūjyatamāyām Kārttika-dvādaśyām.

7.—Ś. 532.—*Jour. Bo. As. Soc.* Vol. X. p. 365, and Plates. Goa plates, recording a grant by Satyāśraya Dhruvarāja Indravarman of the Bappūra family, who was staying at Rēvatīdvīpa⁶ and acting with the permission of the Mahārāja Śrīprithivī-vallabha; of the 20th year of the reign (according to Dr. Bhandarkar, of the W. Chalukya Maṅgalēśa, but according to Dr. Fleet of the 20th year of his own administration) :—

(L. 6).—Māgha-paurṇamāsyām.

(L. 17).—pravarddhamāna-vijayarājya-samvatsaram viṃsatimam⁷ Śaka-kālāḥ=pañcha varsha-śatāni dvātriṃśāni.⁸

8.—Ś. 532 (?).—Kurtakōṭi (spurious) plates of the W. Chālukya Vikramāditya I. Satyāśraya; see below, No. 21.

9.—Ś. 534.—*Ind. Ant.* Vol. VI. p. 73, and Plate; *PSOCI.* No. 12. Haidarābād plates of the third year of the reign of the W. Chalukya⁵ Mahārāja Satyāśraya (Pulakēśin II.), son of the Mahārāja Kīrtivarman I., and son's son of the Mahārāja Satyāśraya Polekēśivallabha (Pulakēśin I.); issued from Vātāpīnagarī :—

(L. 11).—ātmanah pravarddhamāna-rājyābhishēka-samvatsarē tṛtīyē Śakanṛipati-samvatsara-śatēshu chatuśtriṃśādhikēshu pañchasv=atītēshu Bhādrapad-āmāvāsyāyām sūryyagrahāṇa-nimittam.

2nd August A.D. 612;⁹ a solar eclipse, not visible in India; see *ibid.* Vol. XXIII. p. 130, No. 106.

10.—Ś. 556 (Ky. 3735¹⁰).—*Ep. Ind.* Vol. VI. p. 4, and Plate; *PSOCI.* No. 73. Aihole inscription, recording the construction of a temple of Jinendra by a certain Ravikīrti, during

¹ The inscription is read from the bottom upwards; compare below, No. 641.

² The original has *Chalukya*.

³ The earliest inscription in this *List*, in which a Jovian year undoubtedly is quoted, is No. 56 of Ś. 692.

⁴ Compare *Ep. Ind.* Vol. VI. p. 294. ⁵ The original has *Chalukya*.

⁶ See below, No. 10.

⁷ Read *viṃsatimam*.

⁸ Read *dvātriṃśāni*.

⁹ This was the new-moon day of the *pūrṇimānta* Bhādrapada.—On the 23rd July A.D. 613, which was the new-moon day of the *pūrṇimānta* Bhādrapada of Ś. 535 expired, there was a total eclipse of the sun that was fully visible at Bādāmi.

¹⁰ Described as the year 3735 since the Bhārata war.

the reign of the W. Chalukya **Pulakêsin II. Satyâśraya**; (composed by Ravikîrti himself, whose fame is compared to that of Kâlidâsa and Bhâravi):—

(L. 16).—Trimśatsu tri-sahasrêshu Bhâratâd=âhavâd=itaḥ [*] sapt-âbdaśata-yuktêshu śa(ga)têshv=abdêshu pañchasu [||*] Pañchâśatsu Kalau kâlê shaṭsu pañcha-śatâsu cha [*] samâsu samatitâsu Śakânâm=api bhûbhujâm ||

In the Chalukya lineage, Jayasimhavallabha [I.]; his son Raṇarâga; his son Polekêsin [I.] (acquired Vâtâpipurî); his son Kîrtivarman [I.] (defeated the Naḷas, Mauryas and Kadambas); his younger brother Maṅgalêśa (defeated the Kaṭachchuris and took Rêvatîdvîpa); Kîrtivarman's son Polekêsin [II.] Satyâśraya (was at war with Âppâyika and Gôvinda; besieged Vanavâsî; subdued the Gaṅgas, Âlupas, and the Mauryas in the Koṅkaṇas; besieged Purî; subdued the Lâṭas, Mâlavas and Gûrjaras; defeated Harsha [of Kanauj]; conquered the three Mahârâshṭra-kas; was at war with the Kalingas and Kôsaḷas; took Pisṭapura; fought at the Kaunâla, i.e. Kolleru lake; defeated the Pallavas of Kâñchîpura; crossed the river Kâvērî and caused prosperity to the Chôlas, Kêraḷas and Pândyas).

11.—*Ep. Ind.* Vol. V. p. 7, and Plate. Yekkêri rock inscription¹ of the reign of the W. Chalukya² **Mahârâja Satyâśraya Pulekêśivallabha (Pulakêsin II.)**:—

(L. 8).—Kârttikasya pûnnimâsâm³ likhitâ prasast=îti || samvatsarâ . . 6(?) rājya iti.

12.—*Ind. Ant.* Vol. VIII. p. 43, and Plate; *PSOCI.* No. 266. Nerûr (now India Office) fragmentary plates of the [W. Chalukya] **Mahârâja Satyâśraya Polekêśivallabha⁴ (Pulakêsin II.)**, the son of Kîrtirâja (Kîrtivarman I.).

13.—*Ep. Ind.* Vol. III. p. 51, and Plate. Chiplûṇ (now Bombay As. Soc.'s) plates of the W. Chalukya **Satyâśraya (Pulakêsin II.)**, the son of Kîrtivarman I.; recording a grant by his maternal uncle Śrîvallabha Sênânandarâja of the Sêndraka family.

14.—*Ind. Ant.* Vol. XIV. p. 330, and Plate. Kândalgaon (spurious⁵) plates of the 5th year of the reign of the W. Chalukya **Mahârâjâdhirâja Satyâśraya Pulakêśivallabha (Pulakêsin II.)**:—

(L. 14).—vijayarājya-samva[t*]sarê pañchamê Mâghamâsa-saptamyâm.

15.—*Ind. Ant.* Vol. VIII. p. 96, and Plate in Vol. IX. p. 304; *Mysore Inscr.* No. 159, p. 298. Hosûr (spurious⁶) plates of the W. Chalukya **Satyâśraya (Pulakêsin II.)**, recording a grant made at the request of his son or daughter (?) **Ambêra** or **Ambêrâ**:—

(L. 8).—mahâ-Mâgha-paurṇamâsyâyâ . . . sôma-grahanê.

16.—*Ind. Ant.* Vol. VII. p. 106, lines 51-61 of the text. Lakshmêshwar (spurious⁷) inscription⁸ of **Durgaśakti**, the son of Kundaśakti who was the son of Vijayaśakti, of the family of the Sêndra kings who belonged to the Bhujagêndra lineage; contemporary (or feudatory) of the W. Châlukya **Mahârâja Eṇeyya Satyâśraya (Pulakêsin II.)**, the son of the **Mahârâja Raṇaparâkramânka**.

17.—*Ind. Ant.* Vol. IX. p. 124, and Plate. Nirpaṇ (spurious⁹) plates of the W. Chalukya **Tribhuvanâśraya Nâgavardhanarâja**, recording a grant made at the request of a certain Balâmma-Thakkura.

¹ The inscription contains numerical symbols for 4, 5, 6(?), 8, and 50.

² The name Chalukya or Châlukya does not occur in the inscription.

³ Read *paurṇamâsyâm likhitâ prasastir=iti*.

⁴ In verse apparently called simply Vallabha.

⁵ See *Ind. Ant.* Vol. XXX. p. 217, No. 27.

⁶ See *ibid.* p. 222, No. 53.

⁷ See *ibid.* p. 218, No. 37.

⁸ Put on the stone in about the second half of the 11th century A.D.

⁹ See *Ind. Ant.* Vol. XXX. p. 216, No. 26.

In the family of the Chalukyas, Satyâśraya Kīrtivarmarāja [I.]; his son Pulakêśivallabha (Pulakêśin II., defeated Harsha [of Kanauj]); his younger brother Dharâśraya Jayasimhavarmanarāja; his son Tribhuvanâśraya Nâgavardhanarāja (Jayâśraya ?).

18.—*Jour. Bo. As. Soc.* Vol. XVI. p. 235, and Plate. Karnûl district plates of the third year of the reign of the W. Chalukya¹ *Mahârâjâdhirâja Vikramâditya I. Satyâśraya*, son of the *Mahârâja* Satyâśraya (Pulakêśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahârâja* Kīrtivarman I. (who defeated the kings of Vanavâsī, etc.), and great-grandson of the *Mahârâja* Polekêśivallabha (Pulakêśin I.) :—

(L. 20).—pravarddhamâna-vijayar[â*]jya-tṛitiya-samvatsarê samgama-mahâyâtrâyâm paurṇamâsyâm.

19.—*Jour. Bo. As. Soc.* Vol. XVI. p. 238, and Plate. Karnûl district plates of the 10th year of the reign of the W. Chalukya² *Mahârâjâdhirâja Vikramâditya I. Satyâśraya* (described as in No. 18); recording a grant made at the request of Dêvaśaktirâja of the Sêndraka family :—

(L. 18).—pravarddhamâna-vijayarâjya-daśama-samvatsarê Âshâḍa(ḍha)-paurṇamâsyâm.

20.—*Ind. Ant.* Vol. VI. p. 76, and Plate; *PSOCI.* No. 13. Haidarâbâd (spurious³?) plates of the W. Chalukya *Mahârâjâdhirâja Vikramâditya I. Satyâśraya* (who defeated Narasimha, Mahêndra, and Îśvara or Îśvarapôtarâja⁴ of Kânchî), the son of the *Mahârâjâdhirâja* Satyâśraya (Pulakêśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahârâja* Kīrtivarman I., and great-grandson of the *Mahârâja* Pulakêśivallabha (Pulakêśin I.).

21.—*Ś. 532 (?)*.—*Ind. Ant.* Vol. VII. p. 219, and Plate. Kurtakôṭi (now Royal As. Soc.'s, spurious⁵) first and second plates⁶ only of the 16th year of the reign of the W. Châlukya *Mahârâjâdhirâja Vikramâditya I. Satyâśraya* (described much as in No. 20); issued from Kisuvola :—

(L. 20).—batrimśôttara-pañchaśatêshu Saka-varshêshv=âtîtêshu vijayarâjya-sambachchara-shôsha(ḍa)śa-varshê pravarttamâna tasya Vaisâkha-Jêsthâ-mâsa-madhyam-amavâsya Bhâskara-dinê Rôhinya-ṛikshê madhyâhna-kâlê Vṛishabha-râsau sûryyagrâhaṇa-sarvvamâ(grâ)si(sî)bhûtê.

The date is irregular; see *ibid.* Vol. XVIII. p. 285.

22.—*Jour. Bo. As. Soc.* Vol. XVI. p. 240, and Plate. Karnûl district (spurious⁷) plates of the W. Chalukya⁸ *Mahârâjâdhirâja Vikramâditya I. Satyâśraya* (described much as in No. 18) :—

(L. 12).— p[au*]rṇamâsyâ[m*].

23.—*Ind. Ant.* Vol. VII. p. 163, and Plate. Nerûr (now India Office) plates of *Vijaya-bhaṭṭârikâ*, the queen of the *Mahârâja* [Cha]ndrâditya, who was the eldest brother of the W. Chalukya Vikramâditya I., son of the *Mahârâjâdhirâja* Satyâśraya (Pulakêśin II.), etc.; of the 5th year of the reign (of Chandrâditya ?) :—

(L. 15).—svarâjya-pañchama-ssam(sam)vatsara A(â)śvayuja-paurṇamâsasya dvitīyâyâm vishuvê.

[*Ś. 581*] : 23rd September A.D. 659.⁹

¹ The original has *Chale(li)kya*.

² The original has *Chalikya*.

³ See *Ind. Ant.* Vol. XXX. p. 219, No. 39; compare also *Nachrichten Ges. d. Wiss. Göttingen*, 1900, p. 345 ff.

⁴ I.e. the Pallavas Narasimhavarman I., Mahêndravarmān II., and Paramêśvaravarman I.; compare below, Nos. 628 and 634.—In the verses which give the above information, Vikramâditya I. himself is referred to or described by the epithets or *birudas* Anivârîta, Vallabha, Śrīvallabha, Raṇarasika and Râjamalla; and the Pallava family is called the *Mahāmalla kula*; compare below, Nos. 627, 629 and 632.

⁵ See *Ind. Ant.* Vol. XXX. p. 217, No. 30.

⁶ Not earlier than the ninth or tenth century A.D.

⁷ See *ibid.* p. 214, No. 8.

⁸ The original has *Chalikya*.

⁹ On this day the second *tithi* of the bright half of Âśvina commenced 4 h. 19 m., and the Tulâ-vishuvâ-sarṅkrânti took place 9 h. 26 m., after mean sunrise. Compare Dr. Fleet's *Dynasties*, p. 365, note 3.

24.—*Ind. Ant.* Vol. VIII. p. 45, and Plate. Kōchrēm plates of Vijayamahādēvi, the queen of the *Mahārājādhirāja* Chandraditya, who was the eldest brother of the W. Chalukya Vikramāditya I., son of the *Mahārājādhirāja* Satyāśraya (Pulakēśin II.), etc.:—

(L. 18).—Vaiśākha-śukla-dvādasyām.

25.—*Ind. Ant.* Vol. XI. p. 67; *Jour. As. Soc.* Vol. XVI. p. 233, and Plate. Karpāl district plates of the first year of the reign of the W. Chalukya *Mahārājādhirāja* Ādityavarman,¹ a son of the *Mahārājādhirāja* Satyāśraya (Pulakēśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja* Kirtivarman I., and great-grandson of the *Mahārāja* Satyāśraya (Pulakēśin I.):—

(L. 15).—pravardhamāna-vijayarājya-prathamā-samvatsarē Kārttika-paurṇamāsyām Paitā-mahī-Hiranyagarbha-mahōtsava-samayā.

26.—*Ś. 608.*—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēśwar (spurious²) inscription³ (fourth part of the record) of the 5th year of the reign of the W. Chalukya Vinayāditya Satyāśraya; issued from Raktapura:—

Aṣṭōttara-śaṣṭhastēṣu Śaka-varshēśhv-atītēṣu pravartamāna-vijayarājya-pañchama-samvatsarē . . . Māgha-māsē paurṇamāsyām.

27.—*Ś. 611.*—*Ind. Ant.* Vol. VI. p. 86, and Plate; *PSOCL* No. 14; *Jour. As. Soc.* Vol. XVI. p. 242, and Plate. Togavhēdu plates of the 10th year of the reign of the W. Chalukya *Mahārājādhirāja* Vinayāditya Satyāśraya; issued from Pampāthra:—

(L. 24).—ēkādāśōttara-śaṣṭhastēṣu Śaka-varshēśhv-atītēṣu pravardhamāna-vijayarājya-samvatsarē daśamē varttamānē . . . Kārttika-paurṇamāsyām.

In the family of the Chalukyas, the *Mahārāja* Pulakēśivallabha (Pulakēśin I.); his son, the *Mahārāja* Kirtivarman [I.]; his son, the *Mahārājādhirāja* Satyāśraya (Pulakēśin II., defeated Harshavardhana [of Kanauj]); his son Vikramāditya [I.] (took Kāñchīpura); his son, the *Mahārājādhirāja* Vinayāditya Satyāśraya.

28.—*Ś. 613.*—*Ind. Ant.* Vol. VI. p. 89, and Plate; *PSOCL* No. 15. Karpāl district plates of the 11th year of the reign of the W. Chalukya *Mahārājādhirāja* Vinayāditya Satyāśraya, recording a grant made at the request of the *Yecarāja* Vijayāditya; issued from Elumpundale:—

(L. 24).—trayōdaśōttara-śaṣṭhastēṣu Śaka-varshēśhv-atītēṣu pravardhamāna-vijayarājya-samvatsarē ēkādāśē varttamānē . . . Māgha-paurṇamāsyām.

Genealogy as in No. 27.

29.—*Ś. 614.*—*Ind. Ant.* Vol. XIX. p. 149; *PSOCL* No. 16. Sorsb plates of the [11th] year of the reign of the W. Chalukya *Mahārājādhirāja* Vinayāditya Satyāśraya, recording a grant made at the request of the *Mahārāja* Chitravāha, the son of the Āpupa king Gupasāgara;⁴ issued from Chitrasedu:—

(L. 15).—[cha]turdaśōttara-śaṣṭhastēṣu Śaka-varshēśhv-atītēṣu pravardhamāna-vijayarājya-samvatsarē [ēkādāśē] varttamānē . . . dakṣiṇāyan-ābhimukhē bhagavati bhāskarē Rōhipi(pī)-nakṣatrē Śanaishcharavarē.

Savarisay, 22nd June A.D. 692; but the *mahāśatra* on this day was Āślēṣhā or Maghā, not Rōhipī; see *Ind. Ant.* Vol. XXIV. p. 9, No. 160.

Genealogy as in No. 27; but the name of Satyāśraya (Pulakēśin II.) is omitted through carelessness.

¹ Compare below, No. 150.

² See *Ind. Ant.* Vol. XXX. p. 219, No. 38.

³ Put on the stone in about the second half of the 11th century A.D.

⁴ See Dr. Hultzsch's *Report* for 1901, p. 5, where we find the names of the Āpupa kings Banasigara, Ppithuvāsagara, Vijayāditya, etc.

30.—§. 616.—*Ind. Ant.* Vol. VII. p. 301, and Plate; *PSOCL.* No. 17. Harihar plates of the 14th year of the reign of the W. Chalukya *Mahārājādhirāja Vinayāditya Satyāśraya*, recording a grant made at the request of an Āṇva king; issued from Karañjaputra:—

(L. 23).—shōḍaśōttara-shachchha(ṭchha)tēshu Śaka-varshēshv-atītēshu pravarddhamāna-vijayarājya-saṁvatsarē chaturddasē varttamānē . . . Kārttikē paurṇamāsyām.

Genealogy as in No. 27.

31.—*Ind. Ant.* Vol. XIX. p. 144, and Plate; *PSOCL.* No. 152. Balagāmve Kanarese inscription of the reign of the W. Chalukya¹ *Mahārājādhirāja Vinayāditya Rājāśraya*, and his feudatory, the *Mahārāja Pogilli* of the Sēndraka family.

32.—§. 621.—*Ind. Ant.* Vol. X. p. 60. Bādāmi Sanskrit and Kanarese² inscription of the third year of the reign of the W. Chalukya¹ *Mahārājādhirāja Vijayāditya Satyāśraya*:—

(L. 5).—pravardhamāna-vijayarājya-saṁvatsarē tritīyē varttamānē ēkaviṁśōttara-shachchatēshu Śaka-varshēshv-atītēshu Jyē(jyai)shthīyām paurṇamāsyām.

33.—§. 622.—*Ind. Ant.* Vol. IX. p. 126. Nerūr (now India Office) plates of the 4th year of the reign of the W. Chalukya³ *Mahārājādhirāja Vijayāditya Satyāśraya*, recording a grant made at the request of a certain Nandepya; issued from Rāsenanagara:—

(L. 30).—dvāviṁśatyuttara-shachchatēshu Śaka-varshēshv-atītēshu pravarddhamāna-vijayarājya-saṁvatsarē chaturthē varttamānē . . . Āshāḍa(ḍha)-paurṇamāsyām.

Genealogy as far as Vinayāditya Satyāśraya as in No. 27;⁴ his son, the *Mahārājādhirāja Vijayāditya Satyāśraya*.

34.—§. 627.—*Ind. Ant.* Vol. IX. p. 130. Nerūr (now India Office) plates of the 10th year of the reign of the W. Chalukya³ *Mahārājādhirāja Vijayāditya Satyāśraya*, recording a grant made at the request of a certain Upēndra:—

(L. 29).—saptaviṁśatyuttara-shachchatēshu Śaka-varshēshv-atītēshu pravarddhamāna-vijayarājya-saṁvatsarē daśamē varttamānē . . . mahā-saptamē(myām ?).⁵

Genealogy as in No. 33.

35.—*Ind. Ant.* Vol. VIII. p. 285, and Plate; *PSOCL.* No. 76. Aihole Kanarese inscription of the third month of the 13th year of the reign of the W. Chalukya¹ *Mahārājādhirāja Vijayāditya Satyāśraya*:—

(L. 2).—trayōdaśa-varshamum mu(mû)ru-tiṁgaḷu . . . Āvayuja-pū[r]ṇamāsaduḷ vishupaduḷ.

[§. 631]: 23rd September A.D. 709; see *ibid.* Vol. XIX. p. 188.⁶

36.—§. 645.—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious?) inscription⁷ (first part of the record) of the 28th year of the reign of the W. Chalukya *Vijayāditya Satyāśraya*; issued from Raktapura:—

⁹ Pañchachatvarīṁśaduttara-shachchatēshu Sa(śa)ka-varshēshv-atītēshu pravarddhamāna-vijayarājya-saṁvatsarē ashtāvimśē varttamānē . . . Bhādrapada-paurṇamāsyām sarvvagrāsi-chāndragrahaṇ-ōpalakshitāyām.

20th August A.D. 723; a total eclipse of the moon, visible in India.

¹ The name Chalukya or Chālukya does not occur in the inscription.

² But the Kanarese part of the inscription is almost entirely illegible.

³ The original has *Chalikya*.

⁴ But Vikramāditya I. is described as the *Mahārājādhirāja Vikramāditya Satyāśraya*.

⁵ Dr. Fleet takes *mahā-saptama* to denote one of the divisions of the seven Koṅkaṇas; see his *Dynasties*, p. 372.

⁶ Dr. Fleet now takes the equivalent of the date to be the 23rd September A.D. 708; see his *Dynasties*, p. 370, note 5, and p. 372.

⁷ See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

⁸ Put on the stone in about the second half of the 11th century A.D.

⁹ From an impression supplied by Dr. Fleet.

37.—**Ś. 651.**—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmêshwar (spurious¹) inscription² (second part of the record) of the 34th year of the reign of the W. Chalukya **Vijayāditya Satyāśraya**, recording a grant to his father's priest Udayadêva-panḍita, also called Niravadya-panḍita, who was the house-pupil of Pūjyapāda; issued from Raktapura :—

Ēkapamchâśaduttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravartta(rddha)mâna-vijayarâjya-samvatsarê chatustrimê varttamânê . . . Phâlguṇa(na)-mâsê paurṇamâsyâm.

38.—*Ind. Ant.* Vol. X. p. 103, and Plate; *PSOCI.* No. 50. Bâdâmi (Mahâkûṭa) Kanarese inscription of Vinâpoṭi, 'the heart's darling' of the W. Chalukya³ **Mahârâjâdhirâja Vijayāditya Satyāśraya**.

39.—*Ind. Ant.* Vol. X. p. 165, and Plate; *PSOCI.* No. 53. Paṭṭadakal Kanarese inscription of the W. Chalukya³ **Mahârâjâdhirâjas Vijayāditya and Vikramāditya II.**

40.—*Ind. Ant.* Vol. IX. p. 133. Nerûr (now India Office) plates⁴ of the W. Chalukya **Mahârâjâdhirâja Vijayāditya Satyāśraya**, apparently recording a grant made by his son, the **Mahârâjâdhirâja Vikramāditya II. Satyāśraya**.

Genealogy as in No. 33.

41.—**Ś. 656.**—*Ind. Ant.* Vol. VII. p. 106, lines 61-82. Lakshmêshwar (spurious⁵) inscription² of the second year of the reign of the W. Châlukya **Mahârâjâdhirâja Vikramāditya II. Satyāśraya**, the son of Vijayāditya Satyāśraya, etc.; issued from Raktapura :—

(L. 72).—shaṭpamchâśaduttara-shaṭchhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-samvatsarê dvitîyê varttamânê Mâgha-paurṇamâsyâm.⁶

42.—*Ind. Ant.* Vol. VIII. p. 286, and Plate; *PSOCI.* No. 77. Aihole Kanarese inscription of the reign of the W. Chalukya⁷ **Mahârâjâdhirâja Vikramāditya II. Satyāśraya**.

43.—*Ep. Ind.* Vol. III. p. 360, and Plate. Conjeeveram Kanarese inscription of the W. Chalukya **Mahârâjâdhirâja Vikramāditya II. Satyāśraya**.

44.—*Ind. Ant.* Vol. X. p. 166, and Plate; *PSOCI.* No. 54. Paṭṭadakal Kanarese inscription; records that **Lôkamahâdêvi**, the queen of the W. Chalukya **Vikramāditya II.**, confirmed a grant made by the **Mahârâjâdhirâja Vijayāditya Satyāśraya**.⁸

45.—*Ind. Ant.* Vol. X. p. 167, and Plate; *PSOCI.* No. 57. Paṭṭadakal Kanarese inscription; mentions **Lôkamahâdêvi**, the queen of the W. Chalukya **Vikramāditya II.**

46.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOCI.* No. 59. Paṭṭadakal Kanarese inscription; mentions **Lôkamahâdêvi**, the queen of the W. Chalukya **Vikramāditya II.**

47.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOCI.* No. 58. Paṭṭadakal Kanarese inscription; mentions the queen of the W. Chalukya **Vikramāditya II.**

48.—*Ep. Ind.* Vol. III. p. 4, and Plate. Paṭṭadakal duplicate⁹ pillar inscription of the reign of the W. Chalukya **Mahârâjâdhirâja Kirtivarman II. Satyāśraya** :—

(L. 22).—Śrâvaṇa-mâsê amâvâsyâyâm sarvva-grâsê sûryya-grahanê.

¹ See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

² Put on the stone in about the second half of the 11th century A.D.

³ The name Chalukya or Châlukya does not occur in the inscription.

⁴ The authenticity of this grant is doubtful.

⁵ See *Ind. Ant.* Vol. XXX. p. 218, No. 37.

⁶ The date would correspond to the 13th January A.D. 735, when there was a lunar eclipse, visible in India.

⁷ In Nos. 42-47 the name Chalukya or Châlukya does not occur.

⁸ Below the above inscription, on the same pillar, is a short inscription, the language of which appears to be Kanarese, and which seems to record the name of a certain Dhuliprabhu, perhaps a visitor to the temple; see *Ind. Ant.* Vol. X. p. 166, and *PSOCI.* No. 55.

⁹ In northern and in southern characters; compare below, No. 254.

[**Ś. 676**]: 25th June A.D. 754;¹ a total eclipse of the sun, visible in India; see *ibid.* p. 3.

The inscription mentions the *Mahārājādhirāja* Vijayāditya Satyāśraya;² his son, the *Mahārājādhirāja* Vikramāditya [II.] Satyāśraya;³ and his queens (of the Haihaya family) Lōkamahādēvī and her younger sister Trailōkyamahādēvī (the mother of Kīrtivarman II.).

49.—**Ś. 679**.—*Ep. Ind.* Vol. V. p. 202, and Plates. Vakkalēri plates of the 11th year of the reign of the W. Chalukya *Mahārājādhirāja* Kīrtivarman II. Satyāśraya, recording a grant made at the request of a certain Dōsirāja;⁴ issued from Bhaṇḍāragaviṭṭage:—

(L. 61).—ga(na)vasaptatyuttara-shaṭchhatēshu Śaka-varshēshv=atītēshu pravardhamāna-vijayarājya-saṁvatsarē ēkādaśē varttamānē . . . Bhādrapada-paurṇamāsyām.

Genealogy as far as Vijayāditya Satyāśraya as in No. 33; his son, the *Mahārājādhirāja* Vikramāditya [II.] Satyāśraya (defeated the Pallava Nandipōtavarmā⁵); his son, the *Mahārājādhirāja* Kīrtivarman [II.] Satyāśraya.—The inscription mentions [the Pallava] Narasimhapōtavarmā.⁶

50.—*Ind. Ant.* Vol. XI. p. 69. Āḍṭr Sanskrit and Kanarese damaged inscription of the reign of the W. Chalukya⁷ *Rājādhirāja* Kīrtivarman II.;⁸ mentions a king Sinda of Pāṇḍīpura, and a king Mādhavatti.

51.—*Ep. Ind.* Vol. VI. p. 253, and Plate. Diḍgūr Kanarese inscription⁹ of the reign of a [W. Chalukya?] king Kattiyara,¹⁰ under whom a certain Dōsi¹¹ was governing the Banavāsi twelve-thousand province:—

(L. 4).—grahaṇa[do]l.

52.—*Ind. Ant.* Vol. XX. p. 69, and Plate. Kōṭṭr Kanarese inscription¹² of the time of a Chalukya prince named Parahitarāja; records the ceremony of walking through fire and the death of a Śaiva ascetic named Sambu (Śambhu).

B.—The Rāshtrakūṭas of Mālkhēḍ and Gujarāt (Lāṭa).

53.—**Ś. 675**.—*Ind. Ant.* Vol. XI. p. 111, and Plates. Sāmāgaḍ (now Royal As. Soc.'s) plates of the Rāshtrakūṭa *Mahārājādhirāja* Dantidurgarāja (Dantivarman II.) Khaḍgāvalōka:—

(L. 30).—pañchasaptatyadhika-Śakakālasaṁvatsara-śatashaṭkē vyatītē saṁvata(t) 675 pai (? pō or pau)hachchhikāyā Māghamāsa-rathasaptamāyā[m*] tulāpurusha-sthitē . . .

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Indrarāja [II.]; his son Dantidurgarāja,¹³ conquered Vallabha (*i.e.* the W. Chalukya Kīrtivarman II.), and defeated the Karṇāṭaka army which had defeated Harsha [of Kanauj], Vajraṭa and others.

54.—**Ś. 679**.—*Jour. Bo. As. Soc.* Vol. XVI. p. 106, and Plates. Āntrōlī-Chhārōlī (in Surat district) plates of the Rāshtrakūṭa *Mahārājādhirāja* Kakkarāja II. of Gujarāt:—

(L. 29).—vishuva-saṁkrāntau . . .

(L. 36).—Śakanri(nṛi)pakāl-ātīta-saṁvatsara-śatashaṭkē ēkū(kō)nāśīty-adhikē Āśvayuja-suddhā(dddhē=n)katē(tō)=pi saṁ 600 70 9 tithi 7.

¹ This was the new-moon day of the first *pūrṇimānta* Śrāvaṇa (or, by the system of mean intercalation, of the *pūrṇimānta* Śrāvaṇa).

² With the epithet or *biruda* Niravadya(?).

³ He has the epithets or *birudas* Anivārīta and Nṛipasiṁha.

⁴ See below, No. 51.

⁵ *I.e.* Nandivarman; see below, No. 633 ff.

⁶ *I.e.* Narasimhavarman; see below, No. 634.

⁷ The name Chalukya or Chālukya does not occur in the inscription.

⁸ See Dr. Fleet's *Dynasties*, p. 377.

⁹ According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."

¹⁰ Compare below, No. 232.

¹¹ See above, No. 49.

¹² Of about the ninth century A.D.

¹³ In the concluding verse called Dantivarman.

24th September A.D. 757; see *Ind. Ant.* Vol. XXIII. p. 113, No. 2.

Kakkarâja [I.]; his son Dhruvarâja; his son Gôvindarâja, married a daughter of Nâgavarman; their son Kakkarâja [II.].—The grant mentions, as *dâtaka*, Âdityavarmanrâja.

55.—*Ep. Ind.* Vol. VI. p. 161, and Plate. Hattî-Mattûr Kanarese memorial tablet¹ of the reign of Akâlavarsha (Kṛishṇarâja I.).

56.—*Ś. 692.*—*Ep. Ind.* Vol. VI. p. 209, and Plate. Alâs plates of the Râshtrakûṭa Yuvarâja Gôvindarâja II. Prabhûtavarsha Vikramâvalôka, recording a grant made at the request of Vijayâditya Mânâvalôka Ratnavarsha (son of Dantivarman and grandson of Dhruvarâja); issued at the confluence of the rivers Kṛishṇavernâ and Musî:—

(L. 29).—shat̐chhatê dvinavaty-adhikê Śaka-varshê Saumya-samva[tsa]rê Âshâdha-śukla-pakshê saptamyâm.²

Gôvindarâja [I.]; his son Kakkarâja [I.]; his son Indrarâja [II.]; his son Dantivarman [II.],³ vanquished the Karnâṭaka army which had defeated Harsha [of Kanauj], Vajraṭa and others; and conquered Vallabha (*i.e.* the W. Chalukya Kîrtivarman II.); after him, Kakkarâja's son Kṛishṇarâja [I.] Śubhatuṅga Akâlavarsha; his son Gôvindarâja [II.] (defeated the lord of Vêṅgî).

57.—*Ind. Ant.* Vol. XI. p. 125, and Plate; *PSOCI.* No. 60. Paṭṭadakal Kanarese inscription of the reign of the Râshtrakûṭa⁴ Mahârâjâdhirâja Dhârâvarsha Kaliballaha (Kalivallabha Dhruvarâja).

58.—*Ep. Ind.* Vol. VI. p. 163, and Plate. Naregal Kanarese memorial tablet⁵ of the reign of Dôra (*i.e.* Dhôra, Dhruvarâja), and of his feudatory Mârakkarasa.

59.—*Ep. Ind.* Vol. VI. p. 166, and Plate. Lakshmêshwar Kanarese inscription⁶ of the reign of Śrîballaha (Śrîvallabha, according to Dr. Fleet in all probability Dhruvarâja).

60.—*Inscr. at Śravaṇa-Belgoḷa*, No. 24, p. 3. Fragmentary Kanarese inscription of the Mahâsâmantâdhipati Kambayya (Stambha⁷) Raṇâvalôka, a son of [the Mahârâjâdhirâja] Śrîvallabha (Dhruvarâja?).⁸

61.—*Ś. 716.*—*Ep. Ind.* Vol. III. p. 105, and Plate. Paiṭhan plates⁹ of the Râshtrakûṭa Mahârâjâdhirâja Gôvindarâja III. Prabhûtavarsha, issued from outside Pratishṭhâna.—

(L. 60).—Śakanṛipakâl-âtîta-samvatsara-sa(śa)têshu saptamu(su) jê(shò)daś-ôttarêshu Vaisâkha-va(ba)hul-âmâvâsyâm=âdityagrahaṇa-parvvaṇi.

4th May A.D. 794; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 107.

Genealogy from Gôvindarâja [I.] to Dantidurgarâja as in No. 53;¹⁰ after him, Karkarâja's son Kṛishṇarâja [I.] Śubhatuṅga Akâlavarsha (defeated Râhappa); his son Gôvindarâja [II.] Vallabha; his younger brother Dhruvarâja Nirupama Dhârâvarsha; his son Gôvindarâja [III.] Prabhûtavarsha.

62.—*Ś. 726.*—*Ind. Ant.* Vol. XI. p. 126, and Plate. Kanarese country (formerly Sir W. Elliot's, now British Museum) Kanarese plates of the Râshtrakûṭa⁴ Mahârâjâdhirâja Gôyinda (Gôvindarâja III.) Prabhûtavarsha:—

(L. 1).—Śakanṛipakâl-âtîta-samvatsaramgal=êl-nûṛ-î(i)rpatt-âṇaneyâ Subhânu embhâ(mbâ) varshadâ Vaisâ(śâ)khamâsa-kṛishṇapaksha-pañchamê(mî)-Bṛihaspatî(ti)vâram=âgî(gi).

¹ By Dr. Fleet assigned to about A.D. 765.

² This date fell in A.D. 770, not in 769.

³ Also called Vallabharâja.

⁴ The name Râshtrakûṭa does not occur in the inscription.

⁵ By Dr. Fleet assigned to about A.D. 78

⁶ By Dr. Fleet assigned to about A.D. 7

⁷ Compare below, No. 68.

⁸ See Mr. Rice in *Ep. Carn.* Vol. IV. Introduction, p. 5; Dr. Fleet in *Ep. Ind.* Vol. VI p. 195.

⁹ Compare *Ind. Ant.* Vol. XXX. p. 515.

¹⁰ But the name of Kakkarâja is spelt here *Karkarâja*, and Dantidurgarâja is also called Vallabharâja.

Thursday, 4th April A.D. 804; see *ibid.* Vol. XXIII. p. 122, No. 55.

The grant gives the name of Gôvinda's queen, Gâmuṇḍabbe; states that he had conquered Dantiga¹ of Kânchî; and records the renewal of a grant made by [the W. Chalukya] Kîrti-varman [II.].

63.—**Ś. 730***.—*Ind. Ant.* Vol. XI. p. 157, and Plates. Wanî (in Nâsik district, now Bombay As. Soc.'s) plates² of the Râshtrakûṭa *Mahârâjâdhirâja* Gôvindarâja III. Prabhûtavarsha, issued from Mayûrakhaṇḍî:—

(L. 46).—Śakanripakâl-âtîta-saṁvatsara-śatêshu saptasu tṛim(trim)śad-adhikêshu Vyaya-saṁvatsarê Vaisâkha-sita-paurṇamâsî-sômagrahaṇa-mahâparvvaṇi.

The date is irregular;³ see *ibid.* Vol. XXIV. p. 11, No. 172.

Genealogy, *etc.*, substantially as in No. 64.

64.—**Ś. 730**.—*Ep. Ind.* Vol. VI. p. 242, and Plate; *PSOCI.* No. 281. Râdhanpur first and second plates only of the Râshtrakûṭa *Mahârâjâdhirâja* Gôvindarâja III. Prabhûtavarsha, issued from Mayûrakhaṇḍî:—

(L. 53).—Śa[ka*]nripakâl-âtîta-saṁvatsara-śatêshu saptasu tṛim(trim)śad-uttarêshu Sarvajin-nâmnî saṁvat[sa]rê Śrâvaṇa-va(ba)hula-a(l-â)mâvâsyâm sûryagrahaṇa-parvaṇi.

27th July A.D. 808; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 108.

Kṛishṇarâja [I.], called Vallabha (took Fortune away from the Châlukya family); his son Dhôra (Dhruvarâja) Nirupama Kalivallabha Dhârâvarsha (set aside his eldest brother [Gôvindarâja II.], imprisoned the Gaṅga, subdued the Pallava, defeated Vatsarâja⁴); his son Gôvindarâja [III.] Prabhûtavarsha (defeated a coalition of twelve princes, released but re-imprisoned the Gaṅga, defeated the Gûrjara, subdued the Mâlava, reduced king Mârâsarva,⁵ conquered the Pallavas, and gave orders to the lord of Vêṅgî).

65.—**Ś. 734**.—*Ind. Ant.* Vol. XII. p. 158, and Plates. Baroda (now British Museum) plates of the Râshtrakûṭa *Mahâsâmantâdhipati* Karkarâja⁶ Suvarṇavarsha of Gujarât,⁷ issued from Siddhaśamî:—

(L. 52).—Śakanripakâl-âtîta-saṁvatsara-śatêshu saptasu ścha(cha)tustriṇśa[d-⁸adhikê]shu mahâ-Vaisâkhyâm.

Gôvindarâja [I.]; his son Karkarâja [I.]; his son Kṛishṇarâja [I.] (assumed the government after uprooting a relative of his); his son Dhruvarâja; his son Gôvindarâja [III.], called Śrîvallabha; his brother, Indrarâja, was made by him ruler of Lâṭa (*Lâtêśvara-maṇḍala*); Indrarâja's son Karkarâja.—The grant mentions, as *dûtaka*, the *râja-putra* Dantivarman.

66.—**Ś. 735***.—*Ind. Ant.* Vol. XII. p. 13, and Plates; *Ep. Ind.* Vol. IV. p. 340. Kaḍaba (now Bangalore Museum) plates⁹ of the Râshtrakûṭa *Râjâdhirâja* Prabhûtavarsha (Gôvindarâja III.), recording a grant which at the request of the Gaṅga chief Châkirâja was made to the Jaina *muni* Arkakîrti (the disciple of Vijayakîrti who was the disciple of Kûli-âchârya) for having warded off the evil influence of Saturn from Châkirâja's sister's son Vimalâditya (the son of Yaśôvarman and grandson of Balavarman of the Châlukya family, and governor of the Kunuṅgil district); issued from Mayûrakhaṇḍî:—

(L. 83).—Śakanripa-saṁvatsarêshu śara-śikhi-munishu vyatîtêshu J[y*]êshṭhamâsa-śuklapaksha-daśamyâm Pushya-nakshatrê Chandravârê.

¹ Perhaps the Dantivarman of No. 652.

² Compare *Ind. Ant.* Vol. XXXI. p. 217.

³ The date would be correct for Ś. 737 current, the year Vijaya.

⁴ Or 'the king of the Vatsas.'

⁵ Compare below, No. 122.

⁶ In the signature of the grant the name is spelt *Kakkarâja*.

⁷ The original has 'lord of Lâṭa' (*Lâtêśvara*).

⁸ Read *°strimśad*.

The authenticity of this grant is considered doubtful.—The description of the boundaries, *etc.*, is in Kanarese.

Monday, 24th May A.D. 812;¹ see *Ind. Ant.* Vol. XXIV. p. 9, No. 161.

Gôvindarâja [I.]; his son Kakkarâja [I.]; his son Ind[r*]arâja [II.]; his son Vairamêgha [Dantidurga]; his father's brother Akâlavarsha Kanpêśvara [Kṛishnarâja I.]; his son Prabhûtavarsha [Gôvindarâja II.]; his younger brother Dhâravarsha Vallabha [Dhruvarâja]; his son Prabhûtavarsha [Gôvindarâja III.], also called Vallabhendra.

67.—**Ś. 735.**—*Ep. Ind.* Vol. III. p. 54, and Plate. Torkhêdê (in Khândêsh district) plates of the reign of the Râshtrakûṭa² **Mahârâjâdhirâja Gôvindarâja III. Prabhûtavarsha**, and the time of his nephew and feudatory Gôvindarâja of Gujarât; recording a grant of the latter's subordinate, the **Mahâsâmanta Buddhavarasa** (the son of Râjâditya and grandson of Maṇipâga) of the Śalukika family:—

(L. 1).—Śakanripakâl-âtîta-saṁvatsara-śatêshu saptasu pañchatrîm(trim)śaty(d)-adhikêshu Pausha-śuddha-saptamyâm=aṅkatô=pi saṁvatsara-śatâni 735 Nandana-saṁvatsarê Paushah śuddha-tithih 7 asyâm saṁvatsara-mâsa-paksha-divasa-pûrvvâyâm . . .

(L. 43).—vijaya-saptamyâm.

Sunday, 4th December A.D. 813; see *Ind. Ant.* Vol. XXV. p. 345, No. 1.

Prabhûtavarsha Gôvindarâja [III.] Jagattuṅga³ [I.]; his brother, Indrarâja, was made by him ruler of Lâṭa (*Lâṭêśvara-maṇḍala*); Indrarâja's son Karkarâja; his younger brother Gôvindarâja.

68.—**Ś. 738.**—*Jour. Bo. As. Soc.* Vol. XX. p. 135. Nausârî (now Bombay As. Soc.'s) plates of the Râshtrakûṭa **Mahâsâmantâdhipati Karkarâja⁴ Suvarṇavarsha** of Gujarât, issued from Khêtaka:—

(L. 67).—Śakanripakâl-âtîta-saṁvatsara-śatêshu saptasv=ashtatriṅśad-⁵adhikêshu Mâgha-śuddha-paurṇamâsyâm | chandragrahaṇa-parvvaṇi.

5th February A.D. 817;⁶ a lunar eclipse, visible in India.

Genealogy from Gôvindarâja [I.] to Gôvindarâja [II.] Vallabha as in No. 61; his younger brother Dhruvarâja; his son Gôvindarâja [III.] Prithvîvallabha (defeated Stambha⁷ and other kings); his son Mahârâja-Śarva Amôghavarsha [I.]; his paternal uncle Indrarâja ruled Lâṭa (*Lâṭiyam maṇḍalam*), given to him by his master;⁸ his son Karkarâja.

69.—**Ś. 749.**—*Ind. Ant.* Vol. V. p. 145; *PSOCI.* No. 282. Kâvî plates of the Râshtrakûṭa **Mahâsâmantâdhipati Gôvindarâja Prabhûtavarsha** of Gujarât, issued from Bharukacchha:—

(Plate iii. l. 7).—Śakanripakâl-âtîta-saṁvatsara-[sapta]śatêshv=êkânnapañchâśat-samadhi-kêshu mahâ-Vaiśākhyâm.

Genealogy from Gôvindarâja [I.] to Gôvindarâja [III.] as in No. 68; his brother, Indrarâja, was made by him ruler of Lâṭa (*Lâṭêśvara-maṇḍala*); Indrarâja's son Karkarâja; his younger brother Gôvindarâja.

70.—**Ś. 757.**—*Ind. Ant.* Vol. XIV. p. 199, and Plates. Baroda third and fourth plates⁹ only of the Râshtrakûṭa **Mahâsâmantâdhipati Dhruvarâja I. Dhâravarsha Nirupama** of Gujarât, issued from Sarvamaṅgalâsattâ outside Khêtaka:—

(L. 36).—Śakanripakâl-âtîta-saṁvatsara-śatêshu saptasu saptapañchâśad-adhikêshu Kârttika-śuddha-pañchadaśyâm mahâ-Kârttikî-parvvaṇi.

[Kṛishnarâja I.]; his son Gôvindarâja [II.] Vallabha; his younger brother Dhruvarâja; his son Gôvindarâja [III.]; his son Mahârâja-Śarva [Amôghavarsha I.]; his paternal uncle

¹ But the *nakshatra* is irregular.

² The name here (in verse) is spelt *Jagattuṅga*.

³ Read *triṅśad*.

⁴ This, by the rules of mean intercalation, was the full moon day of the second Mâgha, otherwise of Phâlguna.

⁵ Compare above, No. 60.

⁶ *Fiz. Gôvindarâja III.*

⁷ The second of these two plates has four notches, and the first three, on the lower edge.

⁸ The name Râshtrakûṭa does not occur in the inscription.

⁹ In the signature the name is spelt *Kakkarâja*.

Indrarāja ; his son Karkarāja (after defeating some Rāshtrakūṭas, placed Amôghavarsha on his throne) ; his son Dhârâvarsha Nirupama Dhruvarāja [I.].

71.—*Archæol. Surv. of West. India*, Vol. V. p. 87. Ellôrâ Dasâvatâra cave-temple fragmentary inscription of the Rāshtrakūṭa kings ; contains the names of Dantivarman [I.], Indrarāja [I.], Gôvindarāja [I.], Karkarāja [I.], Indrarāja [II.], Dantidurgarāja,¹ and Mahârāja-Śarva [Amôghavarsha I.].

72.—*Ś. 765 (P)*.—*Ind. Ant.* Vol. XIII. p. 136. Kaṇheri inscription of the reign of the Rāshtrakūṭa² Mahârājâdhirāja Amôghavarsha I., and of the time of his feudatory, the [Śîlâra] Mahâsâmanta Pullasakti, the successor of Kapardin I., 'the lord of Koṅkaṇa :'³—

(L. 5).—samva [765].

73.—*Ś. 775 (for 773)*.—*Ind. Ant.* Vol. XIII. p. 134. Kaṇheri inscription of the reign of the Rāshtrakūṭa² Mahârājâdhirāja Amôghavarsha I., the successor of Jagattuṅga I. (Gôvindarāja III.), and of the time of his feudatory, the [Śîlâra] Mahâsâmanta Kapardin II., the successor of Pullasakti, 'lord of the whole Koṅkaṇa :'⁴—

(L. 1).—Śakanripakâl-âtîta-samvatsara-śatêshu saptasu pañchasaptatishv-amkataḥ [api samva]tsaraśaḥ 775 tad-antarggata-Prajâpati-sasva(mva)tsarântaḥpâti-Âśvina-va(ba)huladvitîyâ[yâm Budha]-dinê asyâm samva[tsara]-mâsa-paksha-divasa-pûrvâyâm tithau.

Wednesday, 16th September A.D. 851 ; see *ibid.* Vol. XXIV. p. 4, No. 139.

74.—*Ś. 782*.—*Ep. Ind.* Vol. VI. p. 29. Konnûr spurious inscription⁴ of the Rāshtrakūṭa Mahârājâdhirāja Amôghavarsha I. Vira-Nârâyana, the successor of Jagattuṅga I. (Gôvindarāja III.), recording a grant to the Jaina Dêvendra, made by the king, while residing at his capital of Mânyakhêṭa, at the request of his feudatory Baṅkêśa⁵ (Baṅkêya, Baṅkêyarāja) alias Sellakêṭana, the son of Adhōra (or Âdhōra) and grandson of Eṇakōri, of the Mukula family. The inscription professes to be a copy (prepared⁶ by the agency of Viranandin, the son of Mêghachandra-traividya⁷) of a copper-plate charter. The date of the grant is :—

(L. 43).—Śakanripakâl-âtîta-samvatsara-śatêshu saptasu dvâ(dvya)śîty-adhikêshu tad-abbayadhika-samanantara-pravarttamâna-trayôśîtitama-⁸ Vikrama-samvatsar-ântarggat-Âśvayuja-paurṇamâsyâm sarvvagrâsi-sômagrahaṇê mahâ-parvvapi.

3rd October A.D. 860 ; a total eclipse of the moon, visible in India ; see *ibid.* p. 26.

Before Amôghavarsha the inscription mentions, in the Yâdava lineage of the Rāshtrakūṭas, Gôvinda, son of Pṛichchhakarāja ; Karkara, son of king Indra ; his son Dantidurga ; Śubhatuṅgavallabha Akâlavarsha ; Prabhûtavarsha, son of Dhârâvarsha ; his son Prabhûtavarsha Jagattuṅga.

75.—*Ś. 788*.—*Ep. Ind.* Vol. VI. p. 102, and Plate. Nilgund Sanskrit and Kanarese inscription of the 52nd year of the reign of the Mahârājâdhirāja Amôghavarsha I. Nṛipatuṅga, also called Atiśayadhavala, born in the race of the Raṭṭas, 'supreme lord of the town of Lattalûra :'⁹—

(L. 18).—Śakanripakâl[1-â]tîta-samvatsara-śata[m]ga[=â]n[ûṇ-ṇbhatt-ṇṭa]neya Vyaya[samva]tsara[m] pra[va]rttise [śrî]ma[d-A]môghava[rsha]-Nṛi[pa]tu[m]ga-[nâm-âmkitanâ vijayarâ]jya-pravarddhamâna-samvatsa[raṇ]ga[=ayva[tt-eraduṇ=uttar-ô]ttaram [râjy-

¹ He defeated the army of Vallabha (i.e. the W. Chalukya Kirtivarman II.) and others, and acquired the position of Śrîvallabha (*śrîvallabhatâm=avdpa*).

² The name Rāshtrakūṭa does not occur in the inscription.

³ See below, No. 302 ff.

⁴ The inscription contains a verse and a prose passage in Kanarese.

⁵ Baṅkêṭa invaded Gaṅgavâḍi, took the fort of Kêḍala, put to flight the ruler of Talavanapura and, after crossing the Kâvêri, conquered the enemy's country.

⁶ About the middle of the 12th century A.D.

⁷ See below, Nos. 387 and 408.

⁸ Read -tryastîtitama-.

âbhivṛiddhi sal|u[tt-i]re . . . ta[d-a]ntarggata-Jyêshṭha(shṭha)-mâsada kṛish[ṇ]a-pakshad-
amâseyu[m] sūryya-grahaṇamum=âgi . . . â grahaṇado[1].

[Sunday],¹ 16th June A.D. 866; a solar eclipse, visible in India; see *Ind. Ant* Vol. XXIII. p. 123, No. 59.

Before Amôghavarsha the inscription eulogizes Nirupama Kalivallabha [Dhruvarâja], and Prabhûtavarsha Gôvindarâja [III.] Jagattuṅga [I.] Kîrti-Nârâyana.

76.—Ś. 788.—*Ind. Ant.* Vol. XII. p. 218. Śirûr Sanskrit and Kanarese inscription of the 52nd year of the reign of the *Mahârâjâdhirâja* Amôghavarsha I. Nṛipatuṅga.

The date, etc., are practically the same as in No. 75.²

77.—Ś. 789.—*Ind. Ant.* Vol. XII. p. 181. Bagumrâ (now Vienna Oriental Museum) plates of the Râshṭrakûṭa *Mahâsâmantâdhipati* Dhruvarâja II. Dhârâvarsha Nirupama of Gujarât, issued from Bhṛigukachchha :—

(L. 64).—Śakanṛipakâl-âtîta-saṁvatsara-śâtêshu saptasv=êku(kô) nanavaty-adhikêshv=aṁkataḥ saṁvat 789 Jyêshṭh-âmâvâsyâyâm âdityagrahaṇa-parvvaṇi.

6th June A.D. 867; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 131, No. 109.

Genealogy from Gôvindarâja [I.] to Indrarâja, the ruler of Lâṭa, as in No. 68; his son Kakkarâja (after defeating some Râshṭrakûṭas, placed Amôghavarsha on his throne); his son Nirupama Dhruvarâja [I.]; his son Akâlavarsha Śubhatuṅga; his son Dhârâvarsha Nirupama Dhruvarâja [II.] (defeated Mihira).—The grant mentions, as *dûtaka*, Gôvindarâja, a son of Śubhatuṅga and younger brother of Dhârâvarsha Nirupama [Dhruvarâja II.].

78.—Ś. 789.—*Ep. Ind.* Vol. VI. p. 287, and Plates. Gujarât (now Dr. Bhandarkar's) plates³ of the Râshṭrakûṭa *Mahâsâmantâdhipati* Talaprahârin Dantivarman Aparimitavarsha, the younger brother of Dhruvarâja II., of Gujarât, recording a grant made, after bathing in the river Pûrâvî, in favour of a *vihâra* (or Buddhist monastery) :—

(L. 65).—Śakanṛipakâl-âtîta-saṁvatsara-śâtêshu sa[pta]su navâśîty-adhikêshv=aṁkatô=pi saṁvatsara-śâtê 789 Pausha-va(ba)hula-navamyâm(myâ)m=uttarâyana-mahâparvvam=uddiśya.⁴

23rd December A.D. 867.

Genealogy as far as Dhruvarâja [II.] as in No. 77;⁵ his younger brother (the son of Akâlavarsha) Aparimitavarsha Dantivarman.—The grant is signed by both Dantivarman and Dhruvarâja [II.].

79.—Ś. 797.—*Jour. Bo. As. Soc.* Vol. X. p. 194; *PSOOL*. No. 88. Saundatti Sanskrit and Kanarese Raṭṭa inscription, recording several grants. Date⁶ of the time of the Raṭṭa *Mahâsâmantâ* Pṛithvirâma⁷ (the son of Merâḍa), a feudatory of the Râshṭrakûṭa Kṛishṇarâja [II.?] :—

(L. 12).—Sapta-sa(śa)tyâ navatyâ cha samâyukt[ê*]su(shu) saptasu Sa(śa)ka-kâlêśv(shv)=atîtêshu Manmath-âhvaya-vatsarê ||

(For another date in the same inscription see below, No. 201.)

80.—Ś. 799.—*Ind. Ant.* Vol. XIII. p. 135. Kaṇheri inscription of the reign of the Râshṭrakûṭa⁸ *Mahârâjâdhirâja* Amôghavarsha I., and of the time of his feudatory, the [Śîlâra] *Mahâsâmantâ* Kapardin II., 'the lord of Koṅkaṇa :—

(L. 1).—Śakanṛipakâl-âtîta-saṁvatsara-śâtêshu saptasu navanavaty-adhikêshv=aṁkataḥ 799.

¹ See No. 76.

² But the date actually quotes the week-day (*Âdityavâdra*).

³ Compare *Ind. Ant.* Vol. XXXI. p. 254.

⁴ Read °parvv=ôddiśya.

⁵ The defeat of Mihira by Dhruvarâja II. is not mentioned here.

⁶ According to Dr. Fleet, this date is plainly not authentic, so far, at least, as Pṛithvirâma is concerned; see his *Dynasties*, p. 411, note 1, and p. 552.

⁷ He is described as the disciple of Indrakîrtisvâmin, the disciple of Guṇakîrti who was the disciple of Muḷlabhaṭṭâraka.—Compare also below, No. 142.

⁸ The name Râshṭrakûṭa does not occur in the inscription.

81.—**Ś. 810.**—*Ind. Ant.* Vol. XIII. p. 66, and Plates. Bagumrâ (now Vienna Oriental Museum) plates¹ of the Râshtrakûṭa *Mahâsâmantâdhipati* **Kṛishṇarâja Akâlavarsha** of Gujarât. issued from **Ankûlêśvara** :—

(Plate iib, l. 11).—**Śakanṛipakâl=âtîta-saṁvatsara-śatêshv=ashtâsu** **daś-ôttarêshu** **Chaitrê-mâvâsyâ[yâm]** **sûryagrahana-parvaṇi**.

15th April A.D. 888 ; a solar eclipse, visible in India ; see *ibid.* Vol. XXIII. p. 123, No. 60.

The grant first treats of the kings from **Gôvindarâja** [I.] to [Nirupama Dhruvarâja II.?²] as No. 77 ; it then mentions [the latter's younger brother] **Dantivarman**,³ and after him [his son ?] **Akâlavarsha Kṛishṇarâja**.

82.—**Ś. 822** (for **824**).—*Ind. Ant.* Vol. XII. p. 221, and Plate in Vol. XI. p. 127 ; *PSOCI.* No. 85. Nandwâḍige Kanarese inscription of the reign of the Râshtrakûṭa³ *Mahârâjâdhirâja* **Akâlavarsha (Kṛishṇarâja II.)** :—

(L. 1).—**Śakanṛipakâl=âtîta-saṁvatsar[amga]=enṭu-nûṛa**]-irppatt-erâḍaneya **Dundubhiy=emba** **varisha[m]** **prava[r*]ttise** **tadva[r*]sh-âbhyantara-Mâgha-su(śu)ddha-paṁchamiyûm** **Bṛiha[s*]pativârad=andu[m]** **Uttarâshâḍa(ḍhâ)-nakshatramûm** **Siddhiy=emba** **[yôgamu]m=âge**.

Thursday, 6th January A.D. 903 ;⁴ see *ibid.* Vol. XXIV. p. 9, No. 162.

83.—**Ś. 824.**—*Jour. Bo. As. Soc.* Vol. X. p. 190. Mulgund fragmentary inscription of the reign of the Râshtrakûṭa³ king **Kṛishṇavallabha (Kṛishṇarâja II.)** :—

(L. 2).—**Śakanṛipakâlê=shṭha(shṭa)-śatê** **chaturuttaravimśad(ṭy)-uttarê** **saṁpragatê** **Dundubhi-nâmani varshê pravarttamânê**.

84.—**Ś. 832.**—*Ep. Ind.* Vol. I. p. 53. Kâpaḍvaṇaj (in Kaira district) plates of the Râshtrakûṭa³ **Akâlavarsha Śubhatuṅga (Kṛishṇarâja II.)**, and his feudatory, the *Mahâsâmantâ* **Prachanḍa**, the son of **Dhavalappa**, of the race of **Brahmavaka** :—

(L. 60).—**Śaka-saṁvat 832** **Vaiśâkha-śuddha-paurṇamâsyâm** **mahâ-Vaiśâkhyâm**.

Śubhatuṅga Kṛishṇarâja [I.] ; his son **Nirupama Dhruvarâja** ; his son **Gôvindarâja** [III.] ; his son **Mahârâja-Shanḍa** [**Amôghavarsha** I.] ; his son **Akâlavarsha Śubhatuṅga** [**Kṛishṇarâja** II.], called **Vallabharâja**.

In the race of **Brahmavaka** there was **Kumbaḍi** ; his son **Dêgaḍi** ; his son **Râjahamea** **Dhavalappa** ; his sons **Prachanḍa**, **Akkuva** (**Akkuka**) and **Sella-Vidyâdhara**.

85.—**Ś. 831** (for **833**).—*Ind. Ant.* Vol. XII. p. 222, and Plate in Vol. XI. p. 127 ; *PSOCI.* No. 79. Aihole Sanskrit and Kanarese inscription of the reign of the Râshtrakûṭa³ **Kannara (Kṛishṇarâja II.)** :—

(L. 1).—**Śakanṛipakâl=âtî(tî)ta-saṁvatsara-śatamga]=enṭu-nûṛa-vu(mû)vatt-o[n] d a n e y â** **Prajâpatiy=emba saṁvatsara[m*] pravarttise**.

86.—**Ś. 836.**—*Jour. Bo. As. Soc.* Vol. XVIII. p. 257, and Plates. Bagumrâ⁵ plates of the Râshtrakûṭa *Mahârâjâdhirâja* **Indrarâja III. Nityavarsha**, the successor of the *Mahârâjâdhirâja* **Kṛishṇarâja II. Akâlavarsha**, residing at **Mânyakhêṭa** ; issued from **Kurundaka** ; (composed by **Trivikramabhaṭṭa**, the son of **Nêmâditya**) :—

(L. 52).—**Śakanṛipakâl=âtîta-saṁvatsara-śatêshv=ashtâsu** **shattrimśad-uttarêshu** **Yuva-saṁvatsara-Phâlguna-śuddha-saptamyâm** **saṁpannê śrî-paṭṭava(ba)ndh-ôtsavê**.

In the **Sâtyaki** family of the lineage of the **Yadus** (sprung from the Moon), **Dantidurga** (conquered the **Châlukyas**, took **Kânchî**, etc.) ; his paternal uncle **Kṛishṇarâja** [I.] ; his son

¹ This grant is very incorrect and full of omissions.

² See above, No. 78.

³ The name Râshtrakûṭa does not occur in the inscription.

⁴ But the *nakshatra* and the *yôga* are irregular.

⁵ Nos. 86 and 87 are spoken of as "Nausârî plates," but they were found at Bagumrâ ; compare *Zeitschr. D. Morg. Ges.* Vol. XL. p. 322.

Nirupama [Dhruvarāja]; his son Jagattuṅga [I. Gōvindarāja III.]; his son Śrīvallabha Vīra-Nārāyaṇa [Amōghavarsha I.] (defeated the [E.] Chalukyas); his son Kṛishṇarāja [II.]; his son Jagattuṅga [II.], married Lakshmī, the daughter of the Chēdi Raṇavīgraha who was a son of Kōkkalla of the Haiṇaya family; their son Indrarāja [III.]¹ (uprooted Mēru²).

87.—Ś. 836.—*Jour. Bo. As. Soc.* Vol. XVIII. p. 261, and Plates. Other Bagumrā plates of the Rāshtrakūṭa *Mahārājādhirāja Indrarāja III. Nityavarsha*, of the same date as, and, excepting the formal part of the grant, identical with, No. 86.

88.—Ś. 838.—*Ind. Ant.* Vol. XII. p. 224. Hattī-Mattūr Kanarese inscription³ of the reign of the Rāshtrakūṭa⁴ *Mahārājādhirāja Nityavarsha (Indrarāja III.)*, recording a grant by the *Mahāsāmanta Leṇḍeyarasa* :—

(L. 3).—Sa(śa)kabhūpālakāl-[â*]krānta-sam[va*]tsara-Prabâ(bha)v-âdi-nāmadê(dhê)yam=uttama-madhyama-jaghanya-pa(pha)ḷadâ(da)-prabhṛitigaḷ=enṭu-nūṛa-mūvatt-enṭe (ṇṭa)neya Dhātu-samvatsar-[â*]ntarggata.

89.—Ś. 840.—*Ind. Ant.* Vol. XII. p. 223. Daṇḍāpur Kanarese inscription of the reign of the Rāshtrakūṭa⁴ *Prabhūtavarsha (Gōvindarāja IV.)* :—

(L. 2).—enṭu-nūṛa-nālvatt=avu tā || Śaka-kālaṅgaḷ=varshaṁ prakāṣaṁ pesarim Pramāthi varttise dinapaṁ makarakke varppa samkramaṇa-kāladol=kūḍe banda Paushada tithiyol⁵

90.—Ś. 851.—*Ind. Ant.* Vol. XII. p. 211, No. 48; see *ibid.* p. 249. Date of a Kaḷas Kanarese inscription of *Gojjigadēva (Gōvindarāja IV.)* :⁶—

(L. 22).—[Śa]ka-varsha 851neya Vikṛita-samvatsarada Māghada puṇṇamey=Ādityavâram=Āslēsha(shâ)-nakshatrado(?)l(?) sôma-grahaṇaṁ samanise tuḷâ-pu[rusham=i?]ḷḍu tatsamayadol.

Sunday, 17th January A.D. 930; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 7.

91.—Ś. 852.—*Ep. Ind.* Vol. VII. p. 36, and Plates. Cambay plates of the Rāshtrakūṭa *Mahārājādhirāja Gōvindarāja IV. Suvarṇavarsha*, (described as) the successor of the *Mahārājādhirāja Nityavarsha (Indrarāja III.)*, settled at his capital Mānyakhêṭa :⁷—

(L. 44).—Śakanṛipakāl-âtīta-samvatsara-śatēshv=asṭasu dvāpañchāśad-adhikēshv=aṅkatōpi Śaka-samvat 852 pravarttamāna-Khara-samvatsar-āntarggata-Jyēshṭha-śuddha-daśamyām Sôma-dinê Hasta-samīpasthê chandramasi.

Monday, 10th May A.D. 930; see *ibid.* p. 28.

In the family of the Yadus (sprung from the Moon), Dantidurgarāja; his paternal uncle Kṛishṇarāja [I.]; his son Gōvindarāja [II.]; his younger brother Iddhatējas Nirupama [Dhruvarāja]; after him, Jagattuṅga [I. Gōvindarāja III.]; his son Amōghavarsha [I.] (defeated the [E.] Chālukyas at Viṅgavallī); his son Akālavarsha [Kṛishṇarāja II.] (conquered Khêṭaka), married a daughter of Kōkkala; their son Jagattuṅga [II.], married Lakshmī, the daughter of Kōkkala's son Raṇavīgraha; their son Indrarāja [III.] (uprooted Mahōdaya), married Vijāmbā, the daughter of Ammapadēva who was the son of Kōkkalla's son Arjuna; their son Gōvindarāja [IV.] Prabhūtavarsha Suvarṇavarsha.⁸

¹ Also called Ratṭa-Kandarpa and Kīrti-Nārāyaṇa.

² *I.e.*, probably, Mahōdaya; see below, No. 91.

³ This inscription is followed on the same stone by another Kanarese inscription, of the 11th or 12th century A.D., recording private grants.

⁴ The name Rāshtrakūṭa does not occur in the inscription.

⁵ See Dr. Fleet in *Ep. Ind.* Vol. VI. p. 177, note 7.

⁶ See Dr. Fleet *ibid.* p. 177.

⁷ But, when making the grant, the king had gone to Kapitthaka on the Gōdāvarī for the festival of the *pattabandha*.

⁸ Also called Sāhasāṅka, Nitya-Kandarpa, Vikrānta-Nārāyaṇa, etc.

92.—**Ś. 855.**—*Ind. Ant.* Vol. XII. p. 249, and Plates. Sānglī (now Sāwantwādī) plates¹ of the Rāshtrakūṭa *Mahārājādhirāja Gōvindarāja IV. Suvarṇavarsha* (described as) the successor of the *Mahārājādhirāja Nityavarsha* (Indrarāja III.), residing at Mānyakhēṭa :—

(L. 44.)—Śakanripakāl-ātīta-samvatsara-śatēshv=ashtasu pañchapañchāśad-adhikēshv=amkatō=pi samvatsarānām 855 pravarttamāna-Vijaya-samvatsar-āntarggata-Śrāvapa-paurṇamāsyām vārē Gurōḥ Pūrvvābhadrapadā-nakshattrē.

Thursday, 8th August A.D. 933; see *ibid.* Vol. XXIII. p. 114, No. 8.

Genealogy, etc., substantially as in No. 91.

93.—**Ś. 862.**—*Ep. Ind.* Vol. V. p. 192, and Plate. Dêolī (in Wardhā district) plates of the Rāshtrakūṭa *Mahārājādhirāja Kṛishṇarāja III. Akālavarsha*, the successor of the *Mahārājādhirāja Amôghavarsha III.*, recording a grant made for the spiritual benefit of the king's younger brother Jagattuṅga III.; issued from Mānyakhēṭa :—

(L. 47.)—Śakanripakāl-ātīta-samva[tsa]ra-śatēshv=ashtasu dvisha[shṭy-a]dhikē[shu] Śārvvari-sam[vatsar-ā]ntarggata-Vaiśākha-va(ba)hula-pañchanyām(myām).

In the lunar race, in Yadu's family, there was the god Vishṇu-Kṛishṇa; and kings of that family became known as Tuṅgas, belonging to the Sātyaki branch of it; in their lineage, Raṭṭa; after him, named after his son Rāshtrakūṭa, the Rāshtrakūṭa family. From that family sprang Dantidurga; his paternal uncle Kṛishṇarāja [I.]; his son Gōvindarāja [II.]; his younger brother Nirupama Kalivallabha [Dhruvarāja]; his son Jagattuṅga [I. Gōvindarāja III.]; his son Nripatuṅga [Amôghavarsha I.] (founded Mānyakhēṭa); his son Kṛishṇarāja [II.]; his son Jagattuṅga [II.] (did not reign); his son Indrarāja [III.]; his son Amôghavarsha [II.]; his younger brother Gōvindarāja [IV.]. After him, the son of Jagattuṅga II., Amôghavarsha [III. Baddiga]; his son Kṛishṇarāja [III.] (slew Dantiga and Vappuka;² in Gāṅgapātī deposed Rachhyāmalla, i.e. Rāchamalla I.,³ and put in his place Bhūtārya, i.e. Būtuga II.; he also defeated the Pallava Aṇṇiga).

94.—**Ś. 867.**—*Ep. Ind.* Vol. IV. p. 60, and Plate. Sālōṭgi (now Inḍī) pillar inscription⁴ of the reign of Kṛishṇarāja III. Akālavarsha, the son of Amôghavarsha III., residing at Mānyakhēṭa :—

(L. 3.)—Śaka-kālād=gat-ābdānām sa-saptādhikashashtishu śatēshv=ashtasu tāvatsu samānām=aṅkatō=pi cha | Varttamānē Plavaṅg-ābdē . . .

(L. 45.)—Pūrvv-ōktē varttamān-ābdē māsē Bhādrapadē=īchitē pitri-parvvaṇi tasy=aiva Kujavārēṇa samyutē sūryyagrahaṇa-kālē tu madhya-gē cha divākarē.

Tuesday, 9th September A.D. 945; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 123, No. 61; and Vol. XXV. p. 269.

95.—**Ś. 872*.**—*Ep. Ind.* Vol. II. p. 171; *Ep. Carn.* Vol. III. p. 92, No. 41, and Plate; *Ep. Ind.* Vol. VI. p. 53, and Plates. Ātakūr (now Bangalore Museum) Kanarese inscription of the time of Kṛishṇarāja III. Kannaradēva⁵ (who killed in battle at Takkōla the Chōla Mūvaḍi-Chōla Rājāditya⁶) and of the W. Gaṅga Permāṇaḍi Būtuga II. Satyavākya-Koṅṇuṇivarma-dharmamahārājādhirāja, 'lord of Kōlāla,' 'lord of Nandagiri :—

(L. 1.)—Sa(śa)kanri(nri)pakāl-ātīta-sa[m]vatsara-sa(śa)taṅgaḷ=enṭu-nūḷ[e]lpatt-[e]raḍa-neya Śō(sau)myam=emba sa[m]vatsaram pravarttise.

¹ Compare *Ind. Ant.* Vol. XXXI. p. 219.

² Below, in No. 98, the name is Vappuga.

³ See No. 95.

⁴ The pillar besides contains two Kanarese inscriptions, one (*ibid.* p. 63) of about the period to which the above Sanskrit inscription belongs, and the other (*ibid.* p. 65) of the 11th or 12th century A.D. The former records grants of a certain Kañchiga of the Seḷaṇa race; and the latter a grant of the *Mahāmaṇḍalēśvara* Gō[v]ṇarasa of the Śilāhāra race.

⁵ Described as a bee on the waterlilies that were the feet of Amôghavarshadēva [III.]; see No. 93.

⁶ See below, Nos. 127 and 712.

The inscription mentions a follower of Bûtuga's, named Maṇalera, 'lord of Valabhî,' the Sagara *vaṁśa*.—A subsidiary record on the stone states that Bûtuga killed Râchamalla [1.], the son of Eṇeyapa, and that it was Bûtuga who treacherously stabbed Râjâditya.

96.—**Ś. 873.**—*Ind. Ant.* Vol. XII. p. 257. Soratûr Kanarese inscription of the reign of the *Mahârâjâdhirâja Akâlavarsha Kannaradêva* (*i.e.* the Râshtrakûṭa Kṛishṇarâja III.) :—

(L. 4).—Sa(śa)kanṛipakâl-âkrânta-saṁvatsara-sa(śa)taṁga[1*] 873 Virôdhi[kṛit*]-saṁvatsarada Mârggaśira-mâsada puṇṇameyum=Âdityavâramum Rôhini(pî)-nakshatramum śô(sô)magrahaṇad-andu.

Sunday, 16th November A.D. 951 ; a lunar eclipse, visible in India ; see *ibid.* Vol. XXIII. p. 114, No. 9.

97.—**Ś. 876***.—Supplied by Dr. Fleet.¹ Date of a Chiñchli (in Dhârwar district) Kanarese inscription of the time of the Râshtrakûṭa Kṛishṇarâja III. :—

Sa(śa)kabhûpâlakâl-âkrânta-saṁvatsara-sa(śa)taṁgaḷ eṇṭu-nûṛ-elṣatt-âṇaneya Ânanda-saṁvatsarada Vaiśâkha-su(śu)ddha-bidige Sôma-vâramum Mṛigaśira-nakshatramum=âge(? gi).

Monday, 18th April A.D. 953.²

98.—**Ś. 880.**—*Ep. Ind.* Vol. IV. p. 281, and Plate. Karhâḍ plates³ of the Râshtrakûṭa *Mahârâjâdhirâja Kṛishṇarâja III. Akâlavarsha*, the successor of the *Mahârâjâdhirâja Amôghavarsha III.*, issued from Mēlpâtî :—

(L. 56).—Śaka[nṛi]pakâl-[â*]tita-[saṁ]vatsara-śatêshv=ashtasv=a[śi]ty-adhikêshu Kâla-yukta-saṁvatsar-ântarggata-Ph[â]lguna-va(ba)hula-trayôdasyâm(śyâm) Vu(bu)dhê.

Wednesday, 9th March A.D. 959.⁴

Genealogy as in No. 93. Kṛishṇarâja III. conquered [the Kalachuri-Chêdi] Sahasrârjuna, though he was an elderly relative of his wife and his mother ; he slew Dantiga and Vappuga ;⁵ in Gaṅgapâtî he deposed Rachhyâmalla (*i.e.* Râchamalla I.)⁶ and put in his place Bhûtârya (*i.e.* Bûtuga II.) ; and he defeated the Pallava Aṇṇiga.

99.—**Ś. 884***.—Supplied by Dr. Fleet.⁷ Date of a Dêvî-Hosûr (in Dhârwar district) Kanarese inscription of the time of the Râshtrakûṭa Kṛishṇarâja III. :—

Sa(śa)ka-varsha 884 Dundubhi-saṁvatsar-ântarggata-Pausha-su(śu)ddha-trayôdasi(śi) Âdityavâram=uttarâyana-saṁkrânti-andu.

Sunday, 22nd December A.D. 961⁸ (with the Uttarâyana-saṁkrânti on the next day, Monday).

100.—*South-Ind. Inscr.* Vol. III. No. 7, p. 12. Ukkal (Vishṇu temple) Tamil inscription of the 16th year (of the reign) of the glorious **Kaṇṇaradêva** who conquered Kachchi (*i.e.* Kâñchîpura) and Tañjai (*i.e.* Tañjâvûr), (*i.e.* the Râshtrakûṭa Kṛishṇarâja III.).

101.—*Ep. Ind.* Vol. III. p. 284. Tirukkalukkunṇam Tamil inscription of the 17th year (of the reign) of the glorious **Kaṇṇaradêva** who conquered Kachchi and Tañjai (*i.e.* the Râshtrakûṭa Kṛishṇarâja III.).

102.—*Ep. Ind.* Vol. III. p. 285, and Plate. Tirukkalukkunṇam Tamil inscription of the 19th year (of the reign) of **Kaṇṇaradêva** who conquered Kachchi and Tañjai (*i.e.* the Râshtrakûṭa Kṛishṇarâja III.).

¹ See *Ep. Ind.* Vol. VI. p. 180.

² This day fell in the year Ânanda by both the northern luni-solar and the mean-sign system, but not by the southern luni-solar system.

³ Compare *Ind. Ant.* Vol. XXX. p. 373.

⁴ On this day the *tithi* of the date commenced 2 h. 33 m. after mean sunrise ; see my remarks in *Ep. Ind.* Vol. IV. p. 279.

⁵ Above, in No. 93, the name is Vappuka.

⁶ See above, No. 95.

⁷ See *Ep. Ind.* Vol. VI. p. 180.

⁸ This day fell in the year Dundubhi only by the northern luni-solar system.

103.—*Ep. Ind.* Vol. IV. p. 82, and Plate. Bâvâjî Hill (near Vêlûr) Tamil rock inscription of the 26th year (of the reign) of **Kaṇṇaradêva** (i.e. the Râshtrakûṭa **Kṛishṇarâja III.**). The inscription mentions a **Vira-Chôḷa**, who according to Dr. Hultzsch may be identical with the Gaṅga-Bâṇa Prithivîpati II. Hastimalla; see *ibid.* p. 223.—Compare below, No. 671.

104.—**Ś. 893.**—*Ind. Ant.* Vol. XII. p. 255. Adaraguñchi Kanarese inscription of the reign of the *Mahârâjâdhirâja* **Koṭṭiga (Khoṭṭiga) Nityavarsha**,¹ and the time of his feudatory, the W. Gaṅga **Permânâḍi Mârasimha II.**;² recording grants by **Pañchaladêva** :—

(L. 7).—Sa(śa)kanṛipakâl-âtîta-samvachchha(tsa)ra-sa(śa)taṅgaḷ=enṭu-nûṛa-tombhatta-mûṛaneya Prajâpati-sa[m*]vachchha(tsa)ram sallutam-ire tad-varsh-âbhyâ(bhya)ntaradi=Âshva(śva)yujad-amavâse Âdityavâra sûryya-grahana.

Sunday, 22nd October A.D. 971; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 123, No. 63.

105.—**Ś. 894.**—*Ind. Ant.* Vol. XII. p. 264. and Plates. Kharḍa³ (now Bombay As. Soc.'s) plates⁴ of the Râshtrakûṭa *Mahârâjâdhirâja* **Kakkarâja II. (Kakkaladêva) Amôghavarsha**, 'who meditated on the feet of the *Mahârâjâdhirâja* Akâlavarsha,' residing at Mânyakhêṭa :—

(L. 47).—Śakanṛipakâl-âtîta-samvatsara-śatêshv=ashtasu chaturṇṇa(rnna)vaty-adhikêshv=aṅkataḥ samvat 894 Âṅgirâ(rah)-samvatsar-ântarggata-Âśvayuja-paurṇamâsyâyâṁ Vu(bu)dha-dinê sômagrahaṇa-mahâparvvaṇi.

Wednesday, 25th September A.D. 972; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 115, No. 10.

In Yadu's lineage, Dantidurga; his paternal uncle Kṛishṇarâja [I.]; his son Gôvinda-râja [II.]; his younger brother Nirupama [Dhruvarâja]; his son Jagattuṅga [I. Gôvinda-râja III.]; his son Amôghavarsha [I.] (defeated the [E.] Châlukyas; founded Mânyakhêṭa); his son Akâlavarsha Kṛishṇa[râja II.], married the daughter of the Chêḍi Kôkkalla, the younger sister of Śaṅkuka. Their son Jagattuṅga [II.], married Lakshmî, the daughter of the Chêḍi Śaṅkaragaṇa, who bore to him Indra[râja III.]; he also married 'his maternal uncle' Śaṅkaragaṇa's daughter Gôvindambâ who bore to him Amôghavarsha [III.]. Amôghavarsha [III.] married Yuvarâjadêva's daughter Kundakadêvi, who bore to him Khoṭṭigadêva who became king after the death of his eldest brother Kṛishṇarâja [III.]. Amôghavarsha Nṛipatuṅga Kakkarâja [II.]⁵ is the son of Khoṭṭiga's younger brother Nirupama.

106.—**Ś. 896*.**—*Ind. Ant.* Vol. XII. p. 271. Guṇḍûr Kanarese inscription of the reign of the *Mahârâjâdhirâja* **Kakkaladêva (Kakkarâja II.)**, and the time of his feudatory, the W. Gaṅga **Permânâḍi Mârasimha II. Nolambakulântaka**, and of **Pañchaladêva** :⁶—

(L. 13).—Sa(śa)kha(ka)-varsham=enṭu-nûṛa-tombhatt-âṅaneya Śrîmukha-samvatsar-Âshâḍa(ḍha)-dakshinâyâṇa(na)-samkrântiyum=Âdityavârad=andum.

Perhaps Sunday, 22nd June A.D. 973, but the Samkrânti took place on Tuesday, 24th June A.D. 973; see *ibid.* Vol. XXIV. p. 12, No. 174.

107.—**Ś. 904.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 57, p. 53. Eulogy, in Kanarese, of the Râshtrakûṭa **Indrarâja IV.**, the son's son of Kṛishṇarâja III. Date of his death :—

Vanadhi-nabhô-nidhi-pramita-samkhyê (khyâ)-Śakâvanipâḷa-kâlamam neneyise Chitrabhânuparivarttise Chaitra-sitêtar-âshṭamî-dina-yuta-Sôma-vâradoḷu.

Monday, 20th March A.D. 982; see *Ind. Ant.* Vol. XXIII. p. 124, No. 64.

¹ Also called Ratṭa-Kandarpa.

² See *Ind. Ant.* Vol. XXXI. p. 220.

³ Also called Vira-Nârâyaṇa, etc.

⁴ See Dr. Fleet's *Dynasties*, p. 307; *Ep. Ind.* Vol. V. p. 173, note 1.—See also below, No. 132.

⁵ See below, No. 129 ff.

⁶ The third plate is now missing.

C.—The Western Gaṅgas.

108.—**Ś. 169.**—*Ind. Ant.* Vol. VIII. p. 212, and Plate. Tanjore (formerly Sir W. Elliot's, now British Museum, spurious¹) Sanskrit and Kanarese plates of the W. Gaṅga **Arivarma-(Harivarma)-mahārājādhirāja** :—

(L. 10).—Sa(śa)kâ(ka)-kâlê navôttara-shashtir-êkaśata-gatêshu Prabhava-saṁvatsar-âbhyantarê Shâ(Phâ)lgun(n)-âmâvâsô(syâ)-Bhṛigu Rêvati(tî)-nakshatrê Vṛiddhi-yôgê Vṛishabha-lagnê.

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 166.

In the Jâhnavêya family and Kâṇvâyana gôtra, Koṅgaṇivarma-dharmamahārājādhirāja; his son Mâdhava-mahārājādhirāja [I.] (composed a *Dattakasûtra-vṛitti*); his son Arivarma-mahārājādhirāja.

109.—**Ś. 188.**—*Ep. Carn.* Vol. III. p. 202, No. 122, and Plates. Tagaḍûru (spurious²) Sanskrit and Kanarese plates of the W. Gaṅga **Harivarma-mahādhirājādhirāja**, issued from Talavanapura :—

(L. 11).—Saka-varishêshu gatêshu at̥tâsiti-satê Vibhava-saṁvatsarê Phâlguna-mâsê suddha-[da?]sami-Guruvârê Punarvasu-nakshatrê.

The date is irregular.

Genealogy substantially as in No. 108.

110.—**Ś. 272 (?)**.—*Ind. Ant.* Vol. VII. p. 173, and Plate; *Mysore Inscr.* No. 156, p. 293. Harihar (spurious³) Sanskrit and Kanarese plates of a son (described as 'lord of Kôlâla') of the W. Gaṅga **Vishṇugôpa-mahārājādhirāja**, the son of Koṅgulivarma-dharmamahārājādhirāja of the Jâhnavîya family :—

(L. 9).—Śaga[. nayana-gi neyâ ?] Śâdhârâṇa-śammachhchharâda Phalguna-mâ amavâśe Adivârad-andu.

The date is irregular.

111.—*Ind. Ant.* Vol. V. p. 136, and Plate; *Mysore Inscr.* No. 154, p. 289. Mallohalli (spurious⁴) plates of the 29th year of the reign of the W. Gaṅga **Koṅgaṇi-mahārāja (Koṅgaṇi-rāja)** :—

(L. 17).—âtmanah pravarddhamâna-vipula-vi[ja*]y-aisvaryya êkônatrimśatô(?) Jaya-sabatsarê Śataya-nakshatrê.

In the Jâhnavîya family, Koṅgaṇivarma-dharmamahādhirāja; his son Mâdhavâdhirāja [I.] (composed a *Dattakasûtra-vyâkhyâ*); his son Harivarma-mârāja; his son Vishṇugôpa-rāja; his son Mâdhava-rāja [II.]; his son Koṅgaṇi-rāja.

112.—[**Ś.**] 388.—*Ind. Ant.* Vol. I. p. 363, and Plate; *Coorg Inscr.* No. 1, p. 1, and Plate; *Mysore Inscr.* No. 151, p. 282. Merkara (spurious⁵) Sanskrit and Kanarese plates of the W. Gaṅga **Avinita Koṅgaṇi-mahādhirāja** :—

(L. 16).—ashta asîti uttarasya trayô satasya saṁvatsarasya Mâgha-mâsam Śôma-vâram Svati-nakshatra sudhdha-pañchami.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 11, No. 169.

In the Jâhnavîya family and Kâṇvâyana gôtra, Koṅgaṇi-mahādhirāja; his son Mâdhava-mahādhirāja [I.] (composed a *Dattakasûtra-vṛitti*); his son Harivarma-mahādhirāja; his son

¹ See *Ind. Ant.* Vol. XXX. p. 215, No. 10.

² See *ibid.* p. 221, No. 46.

³ See *ibid.* p. 221, No. 48.

⁴ See *ibid.* p. 221, No. 50.

⁵ The year Jaya according to Mr. Rice is here Ś. 376.

⁶ See *Ind. Ant.* Vol. XXX. p. 219, No. 40.

Vishṇugôpa-mahâdhirâja; his son Mâdhava-mahâdhirâja [II.]; his son Avinîta Koṅgaṇi-mahâdhirâja, sister's son of the Kadamba Kṛishṇavarma-mahâdhirâja.¹

113.—*Ind. Ant.* Vol. VII. p. 174; *Mysore Inscr.* No. 157, p. 294. Bangalore Museum (spurious²) plates³ of the third year of the reign of the W. Gaṅga Koṅgaṇi-mahârâja:—

(L. 37).—âtmana pravarddhyamâna-vipul-aiśvaryê tritiyê savatsarê Śrâvaṇê mâsê tithâv=âma . . .

In the Jâhnavêya family and Kâṇvâya *gôtra*, Koṅgaṇivarma-dharmamahâdhirâja; his son Mâdhava-mahâdhirâja [I.] (composed a *Dattakasûtra-vṛitti*); his son Harivarma-mahâdhirâja; his son Vishṇugôpa-mahâdhirâja; his son Mâdhava-mahâdhirâja [II.]; his son Koṅgaṇi-mahâdhirâja, sister's son of the Kadamba Kṛishṇavarma-mahâdhirâja; his son Koṅgaṇi-mahârâja.

114.—*Ind. Ant.* Vol. V. p. 138, and Plates; *PSOCI.* No. 268; *Mysore Inscr.* No. 155, p. 291. Mallohalli (spurious⁴) plates of the 35th year of the reign of the W. Gaṅga Durvinîta Koṅgaṇi-vṛiddharâja:—

(L. 43).—âtmanah=pravarddhamâna-vijayaiśvaryyê pañchatrimśad-Vijaya-saṁvatsarê⁵ pravarttamânê.

Genealogy as far as Mâdhava-mahâdhirâja [II.] as in No. 113; his son Avinîta Koṅgaṇi-mahâdhirâja, sister's son of the Kadamba Kṛishṇavarma-mahâdhirâja; his son Durvinîta Koṅgaṇi-vṛiddharâja, daughter's son of Skandavarman (*Râjâ* of Punnâḍa).

115.—*Ś. 635.*—*Ep. Carn.* Vol. III. p. 107, No. 113, and Plates. Hallegere (spurious⁶) plates of the 34th year of the reign of Śivamâra I. Prithivî-Koṅgaṇi-mahârâja Navakâma, recording a grant made at the request of the Pallavâdhirâjas Jaya and Vṛiddhi, the sons of Pallava-yuvarâja, issued from Talavanapura:—

(L. 34).—pañchatrimśôttara-shatçhatêshu Śaka-varshêshv=atîtêshu âtmanah=pravarddhamâna-vijayaiśvaryya-saṁvatsarê chatustrimśatkê pravarttamânê.

Genealogy as far as Mâdhava-mahâdhirâja [II.] as in No. 113; his son Avinîta Koṅgaṇi-mahâdhirâja, sister's son of the Kadamba Kṛishṇavarma-mahâdhirâja; his son Durvinîta Koṅgaṇi-vṛiddharâja (author of a commentary on 15 *sargas* or on the 15th *sarga* of the *Kirâtârjunîya*); his son Mushkara Koṅgaṇi-vṛiddharâja; his son Śrîvikrama Koṅgaṇi-mahâdhirâja, son of a daughter of Sindhurâja; his son Bhûvikrama Koṅgaṇi-mahâdhirâja Śrîvallabha (defeated the Pallavas at Velanda⁷); his younger brother Śivamâra [I.] Prithivî-Koṅgaṇi-mahârâja Navakâma.

116.—*Ind. Ant.* Vol. XIV. p. 230, and Plates. British Museum (formerly Sir W. Elliot's, spurious⁸) Sanskrit and Kanarese⁹ plates of the W. Gaṅga dynasty, recording a grant by a certain Eregāṅga.¹⁰

The grant gives the genealogy from Koṅgaṇivarma-dharmamahâdhirâja to Navakâma, the younger brother of Bhûvikrama.

¹ For Kadambas named Kṛishṇavarman, see below, Nos. 613 and 614.

² See *Ind. Ant.* Vol. XXX. p. 222, No. 51.

³ The second side of the fourth plate is illegible, and the following plate or plates are lost.

⁴ See *Ind. Ant.* Vol. XXX. p. 222, No. 52.

⁵ The year Vijaya according to Mr. Rice is here Ś. 435.

⁶ See *Ind. Ant.* Vol. XXX. p. 222, No. 54.

⁷ Or Viḷanda.

⁸ See *ibid.* p. 222, No. 55.

⁹ "The language . . . is extremely corrupt; . . . the text . . . goes backwards and forwards in a way that would render the text utterly unintelligible, but for the Merkara and Nâgamaṅgala (Dêvarhalli) grants."

¹⁰ There is nothing to indicate whether this is another name of Navakâma (Śivamâra I.) or the name of one of his feudatories.

117.—**Ś. 672.**—*Ep. Carn.* Vol. VI. p. 151, No. 36, and Plates. Jâvaḷi (spurious?) plates of the 25th year of the reign of the W. Gaṅga Śrīpurusha Prithivī-Koṅguṇi-mahārāja, issued from Maṇṇegrāma :—

(L. 35).—dvāsaptatyuttara-shaṭchhatêshu Śaka-varshêshv=atîtêshv=âtmanah=pravarddhamâna-vijayaiśvaryya-saṁvatsarê pañchavimśê varttamânê . . . Vaisâkha-śuklapaksha-daśamyâm Uttarâphalguni-nakshatrê Sôma-vârê Vṛishabharâśi-saṁkrântiyâm.

Monday, 20th April A.D. 750.

Genealogy as far as Śivamâra [I.] substantially as in No. 115; his son's son Śrīpurusha Prithivī-Koṅguṇi-mahārāja.

118.—**Ś. 684.**—*Madras Jour. Lit. Sc.* 1878, p. 138; *Mysore Inscr.* No. 152, p. 254. Hosûr (spurious¹) plates of the W. Gaṅga Śrīpurusha Prithivī-Koṅguṇi-mahārāja, issued from Mânyapura :—

Chaturaśīty-uttarêshu shaṭchhatêshu Śaka-varshêshu samatîtêshu . . . Vaisâkha-mâsê sôma-grahâṇê Viśâkhâ-nakshatrê Śukravârê.

For Ś. 684 current the date might perhaps correspond to Friday, 24th April A.D. 761, but there was no lunar eclipse on that day; see *Ind. Ant.* Vol. XXIV. p. 11, No. 171.

Genealogy as in No. 117.

119.—**Ś. 698.**—*Ind. Ant.* Vol. II. p. 156, and Plates; *Ep. Carn.* Vol. IV. p. 233, No. 85, and Plates; specimen Plate in *Ep. Ind.* Vol. III. p. 164; *Mysore Inscr.* No. 153, p. 287. Dêvarhaḷli. formerly known as Nâgamaṅgala (spurious²) plates³ of the 50th year of the reign of the W. Gaṅga Mahârâjâdhirâja Śrīpurusha Prithuvī-Koṅguṇi-mahārāja, recording a grant made at Mânyapura, at the request of Paramagûḷa-Prithuvī-Nirgunda-râja (the son of Duṇḍu-Nirgundayavarâja, of the Bâṇa family?), in favour of a Jaina temple founded at Śrīpura by Prithuvī-Nirgunda-râja's wife Kundâchchi, the daughter of Maruvarman of the Sagara family :—

(L. 41).—ashtânavaty-uttarêshu [sha*]tchhatêshu Śaka-varshêshv=atîtêshv=âtmanah pravarddhamâna-vijayaiśvaryya-saṁvatsarê pañchâsattamê pravarttamânê.

Genealogy as in No. 117.

The grant gives the line of Jaina teachers Chandranandin, his disciple Kumâranandin, his disciple Kîrtinandin, his disciple Vimalachandrâchârya.

120.—**Ś. 261.**—*Ind. Ant.* Vol. XVIII. p. 311, and Plate. Kalbhâvi (spurious⁴) Sanskrit and Kanarese Jaina inscription, recording the restoration, by the Gaṅga Mahâmaṇḍalêśvara Kambharasa,⁵ 'lord of Kuvalâla,' of a grant that had been made by the Gaṅga Mahâmaṇḍalêśvara Saigotṭa⁶ Permânadi Śivamâra [II.], 'lord of Kuvalâla,' a feudatory of king Amôghavarsha, professedly on the date here given :—

(L. 14).—Śaka-varsha 261neya Vibhava-saṁvatsarada Paushya(sha)-bahula-chaturddaśi-Sôma-vâram=uttarâyana-saṁkrânti-yâmdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 11, No. 168.

The inscription mentions, in the Kâreya gâṇa and Mailâpa anvaya, Guṇakîrti, Nâgachandramunîndra, Jinachandra, Śubhakîrti, and Dêvakîrti-guru.

121.—*Ep. Carn.* Vol. IV. p. 109, No. 60, and Plates. Gaḷigêkere (spurious⁷) Sanskrit and Kanarese plates of the W. Gaṅga Raṇavikramayya.

Genealogy as far as Bhûvikrama substantially as in No. 115; his . . .⁸(?) Śivamâra [I.]; his son's son Śrīpurusha; his son Śivamâra [II.] Koṅguṇi-mahârâjâdhirâja (anointed as king

¹ See *Ind. Ant.* Vol. XXX. p. 222, No. 56.

² See *ibid.* p. 223, No. 57.

³ Part of the formal portion of the grant is in Kanarese.

⁴ So far, at any rate, as regards the date; the writing is of about the eleventh century A.D.

⁵ See *Ep. Ind.* Vol. VI. p. 65, note 2.

⁶ See below, No. 127.

⁷ See *Ind. Ant.* Vol. XXX. p. 223, No. 59.

⁸ The original omits the word which is required here.

by the Râshtrakûṭa Gôvinda and the Pallava Nandivarman) ; his brother Vijayâditya ; his son Râjamalla ; his son Raṇavikramayya.

122.—*Ep. Ind.* Vol. VI. p. 257, and Plate. Guḍigere fragmentary Kanarese inscription¹ of the reign of the [W. Gaṅga] *Mahârāja Mārassaḷba*,² under whom a certain *Daḍigarasa* was governing the district (including the village at which the inscription is).—The inscription contains the name Śubhachandra-panḍita.

123.—*Ep. Ind.* Vol. IV. p. 141, and Plate. Vallimalai Kanarese inscription (in Grantha characters), recording the foundation of a Jaina cave by the [W. Gaṅga] king Râjamalla.

Śivamâra [I.]³ ; his son Śrîpurusha ; his son Raṇavikrama ; his son Râjamalla.

124.—*Ep. Carn.* Vol. III. p. 165, No. 91, and Plate ; *Ep. Ind.* Vol. VI. p. 43, and Plates. Doddahundi (now Bangalore Museum) Kanarese inscription,⁴ recording the death of the W. Gaṅga *Nitimârga-Koṅguṇivarma-dharmamahârâjâdhirâja*,⁵ ‘lord of Kovaḷâla,’ ‘lord of Nandagiri,’ the illustrious *Permanaḍi*, and the bestowal of a grant by his eldest son *Satyavâkya-Pemmânadi*⁶ on one *Agarayya*.

125.—*Ś. 809.*—*Ind. Ant.* Vol. VI. p. 102, No. II., and Plate ; *Coorg Inscr.* No. 2, p. 5 ; *PSOCI.* No. 269. Biliûr Kanarese inscription of the 18th year of the reign of the W. Gaṅga *Satyavâkya-Koṅguṇivarma-dharmamahârâjâdhirâja Permanaḍi*,⁷ ‘lord of Kovaḷâla,’ ‘lord of Nandagiri :’—

‘Śaka 809 (in words, l. 2), the eighteenth year (in words, l. 5) of his reign ; the fifth day (*Śrîpañchamî*) of Phâlguna.’

126.—*Mysore Inscr.* No. 113, p. 209, and Plate ; *PSOCI.* No. 247 ; *Ep. Ind.* Vol. I. p. 350 ; *Ep. Ind.* Vol. VI. p. 48, and Plates. Bêgûr (now Bangalore Museum) Kanarese inscription, recording that the W. Gaṅga *Ereyapparasa*⁸ lent to *Ayyapadêva*⁹ for the purpose of fighting against *Viramahendra*¹⁰ a force collected and commanded by the leader of the Nâgattaras, that this commander was killed, and that then *Ereyapa* appointed Iruga to the leadership of the Nâgattaras and made a grant to him.

127.—*Ś. 860.*—*Ep. Ind.* Vol. III. p. 176, and Plate. Sûḍi (spurious¹¹) plates of the W. Gaṅga Bûtuga II.¹² *Satyanitivâkya-Koṅguṇivarma-dharmamahârâjâdhirâja*, recording a grant to a Jaina temple founded by his mistress *Dîvalâmbâ* ; issued from the town of *Purikara* :—

(L. 68).—Sa(śa)ka-vari[sh]êshu shashtyuttar-âshṭa[śa]têshu atikrântêshu Vikâni(ri)-samvatsara-Kâ[r]tt[i]ka-Nandîsva(śva)ra-su(śu)kla-pakshaḥ ashtamyâm Âdityavârê.

The date is irregular ; see *ibid.* p. 159.

¹ According to Dr. Fleet “the characters of it are fairly referable to closely about A.D. 800.”

² According to Dr. Fleet to be identified with the *Mârâsarva* of No. 64 above.

³ For *Śivamâra* II. see No. 659.

⁴ According to Dr. Fleet to be placed roughly about A.D. 840.

⁵ By Dr. Fleet identified with *Raṇavikrama* of No. 123.

⁶ By Dr. Fleet identified with *Râjamalla* of No. 123.

⁷ For a short *Kôtûr* undated Kanarese inscription of his see *Ind. Ant.* Vol. VI. p. 103, No. III. ; *Coorg Inscr.* No. 3, p. 6 ; *PSOCI.* No. 270.—According to Dr. Fleet he is *Bûtuga* I. ; see *Ep. Ind.* Vol. VI. p. 68.

⁸ According to Dr. Fleet about A.D. 908-938 ; the events recorded in the inscription, according to Dr. Fleet, have to be placed about A.D. 934-938.

⁹ Identified with a *Noḷambâdhirâja Ayyapadêva*.

¹⁰ According to Dr. Fleet in all probability identical with the E. Chalukya *Châlukya-Bhîma* II. *Gaṇḍamahendra* ; see below, No. 560.

¹¹ See *Ind. Ant.* Vol. XXX. p. 217, No. 31.

¹² For *Bûtuga* I. see also above, note 7.



Genealogy as far as Bhūvikrama substantially as in No. 115; his son¹ Śivamāra [I.]; his son Śrīpurusha Koṅguṇivarma-dh.²; his son Śivamāra [II.] Koṅguṇivarma-dh. Saigoṭṭa; his younger brother Vijayāditya; his son Rājamalla [I.] Satyavākya-Koṅguṇivarma-dh.; his son Eṛegaṅga [I.] Nītimārga-Koṅguṇivarma-dh.; his son Rājamalla [II.] Satyavākya-Koṅguṇivarma-dh.; his younger brother Būtuga [I.] Guṇaduttaraṅga (married Abbalabbā, a daughter of [the Rāshtrakūṭa] Amōghavarsha [I.]); his son Eṛegaṅga [II.] Nītimārga-Koṅguṇivarma-dh., also called Komara-veḍeṅga ('whose forehead was adorned with the *paṭṭabandha* of, or by, Eṛeyappa'); his son Narasiṅgha Satyavākya-Koṅguṇivarma-dh., also called Vīra-veḍeṅga; his son Rājamalla (?) [III.] Nītimārga-Koṅguṇivarma-dh., also called Kachcheya-Gaṅga; his younger brother Būtuga [II.] Satyanītivākya-Koṅguṇivarma-dh., also called Nanniya-Gaṅga, Jayaduttaraṅga, Gaṅga-Nārāyaṇa, etc. (married a daughter of Baddega, i.e. the Rāshtrakūṭa Amōghavarsha III., at Tripurī in Daḥāḷa; on the death of Baddega secured the kingdom for [the Rāshtrakūṭa] Kṛishṇarāja [III.]; caused fear to Kakkarāja of Alachapura, Bijja-Dantivarman of Banavāsī, Rājavarman, Dāmari of Nuḷuvugiri, and Nāgavarman; defeated [the Chōḷa] Rājāditya,³ besieged Tañjāpurī, etc.).

128.—Ś. 872*.—Ātakūr Kanarese inscription of the time of the W. Gaṅga Permānaḍi Būtuga II. Satyavākya-Koṅguṇivarma-dharmamahārājādhirāja; see above, No. 95.

129.—Ś. 890.—*Ind. Ant.* Vol. VII. p. 104, lines 1-50 of the text. Lakshmēshwar (spurious⁴) inscription⁵ of the W. Gaṅga Mārasimha II. Satyavākya-Koṅguṇivarma-dharmamahārājādhirāja:⁶—

(L. 24).—Śakanripakāl-ātīta-saṁvatsara-śatēshv-ashtasu navaty-uttarēshu pravarttamānē Vibhava-saṁvatsarē.⁷

In the Jāhnavēya family and Kāpavāyana *gōtrā*, Mādhava Koṅguṇivarma-dharmamahārājādhirāja; his son Mādhava-mahārājādhirāja (composed a *Dattakasūtra-vṛitti*); his son Harivarman-mahārājādhirāja; his younger brother Mārasimha.

The inscription gives the line of Jaina teachers Dēvēndra, his disciple Ēkadēva, his disciple Jayadēva-paṇḍita.

130.—Ś. 896.—*Ep. Ind.* Vol. IV. p. 351. Hebbāl Kanarese inscription, recording grants etc. by the W. Gaṅga Mārasimha II. Satyavākya-Koṅguṇivarma-dharmamahārājādhirāja (also called Nōḷambakulāntakadēva, etc.), 'lord of Kōḷāḷa,' 'lord of Nandagiri,' and his grandmother Bhujjabbarasi, the mother of Būtayya (Būtuga II.):—

(L. 16).—Sa(śa)kanripakāl-āt[ī]ta-sa[m]vatsara-śataṅga[ī*] 896neya Bhāva-saṁvatsarada Pā(phā)lguna(na)-su(śu)ddha-paṁchami Bṛihaspativārad=andū.

Thursday, 18th February A.D. 975.⁸

In the reign of [the Rāshtrakūṭa] Akālavarsha Kannaradēva (Kṛishṇarāja II.), Baddegadēva (Amōghavarsha III. Bāddiga) gave his daughter Rēvakanimmaḍi, the elder sister of Kannaradēva (Kṛishṇarāja III.), in marriage to Permānaḍi Būtayya (Būtuga II.) Satyavākya-Koṅguṇivarma-dharmamahārājādhirāja. Their son Maruḷadēva, married Bijjabe; their son Rachcha(?)—Gaṅga. Immediately after his reign, there reigned the son of Būtayya and Kallabbarasi, viz. Mārasimha [II.] Satyavākya-Koṅguṇivarma-dh., also called Nōḷambakulāntakadēva, etc.

¹ Elsewhere Śivamāra is described as the younger brother of Bhūvikrama; but see also No. 121.

² I.e., here and below, -dharmamahārājādhirāja.

³ See above, No. 95.

⁴ See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

⁵ Put on the stone in about the second half of the 11th century A.D.

⁶ See above, Nos. 104 and 106.

⁷ See the same date of an inscription of apparently the same king, *Ind. Ant.* Vol. VII. p. 112, third part.

⁸ On this day the *tithi* of the date commenced 6 h. 52 m. after mean sunrise.

131.—*Inscr. at Śravaṇa-Belgoḷa*, No. 38, p. 5; *Ep. Ind.* Vol. V. p. 176, and Plate. Sanskrit and Kanarese much damaged inscription, being a panegyric of the W. Gaṅga **Mārasimha II.** **Satyavākya-Koṅṇivarma-dharmamahārājādhirāja** (called **Noḷambakuḷāntaka**, etc.); engraved after his death.¹

He conquered the northern region for [the Rāshtrakūṭa] Kṛishṇarāja [III.]; destroyed the pride of a certain Alla, an opponent of Kṛishṇarāja; crowned Indrarāja [IV.]; defeated Vajjala;² destroyed the Śabara chief Naraga; conquered the Chālukya Rājāditya, etc.—He committed religious suicide at Baṅkāpura, near the Jaina teacher Ajitasēna.

132.—**Ś. 897.**—*Ep. Ind.* Vol. VI. p. 259, and Plate. Mulgund fragmentary Kanarese inscription of the reign of the W. Gaṅga Pañchaladēva³ **Satyavākya-Koṅṇivarma-dharmamahārājādhirāja**, ‘lord of Kuvalāḷa,’ ‘lord of Nandagiri,’ the successor of **Noḷambakuḷāntakadēva** (Mārasimha II.):—

(L. 5).—Sa(śa)ka-varsham=enṭunūra-toṃbhatt-[ê]laneya Yuva-saṃvatsarada Bhādrapada-bahula-bidiye Bṛhaspativāram Kanyā-saṃkrāntiyu[m].

Thursday, 26th August A.D. 975.

133.—**Ś. 899.**—*Ind. Ant.* Vol. VI. p. 102, No. I., and Plate; Vol. XIV. p. 76; *Coorg Inscr.* No. 4, p. 7, and Plate; *PSOCI.* No. 271. Peggu-ūr Kanarese inscription of the W. Gaṅga **Rāchamalla II.** **Permanadi Satyavākya-Koṅṇivarma-dharmamahārājādhirāja**, ‘lord of Kōḷāḷa,’ ‘lord of Nandagiri’:—

(L. 1).—Sa(śa)kanṛipakāḷ-ātīta-saṃvatsara-sa(śa)taṅga[!*] 899taneya Īsva(śva)ra-saṃvatsaram pravartise . . . tadvarsh-ābhyanantara-Pâ(phâ)lguṇa(na)-su(śu)klapakshada Nandīśva(śva)ram tallaj-āvasam=āge(?).⁴

The inscription mentions a certain Rakkasa (a younger brother of Rāchamalla?).

134.—*Inscr. at Śravaṇa-Belgoḷa*, No. 60, p. 58. Kanarese memorial tablet of **Bâyiga**, private attendant or guardian of the W. Gaṅga prince (?) **Rakkasa**.

135.—*Inscr. at Śravaṇa-Belgoḷa*, No. 61, p. 58. Kanarese memorial tablet of **Gunti** (who fell in battle?), the wife of **Lōka-Vidyādhara**, erected by her sister’s husband **Bâyika** (**Bâyiga**).

136.—*Inscr. at Śravaṇa-Belgoḷa*, No. 109, p. 85. Inscription recording achievements of **Chāvunḍarāja**, general of the W. Gaṅga Jagadēkavīra (i.e. **Mārasimha II.**). Born in the Brahmakshatra kula, he fought for Jagadēkavīra, when the latter at the command of [the Rāshtrakūṭa] Indrarāja [IV.] conquered Vajjaladēva⁵ who was the younger brother of Pâtālamalla; he also fought in wars with the Noḷamba king, etc.

137.—*Inscr. at Śravaṇa-Belgoḷa*, No. 85, p. 67. Kanarese inscription, being a panegyric of Gommatēśvara, of whom a colossal statue was erected by **Chāmunḍarāja**, the minister of the W. Gaṅga **Rāchamalla II.**; (composed by the poet Boppa Sujanōttamsa).

138.—*Inscr. at Śravaṇa-Belgoḷa*, No. 67, p. 60. Kanarese inscription, recording the foundation of a Jaina shrine by the minister **Chāmunḍa**’s son, a lay-disciple of Ajitasēna.

139.—*Inscr. at Śravaṇa-Belgoḷa*, Nos. 75 and 76, p. 62, and Plate; *Ep. Ind.* Vol. VII. p. 109, and Plate. Short Kanarese, Tamil and Marāṭhī inscriptions containing the names of **Chāmunḍarāja** (**Chāvunḍarāja**) and **Gaṅgarāja**.⁶

¹ According to Dr. Fleet, this record may be placed in A.D. 975.

² See below, No. 136.

³ See Nos. 106 and 140.

⁴ See *Ep. Ind.* Vol. V. p. 168, note 4.

⁵ See above, No. 131.

⁶ See below, No. 386 ff.

D.—The Western Châlukyas of Kalyâṇi and their Feudatories.¹

140.—*Ind. Ant.* Vol. XXI. p. 167. Part of a Gadag Sanskrit and Kanarese inscription,² recording the restoration of the W. Châlukya sovereignty by **Taila II.**, the son of Vikramâditya IV. and Bonthâdêvî.—Taila destroyed some Raṭṭas, killed [the Paramâra] Muñja,³ took in battle the head of [the W. Gaṅga] Pañchala,⁴ possessed himself of the Châlukya sovereignty, and reigned for 24 years, beginning with the year Śrîmukha.

[Śrîmukha=Ś. 895.]

141.—Ś. 902.—Supplied by Dr. Fleet (compare his *Dynasties*, p. 553). Date of a Segal (in Belgaum district) Kanarese inscription of the reign of the W. Châlukya **Taila II.**, and of his feudatory, the Raṭṭa **Kârtavîrya I.**,⁵ lord of the Kûṇḍi country :—

Sa(śa)ka-varsha 902neya Vikrama-saṁvatsarad=Âshâḍa(ḍha)d=amavâsyey=Âdiv[âram] sūryyagrahaṇa-nimittadoḷ.

The date is irregular as regards both the week-day and the eclipse.

142.—Ś. 902.—*Jour. Bo. As. Soc.* Vol. X. p. 204. Saundatti Kanarese inscription of the reign of the W. Châlukya **Tailapa (Taila II.)**, and of his feudatory, the Raṭṭa **Mahâsâmantâ Śântivarman (Śânta)**, the son of Piṭṭuga (who defeated Ajavarman, and) who was the son of Prithvîrâma :⁶—

(L. 34).—Sa(śa)kanṛipakâl-âtîta-saṁvatsara-śataṅga[*] 902neya Vikrama-saṁvatsarada Paushya(sha)-śuddha-daśamî Brihaspativârad=aṁdin=uttarâyaṇa-śa(sa)ṁkramaṇadoḷ.

Thursday, 23rd December A.D. 980; but the *tithi* which ended on this day was the 14th, not the 10th *tithi* of the bright half of Pausha; see *Ind. Ant.* Vol. XXIV. p. 6, No. 147.

143.—Ś. 904.—*Ep. Ind.* Vol. IV. p. 206. Nîlgund inscription of the reign of the W. Châlukya **Mahârâjâdhirâja Tailapa Âhavamalla (Taila II.)**, who defeated, amongst others, king Utpala⁷, and of his feudatory **Śôbhana**,⁸ the younger brother and successor of Kannapa (or Kennapa) :—

(L. 17).—Sa(śa)kanṛipa-saṁvatsarêshu chaturadhika-navasâtêshu gatêshu Chitrabhânu-saṁvatsarê Bhâdrapada-mâsê sūryya-grahaṇê sati.

20th September A.D. 982; a solar eclipse, visible in India.

144.—Ś. 911 (for 912).—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmaṭṭi Kanarese Sinda inscription.⁹ Date of the reign of the W. Châlukya **Tailapayya (Taila II.)**, and of the Sinda **Pulikâla**, born in the Nâga race, 'lord of Bhôgâvatî,' a son of Kammara (Kammayyarasa) :—

(L. 4).—Sa(śa)ka-varsha 911 Vikri(kṛi)tam=eṁba saṁvatsara pravarttise.

(For a later date in the same inscription see below, No. 156).

¹ These include (among others) :—

(a).—The Raṭṭas; see Nos. 141, 142, 158, 163, 181, 189, 192, 193, 201, 220, 263-263, (and, of earlier inscriptions, No. 79).

(b).—The Sindas; see Nos. 144, 156, 189, 218, 224, 233, 234, 238, 243, 247 (and perhaps 253).

(c).—The Kâdambas; see Nos. 147, 164, 168, 173, 210, 227, 235, 241, 242, 249, 254, 255, 260, 261, 262, 269, 270 (and below, Nos. 424 and 425).—For the early Kâdambas see No. 602 ff.

(d).—The Pândyas of the Koṅkaṇa and Nôḷambavâḍi (Nôṇambavâḍi); see Nos. 212, 219, 225, 231, 236, 238, 244, 248, 250, 251, 252.—For the Pândyas of Madhurâ see below, section N.

² According to Dr. Fleet, of the time of the W. Châlukya Vikramâditya VI.; see his *Dynasties*, p. 426, note 3.

³ Compare below, No. 328.

⁴ See Nos. 132 and 259, and compare Dr. Fleet's *Dynasties*, p. 432.

⁵ See below, No. 181.

⁶ See above, No. 79.

⁷ I.e. the Paramâra Muñja; see below, No. 150. In my edition of the Nîlgund inscription I have wrongly altered *Utpala* to *Utkala*.

⁸ See below, No. 146.

⁹ Put on the stone about A.D. 1070.

145.—**Ś. 919.**—*PSOCI.* No. 214 ; *Mysore Inscr.* No. 99, p. 186. Tālgund Kanarese inscription of the reign of the W. Chālukya Tailapa Āhavamalla (Taila II.), and of his feudatory Bhimarasa :—

‘ Śaka 919 (in figures, 1. 12), the Hēmalambi *saṁvatsara* ; Sunday, the fifth day of the bright fortnight of (?) Āśvayuja ;’ (*Mys. Inscr.* : ‘Vaiśākha, the 8th day of the moon’s decrease,¹ Sunday,’ which would be Sunday, 2nd May A.D. 997).

146.—**Ś. 924.**—*Ind. Ant.* Vol. II. p. 297, No. 3, and Vol. XII. p. 210, No. 31. Notice of a Gadag Kanarese inscription of the reign of the W. Chālukya Irivabedaṅga Satyāśraya,² and of his feudatory, the *Mahāsāmanta Sōbhanarasa* :³—

(L. 7).—Sa(śa)kabhūpālakāḷ-ākramānta-saṁvatsara-sa(śa)taṅga[!*] 924neya Śubhakṛit-saṁvatsaram pravartise tadvarsh-ābhyanantara-Chaitra-śuddha 5 Ādityavârad=andū.

Sunday, 22nd March A.D. 1002.

147.—**Ś. 928 (for 929).**—*Ind. Ant.* Vol. XII. p. 212, No. 67. Guḍikaṭṭi Kanarese Kādamba inscription.⁴ Date of the time of (?) the W. Chālukya [*Yuvarāja* ?] Jayasimha II., and of his feudatory, the Kādamba (of Goa) *Mahāmaṇḍalēśvara Shashṭhadēva* I. :⁵—

(L. 13).—Sa(śa)kam=ā(a)bda gaja-dvi-nidhi Plavaṅgadola.

(For a later date in the same inscription see below, No. 164).

148.—**Ś. 930.**—*Ind. Ant.* Vol. XII. p. 212, No. 52. Date of a Munawalli Kanarese inscription of the W. Chālukya (Irivabedaṅga) Satyāśraya :—

(L. 10).—Sa(śa)ka-varisha 930 Kīlaka-[saṁva]tsa[ra]da Śrāvaṇa-bahula-chaṭṭi⁶ Sōmavârad=amdu.

Monday, 26th July A.D. 1008.

149.—**Ś. 930.**—Khârêpâṭaṇ plates of the Silāra *Maṇḍalika Raṭṭarāja*, a feudatory of the W. Chālukya (Irivabedaṅga) Satyāśraya ; see below, No. 301.

150.—**Ś. 930 (for 931).**—*Ind. Ant.* Vol. XVI. p. 21, and Plate. Kauṭhēm Plates of the W. Chālukya *Mahārājādhirāja Vikramāditya V.* Tribhuvanamalla, recording a grant made at the Kōṭitīrtha at Kollāpura :—

(L. 61).—Śakanṛipakāl-âtita-saṁvatsara-śatēshu navasu trim(trim)śad-adhikēshu gatēshu 930 prava[r*]ttamāna-Saumya-saṁvatsarē paurnṇamāsyām sōmagrahaṇa-parvvaṇi.

Probably the 6th October A.D. 1009, with a lunar eclipse, visible in India.⁷

In the Chālukya lineage,⁸ after 59 kings at Ayôdhyâ *etc.*, there was Jayasinhavallabha [I.] (who conquered the Râshṭrakûṭa Kṛishṇa’s son Indra) ; his son Raṇarāga ; his son Pulakêśin [I.], (lord of Vâtâpipurî) ; his son Kîrtivarman [I.] ; his younger brother Maṅgalîśa ; his elder brother’s son [Pulakêśin II.] Satyāśraya (conquered Harsha [of Kanauj]) ; his son Neḍamari ; his son Ādityavarman ; his son Vikramāditya [I.] ; his son Yuddhamalla ; his son Vijayāditya ; his son Vikramāditya [II.] ; his son Kîrtivarman [II.] ; a brother (named Bhîma ?) of Vikramāditya [II.] ; his son Kîrtivarman [III.] ; his son Taila [I.] ; his son Vikramāditya [III.] ; his son Bhîma ; his son Ayyaṇa [I.], married a daughter of Kṛishṇa ; their son Vikramāditya [IV.], married Bonthâdêvî, a daughter of the Chêdi Lakshmaṇa ; their son Taila [II.] (conquered the Râshṭrakûṭas

¹ But the original seems distinctly to quote the bright fortnight. For the 8th of the bright half of Āśvina the date would be Sunday, 12th September A.D. 997.

² For Satyāśraya the inscriptions also have Sattiga and Sattima ; see Dr. Fleet’s *Dynasties*, p. 432.

³ See *ibid.* p. 432, and above, No. 143.

⁴ Put on the stone in A.D. 1052-53.

⁵ See Dr. Fleet’s *Dynasties*, p. 436, note 1 ; p. 439, note 1 ; and p. 567 ; and compare below, No. 154.

⁶ This is the true reading of the original, verified by Dr. Fleet.

⁷ In the year Saumya of the date this is the only lunar eclipse that was visible in India.

⁸ In one of the introductory verses the grant glorifies a king named Akalaṅkacharita, who would naturally be understood to be Vikramāditya V. ; but the name was a *biruda* of Irivabedaṅga Satyāśraya.

Karkara, i.e. Kakkarāja II., and Ranastambha, and imprisoned king Utpala, i.e. the Paramāra Muñja¹), married Jākavvā, a daughter of the Rāshtrakūṭa Bhammaha-Raṭṭa; their son [Iṣivabedaṅga] Satyāśraya; his younger brother Yaśovarman,² married Bhāgyavatī;³ their son Vikramāditya [V.].

151.—Ś. 940.—*PSOCI.* No. 153; *Mysore Inscr.* No. 80, p. 166. Baḷagāmve Kanarese inscription probably of the W. Chālukya Jayasimha II. Jagadēkamalla :—

‘ Śaka 940 (in figures, l. 10). The other details of the date are illegible.’

152.—Ś. 941.—*Ind. Ant.* Vol. V. p. 15, and Plate; *PSOCI.* No. 154; *Mysore Inscr.* No. 72, p. 148. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla (‘ the moon to the lotus which was king Bhōja,⁴ and ‘ the lion to the elephant which was Rājendra-Chōla [I.]’⁵), and of his feudatory, the *Mahāmaṇḍalēśvara* Kundamarasa, a son of Iṣivabedaṅgadēva :⁶—

(L. 25).— Śaka-varsha 941neya Siddhārtthi-saṁvatsarada Pushya-śuddha-bidige Ādityavārad=aṁdin=uttarāyana-saṁkrāntiya parbba(rvva)-nimittadiṁ.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 177.

153.—Ś. 944.—*Ind. Ant.* Vol. XVIII. p. 273; *PSOCI.* No. 70. Bêlūr Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla, and of his elder sister Akkādēvī :—

(L. 29).—Sa(śa)kanṛipakāl-ātita-saṁvatsara-śatamga[!*] 944neya Dumdubhi-saṁvatsarad=uttarāyana-saṁkrāntiyuṁ vyatipātamum=Ādityavārad=a[m*]du.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 178.

The inscription mentions Akkādēvī's father Daśavarman, her mother Bhāgaladēvī,⁷ and her elder brother Vikramāditya [V.] Tribhuvanamalla.

154.—Ś. 946.—*Jour. Roy. As. Soc.* Vol. II. p. 380, and Vol. III. p. 258; *Ind. Ant.* Vol. VIII. p. 11. Miraj plates of the W. Chālukya Mahārājādhirāja Jayasimha II. Jagadēkamalla, issued from near Kollāpura :—

Śakanṛipakāl-ātita-saṁvatsara-śatēshu navasu shatchatvārimśad-adhikēshv=aṁkataḥ saṁvat 946 Raktākshi-saṁvatsar-āmtarggata-Vaiśākha-paurṇamāsyām=Ādityavārē.

Sunday, 26th April A.D. 1024; see *Ind. Ant.* Vol. XXIII. p. 115, No. 12.

Genealogy as far as Vikramāditya [V.] as in No. 150;⁸ his younger brother Jayasimha [II.] Jagadēkamalla.

155.—Ś. 950.—*Ind. Ant.* Vol. IV. p. 278; *PSOCI.* No. 215; *Mysore Inscr.* No. 105, p. 201. Tālgund Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla :—

(L. 8).—Sa(śa)ka-varisha 950neya Vibhava-saṁvatsarada Pushya-śudhdha(ddha) 5 Sô mav[â]rad=uttarāyanasa[m]krāntiy-andu.

Monday, 23rd December A.D. 1028; see *Ind. Ant.* Vol. XXIII. p. 115, No. 13.

156.—Ś. 955.—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmaṭṭi Kanarese Sinda inscription.⁹ Date of the time of the W. Chālukya (Jayasimha II.) Jagadēkamalla, and of

¹ See above, No. 143, and below, No. 232.

² Usually called Daśavarman; see below, Nos. 153 and 154.

³ Elsewhere called Bhāgaladēvī; see below, No. 153.

⁴ I.e. the Paramāra Bhōja; compare *North. Inscr.* No. 57.

⁵ Compare below, No. 729.

⁶ According to Dr. Fleet, *Dynasties*, p. 437, note 2, quite possibly the W. Chālukya Iṣivabedaṅga Satyāśraya.

⁷ Above, No. 150, the names are Yaśovarman and Bhāgyavatī.

⁸ But the name of Vikramāditya's father is here Daśavarman.

⁹ Put on the stone about A.D. 1070.

the Sinda *Mahāsāmanta Nāgātiyarasa* (*Nāgāditya*, *Nāgātya*), 'lord of Bhôgāvatî,' the son of Pulikāla:—

(L. 52).—Sa(śa)ka-varsha 955[ne*]ya Śrîmukha-samvatsara pravarttise.

(For an earlier date in the same inscription see above, No. 144).

The inscription after *Nāgātya* mentions his son Polasinda, and after him *Sēvya* (the *Mahāmaṇḍalēśvara Sēvyarasa*) as a vassal of the W. Chālukya (*Sômēśvara II.*) Bhuvanaikamalla.

157.—*Ś. 957.*—*PSOCI.* No. 155; *Mysore Inscr.* No. 71, p. 146. Baḷagāmve Kanarese inscription of the W. Chālukya *Jayasimha II. Jagadēkamalla*, reigning at Poṭṭalakere:—

(L. 10).—Śaka-varsha 957neya Yuva-samvatsarada Pushyada paurnṇamāsey=uttarāyaṇasamkrānti-vyatipātam=Ādityavârad=amdu.

The date is irregular.

According to *Mys. Inscr.* p. 148, the above inscription is followed by a grant, the greater part of which has been defaced, of apparently a W. Gaṅga chief.

158.—*Ś. 962.*—*Ind. Ant.* Vol. XIX. p. 164. Maṇṭûr Kanarese inscription of the reign of the W. Chālukya (*Jayasimha II.*) *Jagadēkamalla*, reigning at Poṭṭalakere, and of (his feudatory) the Raṭṭa *Mahāsāmanta Ereyammarasa* (*Erega*),¹ 'lord of Lattalûr:—

(L. 5).—Sa(śa)ka-varsha 962neya Vikrava(ma)-samvatsarada śrāheya Mârggaśira-śuddha 5 Ādityavârad=amdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 180.

159.—*Ś. 966.*—*Ind. Ant.* Vol. XII. p. 209, No. 14. Date of a Hôli Kanarese inscription of the W. Chālukya *Sômēśvara I.*:—

(L. 20).—Śakanṛipakâl-âtîta-samvatsara-śataṅgaḷu 966neya Târaṇa-samvatsarada Puśya(śhya)-su(śu)dhdha(ddha) 10 Ādivâram=a(u)ttarāyaṇasamkrāntiy-amdu.

Sunday, 23rd December A.D. 1044; but the *tithi* which ended on this day was the first, not the 10th *tithi* of the bright half of Pausha; see *ibid.* Vol. XXIV. p. 6, No. 148.

160.—*PSOCI.* No. 216; *Mysore Inscr.* No. 108, p. 204. Tâlgund Kanarese inscription of the reign of the W. Chālukya (*Sômēśvara I.*) *Trailôkyamalla*, and of his feudatory, the *Mahāmaṇḍalēśvara Siṅgaṇadēvarasa*:²—

'The Pârthiva *samvatsara*; Sunday, the tenth day (in figures, l. 13) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.—The year is effaced.' (*Mys. Inscr.*: 'the 9th³ day').

[For Pârthiva = *Ś. 967*] the date is irregular.

161.—*Ś. 968.*—*PSOCI.* No. 156; *Mysore Inscr.* No. 92, p. 183. Baḷagāmve Kanarese memorial tablet of the time of (the W. Chālukya *Sômēśvara I. Trailôkyamalla*, and of his feudatory) the *Mahāmaṇḍalēśvara Chāvunḍarāya*:—

'Śaka 968 (in figures, l. 3), the Vyaya *samvatsara*; Wednesday, the fifth day of the bright fortnight of Mârggaśirsha;' (*Mys. Inscr.*: 'the 13th day of the moon's increase, Friday'?).

Wednesday, 5th November (or Friday, 14th November?) A.D. 1046.

162.—*Ś. 970.*—*Ind. Ant.* Vol. IV. p. 179, and Plate; *PSOCI.* No. 157; *Mysore Inscr.* No. 53, p. 114. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya (*Sômēśvara I.*) *Trailôkyamalla*, and of his feudatory, the *Mahāmaṇḍalēśvara Chāvunḍarāya*, 'lord of Banavâsi:—

(L. 12).—Śaka-varsha 970neya Sarvvadhâri-samvatsarada Jyêshṭha śuddha-trayôdaśi Ādityavârad=andû.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 181.

¹ See below, No. 181.

² See Dr. Fleet's *Dynasties*, p. 439.

³ The original appears to have '10.'

163.—**Ś. 970.**—*Jour. Bo. As. Soc.* Vol. X. p. 172. Notice of a Saundatti Kanarese inscription containing a date of the reign of the W. Châlukya (**Sômêśvara I.**) Trailôkyamalla, and of his feudatory, the Raṭṭa *Mahāsāmanta Aṅka*:¹—

Śaka 970, 'the Sarvadhâri *saṁvatsara*, on Sunday, the seventh day of the dark fortnight of the month Pushya, at the time when the sun was commencing his progress to the north.'

The date is irregular.

(For a later date in the same inscription see below, No. 192).

164.—**Ś. 973** (for 974).—*Ind. Ant.* Vol. XII. p. 211, No. 42. Guḍikaṭṭi Kanarese Kâdamba inscription. Date of the reign of the W. Châlukya **Sômêśvara I.**, and of his feudatory, the Kâdamba (of Goa) **Jayakêśin I.**, 'the lord of Koṅkaṇa':²—

(L. 19).—Sa(śa)ka-kâḷam guṇa-sapta-Naṁda-mṛi(mi)tam=âgal=varttakam Nandan-âbdakam.

(For an earlier date in the same inscription see above, No. 147).

165.—**Ś. 975.**—*Ep. Ind.* Vol. IV. p. 260, and Plate. Keḷawaḍi Kanarese inscription of the reign of the W. Châlukya (**Sômêśvara I.**) Trailôkyamalla, and of his feudatory, the *Daṇḍanâṭyaka Bhôgadêvarasa*, recording a grant by the latter's nephew, the minister Supparasa:—

(L. 21).—Sa(śa)ka [va]rsha 975neya Vijaya-saṁvatsarada ut[t*]arâyanasamkramantiy-amdu.

166.—**Ś. 976.**—*PSOOL*. No. 158; *Mysore Inscr.* No. 56, p. 121. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya (**Sômêśvara I.**) Trailôkyamalla **Âhavamalla**:³—

(L. 15).—Sa(śa)ka-varshada 976neya Jaya-saṁvatsarada Vaisâkha-bahuḷa akshaya-tri(tri)tîyad=amavâse Âdivâra-nimittam.

For the *akshaya-tritîyâ* new-moon, *i.e.* the new-moon of Chaitra, the date regularly corresponds to Sunday, 10th April A.D. 1054; in the original date the word *Vaisâkha* has been put erroneously for *Chaitra*.

167.—**Ś. 976.**—*Ind. Ant.* Vol. XIX. p. 272. Honwâḍ (now Bombay As. Soc.'s) Sanskrit and Kanarese Jaina inscription of the reign of the W. Châlukya (**Sômêśvara I.**) Trailôkyamalla, recording grants made at the request of his queen **Kêtaladêvi**:—

(L. 33).—Sa(śa)ka-varsha 976neya Jaya-saṁvatsarada Vaisâ(śa)khad=amâvâśye(sye) Sôṁavârad=amḍina śû(sû)ryyagrahaṇa-nimitya(tta)dim.

10th May A.D. 1054, with a solar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *ibid.* Vol. XXIV. p. 7, No. 150.

The inscription mentions, in the Mûla-saṁgha, Sêna-gaṇa, and Pogari-gachchha: Brahmasêna, his disciple Âryasêna, his disciple Mahâsêna, and his disciple Châṅkirâja (Châṅkaṇârya or Châṅkimayya, the son of Kommarâja of the Vâṇasa family), an officer of Kêtaladêvi.

168.—**Ś. 977.**—*Ind. Ant.* Vol. IV. p. 203. Notice of a Baṅkâpur Kanarese inscription of the time of the W. Châlukya **Vikramâditya VI.** (while viceroy under his father **Sômêśvara I.**) and of the Kâdamba *Mahâmaṇḍalêśvara Harikêśarin*.⁴

'The inscription is dated in the Śaka year 977, being the Manmatha *saṁvatsara*.'

¹ See Dr. Fleet's *Dynasties*, p. 553; and below, No. 181.

² See *ibid.* p. 439, note 1; and p. 567; and compare below, Nos. 249 and 254.

³ Described as 'a lion to the elephant Chôḷa,' etc.; see below, No. 741 ff.

⁴ See Dr. Fleet's *Dynasties*, p. 563.

169.—**Ś. 984.**—*Ind. Ant.* Vol. XII. p. 209, No. 16. Date of a Hulgûr Kanarese inscription of the W. Châlukya **Sômêśvara I.** :—

(L. 11).—Sa(śa)ka[n]ripakâl-âkrânta-saṁvatsara-śataṁga[!]* 984neya Śubhakṛit-saṁvatsaram pravarttise tadvarsh-âbhyantarada Pushya-bahula-saptame(mi) Âdityavâramnum=uttarâyanasamkrânti-andu.

24th December A.D. 1062;¹ but the day was a Tuesday, not a Sunday; see *ibid.* Vol. XXIV. p. 7, No. 151.

170.—**Ś. 984.**—*Ind. Ant.* Vol. XII. p. 209, No. 15. Date of a Chillûr-Baḍṇi Kanarese inscription of the W. Châlukya **Sômêśvara I.** :—

(L. 26).—Sa(śa)kanripakâl-âtîta-saṁvatsara-sa(śa)taṁga[!]* 984neya [Śu]bhakṛit-saṁvatsarada Pauśya(sha)-su(śu)ddha-dasa(śa)mi Âdityavâram=uttarâyanasamkrânti-vyatipâtad=andû.

The date is irregular; compare above, No. 169.

171.—**Ś. 986.**—*Ep. Ind.* Vol. IV. p. 213, and Plate. Jaṭiṅga-Râmêśvara Hill Kanarese inscription of the W. Châlukya **Vishṇuvardhana Vijayâditya**, described as 'the warrior of Âhavamalla (Sômêśvara I.)' and son of Trailôkyamalla (Sômêśvara I.), governing the Nolambavâḍi Thirty-two-thousand (as viceroy) at Kampili :²—

(L. 12).—Śaka-varshaṁ [9]86neya Krôdhi-saṁvatsarada Vai[śâ]khada puṇṇame Sôṁavâradâ [cha]n[dr]agrahaṇa-parbba(rvva)-nimittade.

Monday, 3rd May A.D. 1064; a lunar eclipse, visible in India.

172.—**Ś. 988.**—*PSOCI.* No. 136; *Mysore Inscr.* No. 11, p. 19. Dâvangere Kanarese inscription of the reign of the W. Châlukya (**Sômêśvara I.**) **Trailôkyamalla**, and of his son **Vishṇuvardhana Vijayâditya** :—

(L. 17).—Sa(śa)ka-varsha 988neya Parâbhava-saṁvatsarada Bhâdrapadad=amâvâsye Maṅgalavâra sūryya-grahaṇad=amdu.

The date is irregular.

173.—**Ś. 990.**—*Mysore Inscr.* No. 170, p. 320 (*Ind. Ant.* Vol. IV. p. 206, No. 3). Banavâsi Kanarese inscription of the reign of the W. Châlukya (**Sômêśvara I.**) **Trailôkyamalla**, and of his feudatory, the Kâdamba (of Hâṅgal) **Mahâmaṇḍalêśvara Kirtivarman II.**, 'lord of Banavâsi' :³—

'In the Śaka year 990, the year Kîlaka, the month Chaitra, the 1st day of the moon's increase (rest not copied).'

174.—**Ś. 993.**—*PSOCI.* No. 159; *Mysore Inscr.* No. 70, p. 144. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya (**Sômêśvara II.**) **Bhuvanaikamalla**, and of his feudatory, the **Daṇḍanâyaka Udayâditya**, residing at Baṅkâpura :—

(L. 12).—Sa(śa)ka-varsha 993neya Virôdhikṛit-saṁvatsarada Pushya-su(śu)ddha 1 Sôṁavârad=amdin=uttarâyanasamkrânti-parbba(rvva)-nimittadin.⁴

25th December A.D. 1071; but the day was a Sunday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 7, No. 152.

175.—**Ś. 993.**—*PSOCI.* No. 160; *Mysore Inscr.* No. 78, p. 164. Another Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya (**Sômêśvara II.**) **Bhuvanaikamalla**, and of his feudatory, the **Daṇḍanâyaka Udayâditya**; of the same date.

¹ On this day the *tithi* of the date commenced 10 h. 33 m. after mean sunrise.

² Compare below, No. 741.

³ See Dr. Fleet's *Dynasties*, p. 561.—Kirtivarman II. was the son of Tailapa I. in No. 210.

⁴ See *Ind. Ant.* Vol. XII. p. 212, No. 55.

176.—Ś. 993.—*Ep. Ind.* Vol. IV. p. 215, and Plate. Jaṭiṅga-Râmêśvara Hill Kanarese inscription of the W. Chālukya Jayasimha III.,¹ styled 'the lion of his elder brother' (Sômêśvara II.), encamped (as viceroy) near Gondavâdi :—

(L. 8).—Sa(śa)ka-varsha 993neya Virôdhikṛit-saṁvatsarada Pâ(phâ)lguṇa(na)d=amavâse Budhavâraṁ.

Wednesday, 21st March A.D. 1072 (?).²

177.—Ś. 996.—*Ind. Ant.* Vol. X. p. 127. Bijāpur Sanskrit and Kanarese inscription of the reign of the W. Chālukya (Sômêśvara II.) Bhuvanaikamalla,³ and of his feudatory, the *Daṇḍanāyaka Nākimayya* :—

(L. 10).—Sa(śa)ka-varshaṁ 996neya Ânamda-saṁvatsarada Puśya(shya)-su(śu)-dhhdha(ddha) 5 Bri(bṛi)haspativârad=amdin=uttarâyaṇasaṁkrânti-parvva-nimittam=âgi.

Thursday, 25th December A.D. 1074 ; see *ibid.* Vol. XXIII. p. 115, No. 15.

178.—Ś. 997.—*Archæol. Surv. of West. India*, Vol. III. p. 105 ; Vol. I. Plate xiii. ; *Ind. Ant.* Vol. I. p. 141 ; *PSOCI.* No. 92 Kâdarôji Kanarese inscription of the reign of the W. Chālukya (Sômêśvara II.) Bhuvanaikamalla, and of his feudatory, the *Daṇḍanāyaka Kêśavāditya* :—

(L. 19).—Sa(śa)ka-varsha 997neya Râkshasa-saṁvatsarada Pushyada puṇṇame Âdityavâra uttarâyaṇasaṁ(saṁ)krânti-vyatîpâtad=amdu.

25th December A.D. 1075 ; but the day was a Friday, not a Sunday ; see *Ind. Ant.* Vol. XXIV. p. 7, No. 153.

179.—Ś. 997.—*Ind. Ant.* Vol. IV. p. 208 ; *PSOCI.* No. 161 ; *Mysore Inscr.* No. 69, p. 142. Baḷagâṁve Kanarese inscription of the reign of the W. Chālukya (Sômêśvara II.) Bhuvanaikamalla, and of his feudatory Gaṅgapermânaḍi Bhuvanaikavira Udayāditya :⁴—

(L. 30).—Sa(śa)ka-varsha 997neya Râkshasa-saṁvatsarada Pushya-śudhdha(ddha) 1 Sômaârad-andin=uttarâyaṇasaṁkrânti-parbba(rvva)-nimittadin=

The date is irregular ; compare above, No. 178.

Before Bhuvanaikamalla the inscription enumerates Satyâśraya [Iṇivabedaṅga], Vikramāditya [V.], Ayyaṇa [II.], Jayasimha [II.], and Trailôkyamalla [Sômêśvara I.].

180.—*PSOCI.* No. 162 ; *Mysore Inscr.* No. 61, p. 132. Baḷagâṁve incomplete Kanarese inscription of the reign of the W. Chālukya (Sômêśvara II.) Bhuvanaikamalla, and of his feudatory Bhuvanaikavira Udayāditya.

181.—*Jour. Bo. As. Soc.* Vol. X. p. 213. Saundatti fragmentary Kanarese inscription of the reign of the W. Chālukya (Sômêśvara II.) Bhuvanaikamalla, and of his feudatory, the Raṭṭa Mahâmaṇḍalêśvara Kârtavîrya (Katta) II., 'lord of Lattalûr.'

Genealogy of Kârtavîrya II. : King Nanna ; his son Katta (Kârtavîrya) [I.] ;⁵ his son Dāyima (Dāvari) ; his younger brother Kanna (Kannakaira) [I.] ; his son Eṛega (Eṛaga) ;⁶ his younger brother Aṅka ;⁷ Eṛaga's son Sêna [I.], married Maḷaladêvî ; their son Katta (Kârtavîrya) [II.], married Bhâgaladêvî ; their son Sêna [II.]

182.—*PSOCI.* No. 177 ; *Mysore Inscr.* No. 73, p. 151. Baḷagâṁve Kanarese inscription, 'probably of' the W. Chālukya 'Vikramāditya VI. Tribhuvanamalla' (according to *Mys. Inscr.* of Sômêśvara II. Bhuvanaikamalla).⁸

¹ The full name is Trailôkyamalla-Nolamba-Pallava-Permâdi-Jayasimha ; see Dr. Fleet's *Dynasties*, p. 453 ; and below, No. 188 ; compare also No. 753.

² The *tithi* of the date only commenced 13 h. 6 m. after mean sunrise.

³ In line 42 commences a second inscription, undated and apparently unfinished, of (Vikramāditya VI.) Tribhuvanamalla.

⁴ He is described as belonging to the lineage of Brahmakshatras, and as 'lord of Kôḷālapura' and 'lord of Nandagiri.'

⁵ See above, No. 141.

⁶ See above, No. 153.

⁷ See above, No. 163.

⁸ The date is illegible ; *Mys. Inscr.* gives the year Râkshasa (which would be Ś. 997).

183.—**Ś. 998.**—*Ind. Ant.* Vol. XVIII. p. 38. Guḍigere fragmentary Kanarese Jaina inscription, recording gifts of the *Āchārya Śrinandi-panḍita* :—

(L. 19).—Sa(śa)ka-varsha 998neya Naḷa-saṁvatsarada śrāheyolu.

The inscription mentions Kuṅkumamahādēvi, the younger sister of the Chālukya *Chakravartin* Vijayādityavallabha (*i.e.*, probably, the W. Chālukya Vijayāditya¹), as having formerly founded a certain Jaina temple. It also mentions a Bhuvanaikamalla-Śāntināthadēva, *i.e.* a Jaina temple or image of Śāntinātha that had been built or set up by the W. Chālukya Sômesvara II. Bhuvanaikamalla.

184.—**Ś. 999.**—*Ind. Ant.* Vol. XII. p. 209, No. 17. Date of a Hulgûr Kanarese inscription of the W. Chālukyas **Vikramāditya VI.** and **Jayasimha III.** :—

(L. 14).—Sa(śa)kanripak[âl]-âtita-saṁvatsara-sa(śa)taṁgaḷu 999neya Piṁgaḷa-saṁvatsarada Āshāḍa(ḍha)-su(śu)ddha 2 Ādityavâra saṁkrānti-pavitrârôḥaṇad=aṁdu.

Sunday, 25th June A.D. 1077; see *ibid.* Vol. XXIII. p. 116, No. 16.

185.—**Châ. Vi. 2.**—*Ind. Ant.* Vol. VIII. p. 11. Yêûr Sanskrit and Kanarese inscription of the reign of the W. Chālukya *Mahārājādhirāja* **Vikramāditya VI.** **Tribhuvanamalla**, residing at his capital of Kalyāṇa :—

Śrîmach-Chālukya-Vikrama-varshada 2neya Piṁgaḷa-saṁvatsarada Śrāvāṇa-paurṇamāsī Ādityavâra sômagrahaṇa-mahâparvva-nimittadiṁ.

[Piṁgaḷa = **Ś. 999**] : Sunday, 6th August A.D. 1077; a lunar eclipse, visible in India; see *ibid.* Vol. XXII. p. 109, No. 1.

Genealogy² as far as Jayasimha [II.] Jagadêkamalla as in No. 154; his son [Sômesvara I.] Āhavamalla; his son [Sômesvara II.] Bhuvanaikamalla; his younger brother Vikramāditya [VI.] Tribhuvanamalla.

186.—**Châ. Vi. 2.**—*PSOCI.* No. 163; *Mysore Inscr.* No. 60, p. 129. Baḷagâṁve Kanarese inscription of the reign of the W. Chālukya **Vikramāditya VI.** **Tribhuvanamalla**, residing at Êtagiri,³ and of his feudatory, the *Daṇḍanāyaka* **Barmadēva** :—

(L. 39).—śrîmach-Chālukya-Vikrama-varsha 2neya Piṁgaḷa-saṁvatsarada Pushya-su(śu)ddha 7 Ādityavârad=aṁdin=uttarâyāṇa-saṁkrāntiya parbba(rvva)-nimittadiṁ.⁴

[Piṁgaḷa = **Ś. 999**] : Sunday, 24th December A.D. 1077.

187.—**Châ. Vi. 2.**—*PSOCI.* No. 164; *Mysore Inscr.* No. 77, p. 163. Baḷagâṁve Kanarese inscription of the reign of the W. Chālukya **Vikramāditya VI.** **Tribhuvanamalla**, residing at Êtagiri, and of his feudatory, the *Daṇḍanāyaka* **Barmadēva** :—

(L. 26).—śrîmach-Chālukya-Vikrama-varishada yeraḍe(ḍa)neya Piṁgaḷa-saṁvatsarada Māghada puṇṇame Sômaavârad=andina sômagrahaṇa-parvva-nimittadiṁ.⁵

[Piṁgaḷa = **Ś. 999**] : 30th January A.D. 1078, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday.

188.—**Châ. Vi. 3** (for 4?).—*Mysore Inscr.* No. 165, p. 305. Anantapur Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI.**) **Tribhuvanamalla**, and of his younger brother, the *Yuvarāja* **Jayasimha III.** :⁶—

‘In the 3rd year of Chālukya Vikrama, the year Siddhârthi, at the time of uttarâyāṇa-saṁkrānti.’

[Siddhârthin = **Ś. 1001.**]

¹ See above, No. 32 ff.

² The genealogy is in Sanskrit, and is professedly taken from a copper-plate charter.

³ See Dr. Fleet's *Dynasties*, p. 450, note 2.

⁴ See *Ind. Ant.* Vol. VIII. p. 190, No. 6.

⁵ See *ibid.* No. 7.

⁶ The full name is Trailôkyamalla-Vira-Neḷamba-Pallava-Permanadi-Jayasimha; compare above, No. 176.

189.— **Châ. Vi. 7.**— *Ep. Ind.* Vol. III. p. 308. Tidgundi plates of the reign of the W. Châlukya *Mahârâjâdhirâja* (**Vikramâditya VI.**) **Tribhuvanamalla**, recording that the *Mahâmaṇḍalêśvara* **Muñja**, 'lord of Bhôgâvatî,' (a son of Sindarâja who was the eldest son of Bhîma) of the Sinda family,¹ sold some villages to the [Raṭṭa] *Mahâsâmanta* **Kanna-sâmanta**² (**Kannakaira II.**) :—

(L. 12).— śrî-Vikru(kra)makâla-saṁvatsarêshu shaṭsu atîtêshu saptamê Dundubhi-saṁvatsarê pravarttamânê tasya Kâ[r*]ttika-su(śu)ddha-pratipad-Âdivârê.

[For Dundubhi = Ś. 1004] the date is irregular.

190.— **Châ. Vi. 9.**— *Ind. Ant.* Vol. XIII. p. 92. Hadali Kanarese inscription of the reign of the W. Châlukya (**Vikramâditya VI.**) **Tribhuvanamalla**, recording a grant by *Jñânaśakti-panḍita*,³ the disciple of *Dêvaśakti-panḍita* :—

(L. 5).— śrîmach-Châlukya-Vikrama-varshada 9neya Raktâkshi-saṁvatsarada Chaitra-su(śu)ddha(ddha) 1 Sômaârad-aṁdu.

[For Raktâksha = Ś. 1006] the date is irregular.

191.— **Ś. 1008** (for 1009).— *Ep. Ind.* Vol. III. p. 305, and Plate. Sîtâbaldî (now Nâgpur Museum) inscription of the reign of the W. Châlukya *Mahârâjâdhirâja* (**Vikramâditya VI.**) **Tribhuvanamalla**, and of his feudatory, the *Mahâsâmanta* **Dhâḍibhaṇḍaka** (also called the *Râṇaka* **Dhâḍiadêva**), 'who had emigrated from Latalaura,' of the *Mahârâshtrakûṭa* lineage :—

(L. 1).— Sa(śa)kanṛipakâl-âtîta-saṁvatsar-âṁtarggata-daśasata ya[tra] ashtatyadhikê (possibly altered to ashtâdhikê) Saku 1008 Prabhava-saṁvatsarê *Vaisâkha-su[dha]-trîtiyâ-Su(śu)kradinê.

Perhaps the 8th April A.D. 1087, but the day was a Thursday, not a Friday.

192.— **Ś. 1009.**— *Jour. Bo. As. Soc.* Vol. X. p. 173. Notice of a Saundatti Kanarese inscription containing a date (of the reign of the W. Châlukya **Vikramâditya VI.**, and) of the Raṭṭa *Mahâmaṇḍalêśvara* **Kârtavîrya II.** and his wife *Bhâgaladêvî* :⁵—

Śaka 1009, 'the Prabhava saṁvatsara, on the occasion of a total eclipse of the sun on Sunday, the day of the new-moon of the month Śrâvaṇa.'

Sunday, 1st August A.D. 1087 ; a total eclipse of the sun, visible in India.

(For an earlier date in the same inscription see above, No. 163).

193.— **Châ. Vi. 12.**— *Jour. Bo. As. Soc.* Vol. X. p. 287 ; *PSOCI.* No. 93. Konṇûr Kanarese inscription of the reign of the W. Châlukya (**Vikramâditya VI.**) **Tribhuvanamalla**, of his son **Jayakarna**,⁶ and of the *Daṇḍâdhipa* **Châmaṇḍa**, and the Raṭṭa *Maṇḍalêśvara* **Sêna II.** (?), and the Raṭṭa *Mahâmaṇḍalêśvara* **Kanna II.** :⁷—

(L. 56).— śrîmach-Châlukya-Vikrama-kâlada 12neya Prabhava-saṁvatsarada Pausha-kṛishṇa-chaturddasî Vaḍḍavârad=uttarâyaṇasaṁkrântiy-aṁdu.

[Prabhava = Ś. 1009] : Saturday, 25th December A.D. 1087 ; but the *tithi* which ended on this day was the 13th, not the 14th of the dark half ; compare *Ind. Ant.* Vol. XXII. p. 111, No. 12.

(The same inscription in line 63 contains another date for Jayakarna, of the 46th year and the year Plava = Ś. 1043, but some of the details of it are illegible).

¹ He is also described as 'the frontal ornament of the Nâga family.'

² See below, Nos. 193 and 201.

³ Read *Vaisâkha-suddha*.

⁵ See Dr. Fleet's *Dynasties*, pp. 455 and 554.

⁴ In the original the name is written *Nyâna*?

⁶ Compare below, No. 201.

⁷ See Nos. 189 and 201.

194.—Châ. Vi. 18.—*Ind. Ant.* Vol. VIII. p. 21. Notice of an Âlûr Sanskrit and Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla**, being a record of grants dated—

‘at the time of the sun’s commencing his progress to the north, on Thursday, the twelfth day of the bright fortnight of the month Pushya of the Prajâpati *saṁvatsara*, which was the sixteenth of the years of the glorious Châlukya king Vikrama.’

[Prajâpati = Ś. 1013]: Thursday, 25th December A.D. 1091; see *ibid.* Vol. XXII. p. 110, No. 3.

(The same inscription contains another record of grants, dated in the 46(?49)th year, the Krôdhin *saṁvatsara* = Ś. 1046; but the given date is irregular).

195.—Châ. Vi. 18.—*PSOCI.* No. 217; *Mysore Inscr.* No. 106, p. 202. Tâlgund Kanarese inscription of the reign of the W. Châlukya (**Vikramâditya VI.**) **Tribhuvanamalla** :—

‘The sixteenth year (in words, l. 20) of his reign,¹ the Prajâpati *saṁvatsara*; Sunday; at the time of the sun’s commencing his progress to the north. The month and lunar day are not given.’

[For Prajâpati = Ś. 1013] the date is irregular; see above, No. 194.

196.—Châ. Vi. 18.—*Ind. Ant.* Vol. V. p. 342, and Plate (facing p. 46); *PSOCI.* No. 165; *Mysore Inscr.* No. 38, p. 73. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya (**Vikramâditya VI.**) **Tribhuvanamalla**, recording grants made to Sômêśvara-panḍita² (the disciple of Śrîkanṭha-panḍita who was the disciple of Kêdâraśakti), the priest of the god Nakharêśvaradêva at Tâvarageṛe :—

(L. 27).—śrîmach-Châlukya-Vikrama-varshade(da) 18neya Śrîmukha-saṁvatsarada Pâ(phâ)lguṇa(na)d=amavâsye Âdivâra sûryya-grahanad=aṁdu.

[Śrîmukha = Ś. 1015]: Sunday, 19th March A.D. 1094; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 7.

197.—Châ. Vi. 18 (?).—*Mysore Inscr.* No. 173, p. 328. Date in a Heggere Kanarese Hoysaḷa inscription :³—

‘in the (?) 18th year of Châlukya Vikrama, the month Jêshṭha, the 5th day of the moon’s increase, Monday, at the Saṅkramaṇa.’

For Châ. Vi. 18 = Ś. 1015 the date is incorrect; for Ś. 1013 = Châ. Vi. 16 it would regularly correspond to Monday, 26th May A.D. 1091.

198.—Châ. Vi. 19 (for 20 ?).—*Ind. Ant.* Vol. X. p. 185. Dambaḷ Sanskrit and Kanarese inscription of the reign of the W. Châlukya (**Vikramâditya VI.**) **Tribhuvanamalla**, and of his queen **Lakshmâdêvî**, recording grants to two Buddhist *vihâras* (or monasteries) :—

(L. 17).—śrî-Châlukya-Vikrama-varshada 19neya Yuva-saṁvatsarada Mâgha-su(śu)ddha-panchamî Âdityavârad=aṁdu uttarâyanaśaṁkrânti-vyatîpâtad=aṁdu.

The date is intrinsically wrong and of course irregular both for **Yuvan** = Ś. 1017, and for Ś. 1016.

199.—Châ. Vi. 21.—*Ind. Ant.* Vol. VI. p. 138, and Plate; *PSOCI.* No. 71. Kattagêri Kanarese inscription, recording a grant for the purpose of maintaining a tank :—

(L. 1).—śrîmach-Châlukya-Vikrama-varshada 21neya Dhâtu-saṁvatsarada Chaitra-su(śu)ddha 5 Âdityavârad=aṁdu.

[Dhâtri = Ś. 1018]: Sunday, 2nd March A.D. 1096; see *Ind. Ant.* Vol. XXII. p. 110, No. 6.

¹ The original has *Châlukya-Vikrama-varshada*.

² Compare *Mys. Inscr.* p. 91.

³ Compare Dr. Fleet’s *Dynasties*, p. 500, note 6.

200.—Châ. Vi. 21.—*PSOCI*. No. 166; *Mysore Inscr.* No. 84, p. 170. Baḷagâṃve Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, and of his feudatory, the *Daṇḍanāyaka Sarvadēva* :—

(L. 47).—śrīmach-Châlukya-Vikrama-kâlāda 21neya Dhātu-saṃvatsarada Pushya-su(śu) 5 Âdivâradh(d)=aṃdin=uttarāyaṇasaṃkrānti-vyatîpâtad=aṃdu.¹

[For Dhâtṛi = Ś. 1018] the date is irregular; compare *Ind. Ant.* Vol. XXII. p. 111, No. 11.

201.—Châ. Vi. 21.—*Jour. Bo. As. Soc.* Vol. X. p. 194; *PSOCI*. No. 88. Saundatti Sanskrit and Kanarese Raṭṭa inscription, recording several grants. Date of the time of the W. Châlukya (**Vikramāditya VI. Tribhuvanamalla**) **Permāḍidēva**, and (?) of the Raṭṭa **Sēna II.** :—

(L. 39).—Vīra-Vikrama-kâlā-nāmadhēya-saṃvatsar-aikaviṃśati-pramitēshv=atîtēshu | varttamāna-Dhātu-saṃvatsarê Pushya-bahula-trayôdaśyām=Âdivâr-ôttarāyaṇasaṃkrāntô(ṇtau).

[For Dhâtṛi = Ś. 1018] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 111, No. 11.

Of Sēna II. the inscription gives the following genealogy :²—In the race of the Raṭṭas there was, as a son of king Nanna, Kârtavīrya [I.], a feudatory of [the W. Châlukya Taila II.] Âhavamalla; his son Dâvari; his younger brother Kannakaira [I.]; his son Eṛaga; his younger brother Aṅka; Eṛaga's son Sēna (Kâlasēna) [I.], married Maḷalâdēvî; their son Kannakaira (Kanna) [II.]; his younger brother Kârtavīrya [II.]; his son Sēna (Kâlasēna) [II.].

The *Mahāmaṇḍalêśvara* Kârtavīrya [II.], 'lord of Lattalûr,' is also mentioned separately as a feudatory of [Vikramāditya VI.] Tribhuvanamalla, and it is stated that his wife was Bhâgalâmbikâ.³

(For another date in the same inscription see above, No. 79).

202.—Châ. Vi. 22 (for 23).—*PSOCI*. No. 167; *Mysore Inscr.* No. 47, p. 107. Baḷagâṃve Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI.**) **Tribhuvanamalla**, and of his feudatories, the *Daṇḍanāyakas Bhivāṇayya*⁴ and *Padmanābhayya* :—

(L. 39).—śrīmach-Châlukya-Vikrama-kâlāda 22neya Bahudhânya-saṃvatsarada Pushyad-amavâsyey=Âdityavâram=uttarāyaṇasaṃkrānti-vyatîpâtad=aṃdu.⁵

[Bahudhânya = Ś. 1020]: 25th December A.D. 1098; but the day was a Saturday, not a Sunday.

203.—Châ. Vi. 24.—*PSOCI*. No. 113. Kiruvatti Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla** :—

(L. 34).—Châlukya-Vikrama-varishada 24neya Pramâthi-saṃvatsarada Jyêshṭha-śuddha-paurṇa(rṇa)mâsi Âdityavâra sôma-grahanad=aṃdu.⁶

[Pramâthin = Ś. 1021]: Sunday, 5th June A.D. 1099; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 4.

204.—Châ. Vi. 27.—*PSOCI*. No. 168; *Mysore Inscr.* No. 40, p. 78. Baḷagâṃve Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, and of his feudatories, the *Daṇḍanāyakas Anantapâla* and *Gôvindarasa* :—

(L. 47).—śrīmach-Châlukya-Vikrama-varshada 27neya Chitrabhânu-saṃvatsarada Paushya(sha)-śuddha 13 Budhavârad=uttarāyaṇasaṃkrāntiy-aṃdu.

[Chitrabhânu = Ś. 1024]: Wednesday, 24th December A.D. 1102.

¹ See *Ind. Ant.* Vol. VIII. p. 191, No. 17.

Compare above, No. 192.

⁵ See *Ind. Ant.* Vol. VIII. p. 191, No. 19.

² Compare above, No. 181.

⁴ See Dr. Fleet's *Dynasties*, p. 451.

⁶ See *ibid.* No. 20.

205.—Châ. Vi. 27.—*PSOCI*. No. 169; *Mysore Inscr.* No. 85, p. 173. Baḷagâmve Kanarese memorial tablet [of the reign of the W. Châlukya **Vikramāditya VI.** Tribhuvanamalla ?]:¹—
‘The twenty-seventh year (in figures, 1. 6) of his reign, the Chitrabhānu *saṁvatsara*; Monday, the first day of the dark fortnight of Phâlguna;’ (*Mys. Inscr.* ‘the 27th year of Châlukya-Vikrama’).

[For Chitrabhānu = Ś. 1024] the date is irregular.

206.—Châ. Vi. 27.—*PSOCI*. No. 170; *Mysore Inscr.* No. 58, p. 127. Baḷagâmve Kanarese inscription² of the reign of the W. Châlukya **Vikramāditya VI.** Tribhuvanamalla [and of his *Daṇḍanāyaka Gôvindarasa*]:—

(L. 41).—śrîmach-Châlukya-Vikrama-varshada 27neya Chitrabhānu-saṁvatsarada Phâlguna(na)d-amâvâsyē Âdityavâra saṁkramaṇa-vyatipâtad=aṁdu.³

[For Chitrabhānu = Ś. 1024] the date is irregular.

207.—Châ. Vi. 28.—*PSOCI*. No. 171; *Mysore Inscr.* No. 68, p. 139. Baḷagâmve Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI.** Tribhuvanamalla, and of his feudatories, the *Daṇḍanāyakas Anantapâla* and *Gôvindarâja*:—

(L. 45).—śrîmach-Châlukya-Vikrama-varsha 28neya Subhānu-saṁvatsarada Pushya-ba 10 Sa(śu)kravârad=aṁdin=uttarâyaṇa-saṁkramaṇadalli.

[Subhānu = Ś. 1025]: Friday, 25th December A.D. 1103.

208.—Châ. Vi. 32.—*PSOCI*. No. 218; *Mysore Inscr.* No. 104, p. 199. Tâlgund Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI.**) Tribhuvanamalla, and of his feudatories, the *Daṇḍanāyakas Anantapâla* and *Gôvindarâja*:—

(L. 20).—Châlukya-Vikrama-kâlada mûvatt-eraḍe(ḍa)neya Sarvvajit-saṁvatsarada Chaitra-su(śu)ddha-tadige Bri(bri)haspativâradalu.⁴

[For Sarvvajit = Ś. 1029] the date is irregular.

209.—Châ. Vi. 32.—*Ind. Ant.* Vol. XXII. p. 252. Date of a Hûli Kanarese memorial tablet:—

‘Vaddavâra, the fifth *tithi* of the dark fortnight of Śrâvaṇa of the Sarvvajit *saṁvatsara*, which was the thirty-second year of the Châlukya-Vikrama-kâla.’

[Sarvvajit = Ś. 1029]: Saturday, 10th August A.D. 1107.

210.—Châ. Vi. 33.—*Ind. Ant.* Vol. X. p. 251. Kargudari Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI.**) Tribhuvanamalla, and of his feudatory, the Kâdamba (of Hângal) *Mahāmaṇḍalêśvara Tailapa II.*, ‘lord of Banavâsi,’ ruling at Pânthîpura:—

(L. 38).—śrîmach-Châlukya-Vikrama-varshada 33neya Sarvvadhâri-saṁvatsarada Herjjuggiya⁵ punṇami Sômaavârad=andina śubha-lagnadol.

[Sarvadhârin = Ś. 1030]: Monday, 21st September A.D. 1108; see *ibid.* Vol. XXII. p. 110, No. 5.

The inscription gives the genealogy of the Kâdambas from Mayûravarmā⁶ [I.] to Jayavarman [II.] as stated in Dr. Fleet’s *Dynasties*, p. 559. Jayavarman [II.] had five sons, *viz.* Mâvulidêva, Tailapa [I.], Śântivarman [II.], Chôkidêva, and Vikrama; of these, Śântivarman [II.] married Siriyadêvî of the Pândya family; their son Tailapa [II.], married Bâchaladêvî of the Pândya family.

¹ According to *Mys. Inscr.* the inscription is of the time of the *Mahāmaṇḍalêśvara* Permaḍidêva, ‘chief of the great city of Kolâlapura.’ This apparently would be the *Mahāmaṇḍalêśvara* Udayāditya-Gaṅga-Permāḍi, of the W. Gaṅga family, mentioned in Dr. Fleet’s *Dynasties*, p. 452.

² “The inscription is almost wholly illegible.”

³ See *Ind. Ant.* Vol. VIII. p. 191, No. 26.

⁴ See *ibid.* p. 192, No. 29.

⁵ *Herjjuggi* or *Hejjuggi* is the day of the full-moon of Âśvina; see *Ep. Ind.* Vol. V. p. 15.

⁶ Compare below, No. 603.

211.—Châ. Vi. 33.—*PSOCI*. No. 137; *Mysore Inscr.* No. 10, p. 17. Dâvaṅgere Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI.**) **Tribhuvanamalla**, and of his feudatory, the *Daṇḍanāyaka* **Bammarasa (Barmarasa)** :—

(L. 28).—Châlukya-Vikrama-kâlada 33neya Sarvadhâri-samvatsarada Prshya-suddha-pañchami Bri(bri)havârad=uttarâyâṇasamkramaṇa-vyatipâta-nimittam=âgi.

[For **Sarvadhârin** = **Ś. 1030**] probably Thursday, 24th December A.D. 1108; but this day fell in the dark, not the bright half of Pausa.

212.—Châ. Vi. 37.—*PSOCI*. No. 172; *Mysore Inscr.* No. 41, p. 82. Baḷagâmve Sanskrit and Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, and of his feudatory, the Pâṇḍya *Mahâmaṇḍalêśvara* **Tribhuvanamalla Kâmadêva**, 'lord of Gôkarṇa,' 'ruler of the Koṅkaṇa *râshṭra* :'¹—

(L. 58).—giri-Bhavalôchana-37-pramita-Vikrama-varsha-ja-Nandan-âkhyā-vatsara-bhava-Paushya(sha)mâsa-sitapaksha-chaturtthi Mahîjavâradol=beras-iral=uttarâyâṇadol.²

[**Nandana** = **Ś. 1034**] : Tuesday, 24th December A.D. 1112.

213.—Châ. Vi. 38 (for 37?).—*PSOCI*. No. 173; *Mysore Inscr.* No. 79, p. 166. Baḷagâmve Kanarese memorial tablet of the reign of the W. Châlukya (**Vikramāditya VI.**) **Tribhuvanamalla**, and of his feudatories, the *Daṇḍanāyakas* **Anantapâlayya** and **Gôvindarasa** :—

(L. 4).—śrîmatu-Châlukya-Vikrama-varshada 38neya Nandana-samvatsarada ;³ (*Mys. Inscr.* : 'in the 4th year . . . , the year Siddhârti, the month Śrâvaṇa, the 5th'?).

[**Nandana**=**Ś. 1034**.]

214.—Châ. Vi. 38.—*PSOCI*. No. 103. Hângal Kanarese memorial tablet of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla** :—

(L. 1).—[śrî]mat(ch-)Châlukya-Vikrama-varshada 38neya Vijaya-samvatsarada Chaitra-suddha-pâḍiva Buddha(dha)vârad=aṁdu.⁴

[**Vijaya** = **Ś. 1035**] : Wednesday, 19th March A.D. 1113.⁵

215.—Châ. Vi. 38 (or 39?).—*PSOCI*. No. 174; *Mysore Inscr.* No. 96, p. 185. Baḷagâmve Kanarese memorial tablet of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, and of his *Daṇḍanāyaka* **Gôvindarasa**.⁶

216.—Châ. Vi. 39.—*PSOCI*. No. 175; *Mysore Inscr.* No. 88, p. 175. Baḷagâmve Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, and of his feudatories, the *Daṇḍanāyakas* **Anantapâla** and **Gôvindarâja (Gôvindamayya)** :—

(L. 49).—śrîmach-Châlukya-Vikrama-kâlada 39neya Jaya-samvatsarada Chaitrada punṇave Âdivâra grahaṇa-vyatipâta-samkramaṇad=aṁdu.⁷

[In **Jaya** = **Ś. 1036**] the *tithi* of the date commenced 1 h. 29m. after mean sunrise of Sunday, 22nd March A.D. 1114; but there was no eclipse, and the Mêsha-samkrânti only took place on the 24th March A.D. 1114.

217.—Châ. Vi. 43.—*Ind. Ant.* Vol. IX. p. 75, and Plate; *PSOCI*. No. 82. Aihole Kanarese inscription, recording donations to a temple :—

(L. 1).—Châlukya-Vikrama-varishada 43[ne*]ya Viḷambi-samvatsarada uttarâyâṇa-samkramaṇad=aṁdu.

[**Vilamba** = **Ś. 1040**.]

¹ See Dr. Fleet's *Dynasties*, p. 452.

² See *ibid.* p. 192, No. 30.

³ On this day the *tithi* of the date commenced 5 h. 10 m. after mean sunrise.

⁴ The details of the date seem quite doubtful.

² See *Ind. Ant.* Vol. VIII. p. 190, No. 3.

⁴ See *ibid.* No. 31.

⁷ See *Ind. Ant.* Vol. VIII. p. 192, No. 32.

218.—Châ. Vi. 45¹ (for 47 ?).—*Jour. Bo. As. Soc.* Vol. XI. p. 247. Kodikop Kanarese inscription of the W. Châlukya (Vikramāditya VI.) Tribhuvanamalla, reigning at Jayantipura, and of his feudatory, the Sinda Mahāmaṇḍalêśvara Âcha (Âchama) II.:²—

(L. 16).—śrīmat(ch-)Châlukya-Vikrama-kâlada 45neya Śubhakri(kṛi)t-saṁva-chchha(tsa)rada Chaitra-su(śu)ddha 8 Sômaṁvâra uttarâyaṇasaṁkrāntiy-aṁdu.

The date is intrinsically wrong and of course irregular for both Śubhakrit = Ś. 1044 and Ś. 1042.

219.—Châ. Vi. 46.³—*PSOCI.* No. 138; *Mysore Inscr.* No. 7, p. 14. Dâvaṅgere Kanarese inscription of the reign of the W. Châlukya Vikramāditya VI. Tribhuvanamalla, and of his feudatory, the Mahāmaṇḍalêśvara Tribhuvanamalla Pāṇḍyadêva, 'lord of Kāñchîpura,' ruling the Nolambavâḍi Thirty-two-thousand:—

(L. 37).—Châlukya-Vikrama-varshada 46neya Plava-saṁvatsarad=Âśvija-bahuḷa-paṁchami Âdivârad=aṁdu.

[Plava = Ś. 1043]: Sunday, 2nd October A.D. 1121.

220.—Ś. 1045.—*Ind. Ant.* Vol. XIV. p. 15. Têrdâl Kanarese Jaina inscription. Date of a grant of the Maṇḍalika Goṅka⁴ (Goṅkidêvarasa) of Têridâḷa, a dependent of the W. Châlukya Vikramāditya VI. Tribhuvanamalla Permâḍirâya, and of his feudatory, the Raṭṭa Mahāmaṇḍalêśvara Kârtavîrya II.,⁵ 'lord of Lattanûra:—

(L. 49).—Sa(śa)ka-va[r*]sha 1045neya Śu(śô)bhakri(kṛi)t-saṁvatsarada Vaisâkhada puṇṇami Bra(bṛi)haspativâradalu.

Thursday, 12th April A.D. 1123; see *ibid.* Vol. XXIII. p. 116, No. 19.

The inscription mentions, as Goṅka's preceptor, the Maṇḍalâchârya Mâghaṇandi-saiddhântika, the priest of the temple of Rûpa-Nârâyaṇa at Kollâpura (Kollagira). The same Mâghaṇandi-saiddhântika also is described as the preceptor of the Sâmantâ Nimbadêva.⁶

(For later dates in the same inscription see below, Nos. 256 and 258).

221.—Ś. 1047.—*Ind. Ant.* Vol. XII. p. 212, No. 56. Date of a Narêndra Kanarese inscription of the W. Châlukya Vikramāditya VI.:—

(L. 108).—Śaka-varshaṁ 1047neya Visvâ(śvâ)vasu-saṁvatsarada [Bhâ]drapada-ba 13 Śukravâra mahâtithi-yugâdiy-aṁdu.

Friday, 28th August A.D. 1125; see *ibid.* Vol. XXIII. p. 124, No. 67.

222.—*PSOCI.* No. 176; *Mysore Inscr.* No. 63, p. 135. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the Daṇḍanâyaḷa Guṇḍamarasa.

223.—*PSOCI.* No. 108. Chauḍadâmpur incomplete Kanarese inscription of the reign of the W. Châlukya Vikramāditya VI. Tribhuvanamalla; of his feudatory, the Mahâsâmantâ-dhipati Gôvindarasa, and of a subordinate (?) of the latter, the Gutta Mahâsâmantâ (?) Malla (Mallidêva),⁷ the son of Gutta I. who was the son of Mâgutta.

224.—[Ś. 872*].—*Jour. Bo. As. Soc.* Vol. XI. p. 224. Narêgal incomplete Kanarese inscription of the reign of the W. Châlukya Vikramāditya VI. Tribhuvanamalla Permâḍi, and of

¹ For a Drâkshârâma inscription dated in S. 1042 and in the Châlukya-Vikrama year 45, see *Ep. Ind.* Vol. IV. p. 37.

² See Dr. Fleet's *Dynasties*, p. 574; and below, No. 224.

³ For two Kanarese inscriptions at the fort of Gutti, of the years 46 and 47 (Plava and Śubhakrit), see *South-Ind. Inscr.* Vol. I. p. 167.

⁴ He is stated to have sprung from the family of Jîmûtavâhana; compare below, No. 301 ff.

⁵ But the date of the grant does not belong to his time; see Dr. Fleet's *Dynasties*, p. 554, note 4; and above, No. 201.

⁶ See also below, Nos. 319 and 413.

⁷ See Dr. Fleet's *Dynasties*, p. 80. The time of the inscription according to Dr. Fleet is about A.D. 1115.—Compare below, No. 298.

the Sinda *Mahāmaṇḍalēśvara* Permāḍi I., ruling at Erambarage; records a grant which is stated to have been made¹—

(L. 47).—Sa(śa)ka-varsha 872neya Saumya-saṁvatsarada Pushya-su(śu)ddha-puṇṇime Sôma-vâra sôma-grahaṇam=uttarâyāṇasaṁkrānti-y-aṁdu.

The *tithi* of the date ended on Monday, 7th January A.D. 950; but there was no eclipse, and the Uttarâyāṇa-saṁkrānti had taken place already on the 23rd December A.D. 949; see *Ind. Ant.* Vol. XXIV. p. 12, No. 173.

In the Sinda family, Âchugi [I.]; his younger brothers Nâka, Siṅga [I.], Dâsa, Dâva, Chaṇḍa (Châvunḍa) [I.], and Châva; Âchugi's son Bamma; after him, Âchugi (Âcha) [II.] (put to flight the Poysala, took Gôve, put to flight Lakshma, seized upon the Koṅkana, etc.), married Mahâdêvî (Mâdêvî); their son Permāḍi [I.].²

225.—Ś. 1045(?).—*PSOCI.* No. 146; *Mysore Inscr.* No. 4, p. 8. Chitaldurg Kanarese inscription of the W. Châlukya Jagadêkamalla II.,³ and of his feudatory, the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍyadêva,⁴ 'lord of Kâñchîpura,' residing at Uchchangî and ruling the Nolambavâḍi Thirty-two-thousand:—

'Śaka 1045 (in figures, the last two effaced, l. 28), the Śôbhakṛit saṁvatsara; Sunday, the tenth day of the bright fortnight of Phâlguna;' (*Mys. Inscr.*: 'at the time of the equinox'?).

The date is irregular.

226.—Ś. 1051*.—*Ind. Ant.* Vol. XII. p. 212, No. 57. Date of an Ingleshwar Kanarese inscription of the W. Châlukya Sômesvara III., and of his feudatory, the Kaḷachurya *Mahāmaṇḍalēśvara* Permāḍi:⁵—

Śakha(ka)-varusha 1051neya Kîlaka-saṁvatsarada Kârttika-paurṇamâseyoḷ sômagrahaṇa-nimittam.

8th November A.D. 1128, with a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 127, No. 84.

227.—*PSOCI.* No. 178; *Mysore Inscr.* No. 42, p. 87. Baḷagâṁve Kanarese inscription of the third year of the reign of the W. Châlukya Sômesvara III. Bhûlôkamalla, and of his feudatory, the Kâdamba (of Hângal) *Mahāmaṇḍalēśvara* Taila II.,⁶ 'lord of Banavâsapura:—

'The third year (in figures, l. 70) of his reign, the Kîlaka saṁvatsara; Thursday, the day of the new-moon of Mâgha.'

[For Kîlaka = Ś. 1050] the date is irregular; it would correspond to Wednesday, 20th February A.D. 1129.

228.—*Ind. Ant.* Vol. X. p. 132. Hunaśîkaṭṭi Kanarese inscription of the 6th year (of the reign) of the W. Châlukya (Sômesvara III.) Bhûlôkamalla, recording a gift by the *Mahāmaṇḍalēśvara* Mârasimhadêvarasa:—

(L. 1).—śrîmad-Bhûlôkamalladêvara varśa(rsha) 6neya Sâvâ(dhâ)raṇa-saṁvatsarada Phâlguna(na)-śu 5 Âdivârad=aṁdu.

[For Sâdhâraṇa = Ś. 1052] the date is irregular.

¹ The date, of course, has nothing to do with the reign of Vikramāditya VI. See Dr. Fleet's *Dynasties*, p. 575, note 3.— Compare below, No. 234.

² Compare below, No. 243.

³ See Dr. Fleet's *Dynasties*, p. 457, note 3; compare also below, No. 229. According to Dr. Fleet, Jagadêkamalla, at the time of the date, 'may possibly have held some administrative post under his grandfather (Vikramāditya VI.). But the record speaks of him as if he were himself the paramount sovereign.'

⁴ Described as 'defeater of the designs of Râjiga-Chôḷa' (i.e. Râjendra-Chôḷa II., Kulôttuṅga-Chôḷa I.); see below, Nos. 250 and 571.

⁵ See Dr. Fleet's *Dynasties*, p. 470; and compare below, No. 288, where the name (in Sanskrit) is Paramardin.

⁶ The Tailapa II. in No. 210.

229.—*Ind. Ant.* Vol. VI. p. 140; *PSOCI.* No. 44. Bâdâmi Kanarese inscription of the second year (of the reign) of the W. Châlukya *Pratâpa-chakravartin Jagadêkamalla II.*, recording a grant by his *Danḍanâyakas Mahâdêva* and *Pâladêva* :—

(L. 21).—Châlukya-Jagadêkamalla-varishada eraḍe(ḍa)neya Siddhârthi-samvatsarada Kârttika-su(śu)ddha-trayôdasi(śi) Sômaṇvârad-aṁdu.

[Siddhârthin = Ś. 1061] : Monday, 6th November A.D. 1139.

230.—*PSOCI.* No. 179; *Mysore Inscr.* No. 62, p. 134. Baḷagâmve Kanarese inscription of the reign¹ of the W. Châlukya (*Sômêśvara III.*) *Bhûlôkamalla* :—

'The Siddhârthi samvatsara; Sunday, the thirteenth day (in words, l. 21) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

[For Siddhârthin = Ś. 1061] the date is irregular.

231.—*PSOCI.* No. 139; *Mysore Inscr.* No. 8, p. 16. Dâvaṅgere Kanarese inscription of the reign² of the W. Châlukya (*Sômêśvara III.*) *Bhûlôkamalla*, and of his feudatory *Vira-Pâṇḍyadêva*, residing at Uchchaṅgîdurga and ruling the Nolaṁbavâḍi Thirty-two-thousand :—

'Monday, the eleventh day (in words, l. 26) of the (?) bright fortnight of Pushya of the Dundubhi samvatsara; at the time of the sun's commencing his progress to the north.'

[For Dundubhi = Ś. 1064] the date is irregular.

232.—*Ep. Ind.* Vol. V. p. 15. Managôḷi Kanarese inscription of the 6th year of the reign of the Kaḷachurya Bijjala (below, No. 278); in lines 1-59 refers to certain events of the time of the W. Châlukya *Pratâpa-chakravartin Jagadêkamalla II.* (and his feudatory, the *Danḍanâyaka Bamaṇayya*), and gives the following date of the 5th year of that king's reign :—

(L. 39).—nija-bhuja-vijaya-nâm-âṁkita-varshada 5neya Dundubhi-samvatsarada Puishya-śuddha 10 Bri(bri)haspativârad-aṁd=uttarâyaṇasamkrânti-vyatîpâta-nimittav-âgi.

[For Dundubhi = Ś. 1064] the date is irregular; see *ibid.* p. 11.

The inscription, before Ayyaṇa [I.] (the father of Vikramâditya IV.), mentions a Chalukya Kattiyaradêva.³ It also states that Taila [II.] annihilated the Râshtrakûṭas Kakkara (Kakkarâja II.) and Raṇakambha (Raṇastambha); see above, No. 150.

233.—*Jour. Bo. As. Soc.* Vol. XI. p. 253. Koḍikop Kanarese inscription of the 7th year (of the reign) of the W. Châlukya *Pratâpa-chakravartin Jagadêkamalla II.*, and of his feudatory, the Sinda *Mahâmaṇḍalêśvara Jagadêkamalla Permâḍi I.* :⁴—

(L. 22).—Jagadêkamalla-varshada 7neya Raktâkshi-samvatsarada Pusbyad-amâvâsye Sômaṇvâra uttarâyaṇasamkramaṇa-vyatîpâta-sûryyagrahaṇad-aṁdu.

[For Raktâksha = Ś. 1066] probably Monday, 25th December A.D. 1144; the Uttarâyaṇa-samkrânti took place on Sunday, the 24th December, and there was a solar eclipse which was visible in India on Tuesday, the 26th December, A.D. 1144.

234.—[Ś. 872].—*Jour. Bo. As. Soc.* Vol. XI. p. 239. Narêgal incomplete Kanarese inscription of the reign of the W. Châlukya *Jagadêkamalla II.*, and of the Sinda *Mahâmaṇḍalêśvara Jagadêkamalla Permâḍi I.*, ruling at Erambilage; records a grant which is stated to have been made⁵—

(L. 37).—Sa(śa)ka-varsha 872neya Sâdhâraṇa-samvatsarada Kârttikad-amavâsye Vri(bri)haspativârad-aṁdina sûryya-grahaṇadol.

The date is irregular; but see *Ind. Ant.* Vol. XXIV. p. 5, No. 144.

¹ But see Dr. Fleet's *Dynasties*, p. 455, note 6.

² But see *ibid.* — Part of the inscription is illegible.

³ Compare above, No. 51.

⁴ See Dr. Fleet's *Dynasties*, p. 575.

⁵ The date, of course, has nothing to do with the reign of Jagadêkamalla II. See Dr. Fleet's *Dynasties*, p. 575, note 3. — Compare above, No. 224.

Permâdi [I.] vanquished Kulasêkharâṅka, besieged and beheaded Chaṭṭa, put to flight [the Kādamba of Goa] Jayakêsin [II.], and defeated Biṭṭiga (*i.e.* the Hoysala Viṣṇuvardhana).

235.—*PSOCI*. No. 97. Lakshmêshwar Sanskrit and Kanarese inscription of the 10th year (of the reign) of the W. Châlukya *Pratâpa-chakravartin Jagadêkamalla II.*, and of the [Kādamba of Goa?] *Mahâmaṇḍalêśvara Jayakêsin [II.]*:¹—

(L. 55).—Jagadêkamalladêva-varshada 10neya Prabhava-samvatsarada Âshâḍha-śuddha 12 Brihaspativâra dakshinâyanasamkramaṇa-vyatipâtam (?).

[For Prabhava = Ś. 1069] probably Thursday, 26th June A.D. 1147; but this day fell in the dark, not the bright half of Âshâḍha.

236.—*PSOCI*. No. 116; *Mysore Inscr.* No. 34, p. 67. Harihar Kanarese inscription² of the W. Châlukya *Perma Jagadêkamalla II.*, and of his feudatory, the *Mahâmaṇḍalêśvara Vira-Pândyadêva*, ruling the Nolambavâdi Thirty-two-thousand:—

Mys. Inscr.: 'in the 10th year of the emperor Jagadêkamalla, the year Prabhava, the month Ashvija, new-moon day, Sunday.'

[Prabhava = Ś. 1069]: Sunday, 26th October A.D. 1147.

237.—*PSOCI*. No. 180; *Mysore Inscr.* No. 44, p. 97. Baḷagâmve Kanarese inscription of the 13th (?) year³ (of the reign) of the W. Châlukya *Pratâpa-chakravartin Jagadêkamalla II.*, and of his feudatory, the *Mahâmaṇḍalêśvara Tribhuvanamalla Jagaddêva*⁴ of the Śântara family of Paṭṭi-Pombuchchapura:—

(L. 40).—Jagadêkamalladêva-varshada 13neya Śukla-samvatsarada Kârttikada paurṇamâsyê Sôma-vâra sôma-grahanaḍ-amdu.

[For Śukla = Ś. 1071] the date is irregular.

238.—*PSOCI*. No. 119; *Mysore Inscr.* No. 32, p. 60. Harihar Kanarese inscription of the time⁵ of the W. Châlukya *Jagadêkamalla II.*, and of the Kaḷachurya Bijjala and his servant, the *Mahâmaṇḍalêśvara Vijaya-Pândyadêva*, the ruler of the Nolambavâdi Thirty-two-thousand (an official of whom was a person of Sinda descent, called king Îśvara,⁶ 'lord of Karahâṭa').

239.—Ś. 1076.—*Ind. Ant.* Vol. XII. p. 209, No. 18. Date of a Hulgûr Kanarese inscription of the W. Châlukya *Taila III.*:—

(L. 18).—Śakanri(nṛi)pakâl-âtita-śatamgaḷ 1076neya Bhâva-samvatsarada Âśâ(shâ)-ḍa(ḍha)-su(śu)ddha 5 Bri(bṛi)haspativârad-amdu.

Thursday, 17th June A.D. 1154; see *ibid.* Vol. XXIII. p. 116, No. 21.

240.—*PSOCI*. No. 181; *Mysore Inscr.* No. 45, p. 100. Baḷagâmve Kanarese inscription of the 6th year (of the reign) of the W. Châlukya (*Taila III.*) *Trailôkyamalla*, and of the Kaḷachurya *Mahâmaṇḍalêśvara Bijjana*, 'lord of Kâlânjara,' and his *Daṇḍanâyaka Mahâdêva*:—

(L. 44).—Trailôkyamalla-varshada 6neya Yuva-samvatsarada Mâghad=amâvâsyey=uttarâyana-samkrânti-Sôma-vâra-vyatipâtad-amdu.

[For Yuva = Ś. 1077] the day may be the 25th December A.D. 1155, but this was a Sunday, and the new-moon day of Pausha.

¹ See Dr. Fleet's *Dynasties*, p. 569; and compare below, Nos. 249 and 254, and No. 405, note.

² Much of the inscription is illegible.

³ See Dr. Fleet's *Dynasties*, p. 457, note 5. ⁴ Compare below, Nos. 388 and 584.

⁵ The photograph does not show the date; see Dr. Fleet's *Dynasties*, p. 470.

⁶ See *ibid.* p. 577.

241.—*Ś. 1080.*—*Ind. Ant.* Vol. XI. p. 273. Siddâpur Kanarese inscription of the reign of the Kâdamba (of Goa) *Mahâmanḍalêśvara Śivachitta Permâdi*, 'lord of Banavâsî,' and (his brother) the *Yuvarâja Vijayâditya II.*,¹ staying near Sampagâdi:—

(L. 28).—*Śaka-varṣam*(rsham), 1080neya Bahudhânya-samvatsarada Âśâ(shâ)ḍa(ḍha)d=amavâsya Sômaṣârâd=amdu dakshinâyanasamkrânti-vyatîpâtada puṇya-tithiyolu.

27th June A.D. 1158, but this was a Friday, not a Monday; see *ibid.* Vol. XXIV. p. 8, No. 154.

242.—*Jour. Bo. As. Soc.* Vol. IX. p. 296. Golihalli Kanarese inscription of the 14th, 17th and 26th years (of the reign) of the Kâdamba *Mahâmanḍalêśvara Koṅkaṇa-chakravartin Śivachitta Permâdi*, 'lord of Banavâsî,' ruling at his capital of Gôve (Goa):—

(L. 33).—*śrî-Kâdamba-Śivachitta-śrî-Vîra-Permmâḍidêva-varshada* 14neya *Vikrama-samvatsarada Vaisâkha-mâsada śuddha-daśamî Sômaṣârâd=amdu.*

[For *Vikrama*= *Ś. 1082* = *Ky. 4261*] the date is irregular.

(L. 37).—*-Permmâḍidêva-varshada* 17neya *Svabhânu-samvatsarada Mârggaśîra-bahuḷa-daśamî (?)*² *Sômaṣârâd=amdu.*

[*Subhânu* = *Ś. 1085* = *Ky. 4264*] : Monday, 18th November A.D. 1163.

(L. 54).—*-Permmâḍidêva-varshada* 26neya *Nandana-samvatsara Mâghamâsa-śuddha-daśamî Brihaspativârad=and.*

[*Nandana* = *Ś. 1094* = *Ky. 4273*] : Thursday, 25th January A.D. 1173.

243.—*Ś. 1084* (for 1085).—*Jour. Bo. As. Soc.* Vol. XI. p. 259; *PSOCI.* No. 67.. Paṭṭadakal Kanarese inscription of the Sinda *Mahâmanḍalêśvara Châvuṇḍa II.*, (who was, or rather had been) a feudatory of the W. Châlukya *Nûrmaḍi-Taila (Taila III.)*:³—

(L. 66).—*Sa(śa)ka-varshada sâsirad-emibhatta-nâlke(lka)neya Subhânu-samvatsarada Jê(jyê)shṭha-su(śu)ddha-paurṇamâsye Sômaṣâra sômagrahaṇa-vyatîpâta-samkramaṇada puṇya-tithiyal.*

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 187.

In the Sinda family, Âchugi [I.]; his brothers Nâka, Simha [I.], Dâsa, Dâma, Châvuṇḍa [I.], and Châva. Âcha's (Âchugi's) son Bamma; his younger brother Singa [II.]; his son Âcha [II.] (burnt Gôve and repulsed [the Śilâhâra] Bhôja [I.]); his son Pemma (Permâḍi) [I.]; his younger brother Châvuṇḍa [II.], married Dêmaladêvî; their sons Âchidêva [III.] and Pemmâḍi [II.].⁴

244.—*PSOCI.* No. 140; *Mysore Inscr.* No. 9, p. 17. Dâvaṅgere Kanarese inscription⁵ of the *Mahâmanḍalêśvara Vijaya-Pânḍyadêva*, who ruled the Noḷambavâḍi Thirty-two-thousand and resided at Uchchaṅgî, of the 15th year of the reign of (?) the W. Châlukya *Tailapa Trailôkyamalla (Taila III.)*, the year Pârthiva.⁶

[*Pârthiva* = *Ś. 1087.*]

245.—*PSOCI.* No. 120; *Mysore Inscr.* No. 30, p. 57. Harihar Kanarese inscription⁷ of the time of the W. Châlukya *Nûrmaḍi-Tailapa (Taila III.)*, and of the Kaḷachurya *Bijjala* and his dependent *Kasapayya-nâyaka*.⁸

¹ Compare below, Nos. 249 and 254.

² According to the translation this should be *pañchamî*, and the European equivalent of the date, given above, is for this *tithi*.

³ See Dr. Fleet's *Dynasties*, p. 575.

⁴ Compare Nos. 224 and 247.

⁵ Part of the inscription is illegible.

⁶ See Dr. Fleet's *Dynasties*, p. 459, note 3, and p. 463, note 1. According to Dr. Fleet, the record belongs to a period subsequent to the death of Taila III.

⁷ The date is illegible; see Dr. Fleet's *Dynasties*, p. 472.

⁸ See below, Nos. 279 and 281.

246.—*PSOCI*. No. 104 and No. 105. Two Hângal Kanarese memorial tablets of the time of the W. Châlukya Nûrmaḍi-Tailapa (Taila III.).

247.—Châ. Vi. 94.—*Ind. Ant.* Vol. IX. p. 97; *PSOCI*. No. 83. Aihole Kanarese inscription of the Sinda *Mahâmaṇḍalêśvara Châmuṇḍa (Châvuṇḍa) II.* and his sons (by Siriyâdêvî) **Bijjala and Vikrama**:¹—

(L. 23).—śrîmach-Châlukya-[Vikrama-varshada] 94neya Virôdhi-samvatsarada . . .²
[Virôdhi = Ś. 1091.]

248.—Ś. 1091.—*PSOCI*. No. 141; *Mysore Inscr.* No. 13, p. 23. Dâvaṅgere Kanarese inscription of the *Mahâmaṇḍalêśvara Vijaya-Pāṇḍyadêva*, 'lord of Kâñchîpura,' residing at Uchchaṅgi and ruling the Nolambavâḍi Thirty-two-thousand:—

(L. 16).—śrîmat-Saka-varshada³ 1091neya Virôdhi-samvatsarada dvitîya-Śrâvaṇa-śuddha-puṇṇami Sôma-vârad-aṁdu.⁴

In the given year Śrâvaṇa was intercalary, but otherwise the date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 188.

249.—Ky. 4270 and 4272.—*Jour. Bo. As. Soc.* Vol. IX. p. 278; *Ind. Inscr.* No. 32. Halsî inscription⁵ of the 23rd year of the reign of the Kâdamba (of Goa) Śivachitta Paramardin, and of the 25th year (of his reign, and) of his younger brother Vishṇuchitta; (the first part of the inscription was composed by Madhusûdanasûri, the second by Yajñêśvarasûri⁶):—

(L. 18).—Samnivṛittê Kalêḥ kâlê kha-sapta-dvi-payônidhau | pravardhamânê tad-râjyê trayô-vimśê Virôdhini | samvatsarê Śuchau mâsê darsê vâre Vṛi(bṛi)haspatêḥ | dakṣhiṇâyana-samkrântau.

[Virôdhi = Ś. 1091 = Ky. 4270]: Thursday, 26th June A.D. 1169; see *Ind. Ant.* Vol. XVII. p. 264, No. 15.

(L. 34).—Samnivṛittê Kalêḥ kâlâ(lê)=śva(śvi)-sapta-dvi-payônidhau | pravardhamânê tad-râjyê pañcha-vimśê samê Kharê | Mâghê cha śuddha-dvâdaśyâm mâsê vâre Vṛi(bṛi)haspatêḥ | samprâptê Vaidhṛitau yôgê.

[For Khara = Ś. 1093 = Ky. 4272] this date is irregular; see *ibid.* p. 265, No. 16.

The mythical Jayanta (Trilôchana); in his race, Jayakêśin [I.], conquered the Âlupas and established the Châlukyas in their kingdom, and took his abode at Gôpakapaṭṭana (Goa); his son Vijayâditya [I.]; his son Jayakêśin [II.] married Mailalamahâdêvî, the daughter of the [W.] Châlukya Vikramârka (Vikramâditya VI.); their son Paramardin Śivachitta; his younger brother Vishṇuchitta.

250.—Ś. 1093* and 1095*.—*PSOCI*. No. 118; *Mysore Inscr.* No. 28, p. 51. Harihar Kanarese inscription of the *Mahâmaṇḍalêśvara Vijaya-Pāṇḍyadêva*,⁷ 'lord of Kâñchîpura,' and of his *Danḍanâtha Vijaya-Permâḍi*:⁸—

(L. 49).—Śaka-varsha 1093re(ṛa)neya Vikṛita-samvatsarada Pushya-bahula-pâḍiva Śukravârad=uttarâyaṇa-samkramaṇad=aṁdu.

(L. 63).—Śaka-varsha 1095neya Namdana-samvatsarada Bhâdrapada-śuddha-tadige Bṛihaspativârad=aṁdu.

Friday, 25th December A.D. 1170;⁹ and Thursday, 24th August A.D. 1172.

¹ Compare above, No. 243.

² The full details of the date are illegible.

³ Read *śrîmach-Chhaka*.

⁴ See *Ind. Ant.* Vol. XIX. p. 156, No. 37.

⁵ Professedly copied from a copper-plate (or copper-plates).—The descriptions of the boundaries contain Kanarese words and inflections.

⁶ Compare below, No. 269.

⁷ Described as 'defeater of the designs of Rājiga-Chôla'; see above, No. 225.

⁸ The inscription also mentions a Kâdamba *Mahâmaṇḍalêśvara Kêtarasa*, 'lord of Uchchaṅgîgiri'; see Dr. Fleet's *Dynasties*, p. 564.

⁹ On this day the *tithi* of the date commenced 2 h. 36 m. after mean sunrise.

251.—PSOCI. No. 117; *Mysore Inscr.* No. 35, p. 71. Harihar Kanarese inscription of the *Mahāmaṇḍalēśvara* **Vīra-Pāṇḍyadēva** and **Vijaya-Pāṇḍyadēva**.¹

252.—PSOCI. No. 135; *Mysore Inscr.* No. 36, p. 71. Harihar Kanarese inscription of **Vijaya-Pāṇḍyadēva**(?).²

253.—Ś. 1095 and 1103.—*As. Res.* Vol. IX. p. 431; Colebrooke's *Misc. Essays*, Vol. II. p. 271. Translation of a 'Curugode' (Kurgôḍ, now Calcutta Museum) Sanskrit and Kanarese inscription³ of the reign⁴ of the W. Chālukya **Tribhuvanamalla Vīra-Sômēśvara (Sômēśvara IV.)**, reigning at Kalyāṇa; recording grants by the *Mahāmaṇḍalēśvara* **Iрмаḍi-Rāchamalla** (surnamed Sindagōvinda) of Kurugōḍadurga:—

'The year of Śālivāhan⁵ 1095 in the Vijaya year of the cycle, and on the 30th of the month Mārgaśira, on Monday, in the time of an eclipse of the sun.'

'The year of Śālivāhan⁶ 1103, of the cycle Plava, and on the 15th of Kārttika, on Monday, in the gracious time of the moon's eclipse.'

Both dates are irregular.

In the lineage of the long-armed Sinda was Rāchamalla; to him and his wife Sôvaladēvi was born Iruṅgula; and to him and his wife Êchaladēvi were born Irmaḍi-Rāchamalla and Sôma.

254.—Ky. 4275.—*Jour. Bo. As. Soc.* Vol. IX. pp. 266 and 287. Two Dêgāmve inscriptions⁶ of the 28th year of the reign of the Kādamba **Śivachitta Permāḍi**, residing at Gôpakapurī (Goa); recording a grant made at the request of his queen **Kamalādēvi**; (composed by Gôvindadēva):—

(P. 269, l. 33, and p. 291, l. 42).—pañchasaptatyadhika-dviśatōttara-chatuḥsahasrêshu Kaliyuga-samvatsarêshu parāvṛttêshu pravartamânê cha śrī-Kādamba-Śivachitta-Vīra-Permāḍidēvasya pravardhamāna-vijayarājya-samvatsarê ashtāvimśê Jay-âhvayê Mārgaśirshê amāvâsyâm Bhaumavârê sūryagrahaṇa-parvaṇi.

[Jaya = Ś. 1096 = Ky. 4275]: Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XVII. p. 266, No. 17.

The mythical Trilôchana-Kadamba; in his lineage, the Kādamba kings; in their family, Gûhalla Vyâghramârin; his son Shashṭhadēva [I.]; his son Jayakêsin [I.], a god of death to the king of Kâpardika-dvîpa, uprooted Kâmadēva etc.; his son Vijayāditya [I.]; his son Jayakêsin [II.], married Mailalamahādēvi, the daughter of the [W.] Chālukya Vikrama (Vikramāditya VI.); their son Śivachitta Permāḍi, married Kamalādēvi, the daughter of Kâmadēva of the lunar race and of his wife, the Pāṇḍya princess Chaṭṭaladēvi.

255.—*Jour. Bo. As. Soc.* Vol. IX. p. 294. Dêgāmve Kanarese inscription, recording the construction of two temples at the command of **Kamalādēvi**, the queen of the Kādamba (of Goa) **Śivachitta Permāḍi** (and daughter of king Kâma, here described as belonging to the solar race, and Chaṭṭaladēvi, here described as belonging to the lunar race⁷).

¹ The inscription is almost entirely illegible. The date given in *Mys. Inscr.* is quite incorrect.

² The greater part of the inscription is illegible.

³ I owe an account of this inscription to Dr. Flëet; for some fantastic characters in it see *Ind. Ant.* Vol. XV. p. 364.

⁴ But compare Dr. Fleet's *Dynasties*, p. 463, note 4.

⁵ Śālivāhana really does not occur in these dates; see *Ind. Ant.* Vol. XXX. p. 208, note 29.

⁶ The two inscriptions are identical, one being in Nāgarī and the other in Kanarese characters; compare above, No. 48. Both (called *upala-śasana*) are perhaps copies of a copper-plate inscription.

⁷ Compare above, No. 254.

256.—**Ś. 1104***.—*Ind. Ant.* Vol. XIV. p. 15. Têrdâl Kanarese Jaina inscription. Date of a private grant:—

(L. 59).—Sa(śa)ka-varshaṁ 1104neya Plava-saṁvatsarada Âśvayuja-bahula 3 Âdivâradalu.

Sunday, 27th September A.D. 1181; see *ibid.* Vol. XXIII. p. 129, No. 100.

(For other dates in the same inscription see Nos. 220 and 258).

257.—**Ś. 1106**.—*PSOCI.* No. 102. Dambal Sanskrit and Kanarese inscription of the W. Châlukya **Sômêśvara IV. Tribhuvanamalla**:—

(L. 71).—Sa(śa)kanri(nṛi)pakâl-âtita-saṁvatsara 1106neya Krôdhi-saṁvatsarad=Âśâ(shâ)ḍa(ḍha)d=amâvâsye Sômaṁvâra sûryyagrahaṇa-saṁkrânti-vyatîpâtad=aṁdu.¹

Perhaps Monday, 9th July A.D. 1184; but there was no eclipse and no Saṁkrânti on that day.

258.—**Ś. 1109**.—*Ind. Ant.* Vol. XIV. p. 15. Têrdâl Kanarese Jaina inscription. Date of a grant by the *Daṇḍanâyaka Bhâyidêva*, the son of the *Daṇḍanâyaka Têjugi*:²—

(L. 79).—Sa(śa)ka-varshaṁ(rshaṁ) 1109neya Plavaṅga-saṁvatsarada Chaitra-su 10 Bri(bṛi)haspativârad=aṁdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 190.

(For other dates in the same inscription see above, Nos. 220 and 256).

259.—**Ś. 1110***.—*Ind. Ant.* Vol. XII. p. 96. Toragal Kanarese inscription of (the *Mahâmaṇḍalêśvara*) **Barma**,³ ruling at Toragale, recording a grant by his wife **Suggaladêvi**:—

(L. 33).—Sa(śa)ka-varshaṁ 1110neya Plavaṅga-saṁvatsarada Puśya(shya)-bahula 10 Vaḍḍavârav=uttarâyaṇasaṁkramaṇa-vyatîpâtadalu.

Saturday, 26th December A.D. 1187; see *ibid.* Vol. XXIII. p. 130, No. 101.

The *Mahâmaṇḍalêśvara* Âhavamalla-Bhûtiga (as a feudatory of Nûrmaḍi-Taila, *i.e.* Taila II., killed Pañchala⁴); his son Dâvaramalla [I.]; his son Chaṭṭa [I.]; his son Dâvaramalla [II.]; his son Chaṭṭa [II.]; his son Bhûta (Bhûtiga); his son Barma.

260.—**Ś. 1111**.—*PSOCI.* No. 90.⁵ Hângal Kanarese inscription of the W. Châlukya **Sômêśvara IV. Tribhuvanamalla**, and of his feudatory, the Kâdamba (of Hângal) *Mahâmaṇḍalêśvara Kâmadêva*:⁶—

‘Śaka 1111 (in words, l. 74), the Saumya saṁvatsara; at the time of the sun’s commencing his progress to the north.’

261.—**Ky. 4288**.⁷—*Jour. Bo. As. Soc.* Vol. IX. p. 241. Halsî plates of the 13th year of the reign of the Kâdamba (of Goa) **Jayakêśin III.**; (composed by Gaṅgâdharasûri, the son of Yajñêśvara⁸):—

(L. 66).—sâshṭâśîti-śatadvay-âdhikêshu chaturshu sahasrêshu Kaliyuga-saṁvatsarêshu parâvṛittêshu śrî-Saptakôṭîśvara-labdha-varaprasâda-śrî-Kâdamba-Vîra-Jayakêśidêva-vijayarâjyê pravartamânê trayôdaśê Siddhârthi-saṁvatsarê Chaitra-suddha-dvâdaśî-Guruvârê damanârôpaṇa-samanantaram.

[Siddhârthin = **Ś. 1121** = **Ky. 4300**]: Thursday, 11th March A.D. 1199; see *Ind. Ant.* Vol. XVII. p. 299, No. 19.

¹ See *Ind. Ant.* Vol. XII. p. 209, No. 19.

² See Dr. Fleet’s *Dynasties*, p. 465. Têjugi (Têja) is described as ‘a thunderbolt in breaking the mountain Simhanarâya, and a lion to the elephant—the brave Kañṅarâya.’

³ This person is different from the *Daṇḍandâya* Bamma (Bammana, etc.) who was a son of Kâma (Kâvaṇa); see below, No. 294.

⁴ See above, No. 140.

⁵ See Dr. Fleet’s *Dynasties*, p. 466, note 1, and p. 563.

⁶ A son of Tailama who was a son of Tailapa II. in No. 210.—See also below, Nos. 424 and 425.

⁷ This is not the year in which the grant was made, but the year from which the regnal years were counted.

⁸ See above, No. 249.

The mythical Jayanta or Trilôchana-Kadamba; in his lineage, Shashṭhadêva [I.]; his son Jayakêśin [I.]; his son Vijayâditya [I.]; his son Jayakêśin [II.], married Mailalamahâdêvî, the daughter of [the W. Châlukya] Permâḍi (Vikramâditya VI.) and younger sister of Sôma (Sômêśvara III.); their sons Śivachitta Permâḍi and Vijayâditya [II.] (Vijayârka, Vâṇi-bhûṣaṇa); the latter married Lakshmî who bore to him Jayakêśin [III.].

262.—Ky. 4289¹.—*Jour. Bo. As. Soc.* Vol. IX. p. 304; *Ind. Inscr.* No. 33. Kittûr Kanarese inscription of the 15th year of the reign of the Kâdamba (of Goa) Jayakêśin III., 'lord of Banavâsî,' recording a trial by ordeal:²—

(L. 3).—Kaliyuga-saṁvatsaram 4289neya saṁd=ad=âḍi(di)y-âgi . . .

(L. 12).—śrî-Vîra-Jayakêśi(śi)dêv-arasara varshaka(da) 15neya Du[r*]mmati-saṁvatsarada Âshâḍa(ḍha)-śud[dh*]a asṭamî 8 Âdivârad=aṁdu.

(L. 25).—tat-saṁvatsarada Âshâḍa(ḍha)-bahula 7 saptamî Âdivârad=adum.³

(L. 30).—â bahula 8 Sôma-vâra de(di)vasa.

[Durmati = Ś. 1123 = Ky. 4302]: Sunday, 10th June; Sunday, 24th June; and Monday, 25th June A.D. 1201; see *Ind. Ant.* Vol. XVII. p. 297, No. 18.

263.—*PSOCI.* No. 94; *Archæol. Surv. of West. India*, Vol. III. p. 103; *Jour. Bo. As. Soc.* Vol. X. p. 181. Koṇṇûr much damaged Kanarese inscription of the Raṭṭa Mahâmaṇḍalêśvara Chakravartin Kattama (Kârtavîrya III. ?):⁴—

'The . . . year of his reign, the . . . saṁvatsara; Monday, the eleventh day of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

264.—Ś. 1124⁵.—Graham's *Kolhapoor*, p. 415, No. 9. Translation of a Râybag inscription⁶ of the Raṭṭa Mahâmaṇḍalêśvara Kârtavîrya IV., dated Śaka 1124, the Durmati saṁvatsara, Friday, the 15th of the bright half of Vaiśākha.

Friday, 20th April A.D. 1201.

265.—Ś. 1127⁷.—*Jour. Bo. As. Soc.* Vol. X. p. 220; *PSOCI.* No. 95. Kalhole Kanarese inscription of the Raṭṭa Mahâmaṇḍalêśvara Kârtavîrya IV., 'lord of Lattanûr,' ruling at Vêṇugrâma, and of his younger brother, the Yuvarâja Mallikârjuna:—

(L. 54).—Śaka-varsham 1127neya Raktâkshi-saṁvatsarada Paushya(sha)-śuddha-bidige Śanivârad=aṁd=uttarâyaṇa-saṁkramaṇadalli.

Saturday, 25th December A.D. 1204; see *Ind. Ant.* Vol. XXIII. p. 128, No. 90.

Sêna [II.]⁸ married Lakshmîdêvî; their son Kattama (Kârtavîrya) [III.], married Padmala-dêvî; their son Lakshmidêva (Lakshmaṇa) [I.], married Chandrike (Chandrikâdêvî, Chandala-dêvî); their sons Kârtavîrya [IV.] (who married Êchaladêvî) and Mallikârjuna.

266.—Ś. 1131⁹.—*Ind. Ant.* Vol. XIX. p. 245. Bhôj plates of the Raṭṭa Mahâmaṇḍalêśvara Kârtavîrya IV., 'lord of Lattanûr,' ruling at Vêṇugrâma, and of his younger brother, the Yuvarâja Mallikârjuna; (composed by Âdityadêva⁷):—

(L. 97).—Śakanṛipa-kâlasy=aikatṛi(tri)ṁśaduttara-śatâdhika-sahasratamasya Vibhava-saṁvatsarasya Kârttika-mâsasya śukla-dvâdaśyâm Budhavâra-samanvitâyâm.

Wednesday, 22nd October A.D. 1208; see *ibid.* Vol. XXIII. p. 128, No. 91.

In the Raṭṭa race, raised to eminence by Kṛishṇarâja,⁸ was Sêna [II.]; his son Kârtavîrya [III.]; his son Lakshmidêva (Lakshmîdhara) [I.], married Chandrikâdêvî; their sons Kârtavîrya [IV.] (who married Êchaladêvî) and Mallikârjuna.

¹ This, again, is the year from which the regnal years were counted; it is quoted here as a current year; see above, No. 261.

² See Dr. Fleet's *Dynasties*, p. 571.

³ See Dr. Fleet's *Dynasties*, p. 555.

⁴ See above, No. 201.

⁵ *I.e.* the Râshṭrakûṭa Kṛishṇarâja II.

⁶ Read =aṁdu.

⁷ See *ibid.* p. 557.

⁸ For another Âdityadêva see below, Nos. 288 and 300.

267.—**Ś. 1141***.—*Jour. Bo. As. Soc.* Vol. X. p. 240. Nêsargi (Nêsarige) Kanarese inscription of the Raṭṭa *Mahâmaṇḍalêśvara Kârtavîrya IV.*, ruling at Vêṇupura (Vêṇugrâma) :—

(L. 57).—Sa(śa)ka-varśa(rsha) 1141neya Bahudhânya-saṁvatsarada Mâgha-suddha 7 Guruvârad=am̐d=uttarâyapaśamkrânti-vyatîpâta kûḍida puṇya-tithiyal=.

Either the 25th December A.D. 1218 (but this was a Tuesday and the 7th of the bright half of Pausa) or Thursday, the 24th January A.D. 1219 (but this was the day of the Kumbha-samkrânti) ; see *Ind. Ant.* Vol. XXIV. p. 8, No. 156, and Vol. XXV. p. 293, note 64.

Genealogy from Sêna [II.] to Kârtavîrya [IV.] as in No. 266.

268.—**Ś. 1151***.—*Jour. Bo. As. Soc.* Vol. X. p. 260 ; *Archæol. Surv. of West. India*, Vol. II. p. 223, and Plate lxxiii. ; and Vol. III. p. 110 ; *PSOCI.* No. 89. Saundatti Kanarese inscription of the time of the Raṭṭa *Mahâmaṇḍalêśvara Lakshmidêva II.*, 'lord of Lattanûr,' ruling at Vêṇugrâma, the son of Kârtavîrya IV. and Mâdêvî ; recording grants made at the command of the *Râjaguru* Munichandra :—

(L. 64).—Śaka-varshaṁ 1151neya Sarvvadhâri-saṁvatsarada Âshâḍhad=amavâse Sôma-vârad=am̐dina sarvvagrâsi-sûryyagrahanad=uttama-tithiyol.

Monday, 3rd July A.D. 1228 ; a total eclipse of the sun, visible in India ; see *Ind. Ant.* Vol. XXIII. p. 130, No. 103.

269.—**Ky. 4348.¹**—*Ind. Ant.* Vol. XIV. p. 289. Goa (now Bombay As. Soc.'s) plates of the 5th year of the reign of the Kâdamba (of Goa) Śivachitta Shashṭhadêva II. and of his brother-in-law Kâmadêva (Kâvaṇa) ; (composed by Chaṭṭyaṇârya, the son of Sômanâtha and grandson of Yajñavarya²) :—

(L. 29).—ashṭâchatvârimsadadhika-trisatô[ttā*]rêshu chatuḥ-sahasrêshu Kaliyuga-saṁvatsarêshu parâvṛittêshu satsu | svarâjy-ânuhava-kâlê pañchamê Sâdhâraṇa-saṁvatsarê [| ta]sy=Âśvayuja-śu[d*]dha-pratipadi Budhavârê Tulâ-râsim=upagatavati bhagavati bhâskarê vishuva-samkrântau | mah[â*]puṇya-kâlê |

[Sâdhâraṇa = **Ś. 1172 = Ky. 4351**] : Wednesday, 28th September A.D. 1250 ; see *ibid.* Vol. XVII. p. 300, No. 20.

The mythical Jayanta in whose family were many kings. Among them was Gûhalla ; then Shashṭha [I.] ; his son Jayakêsin [I.] ; his son Vijayârka [I.] ; his son Jayakêsin [II.], married Mailalamahâdêvî, the daughter of the [W.] Châlukya Permâḍi (Vikramâditya VI.) ; their sons Permâḍi and Vijaya [II.] ; Vijaya's son Jayakêsin [III.], married Mahâdêvî ; their son Tribhuvanamalla, married Mânikâdêvî ; their son Shashṭha [II.].— His sister was married to the prince Kâmadêva (Kâvaṇa), the son of Lakshmidêva and Lakshmî.

270.—*Jour. Bo. As. Soc.* Vol. IX. p. 310. Dêgâṁve Kanarese Kâdamba inscription (?).

271.—**Ś. 1182.**—*Jour. Roy. As. Soc.* Vol. V. p. 177 ; *Jour. Bo. As. Soc.* Vol. IV. p. 105. Terwaṇ plates of the reign of the Châlukya *Mahâmaṇḍalêśvara Kâṁvadêvarâya*, 'lord of Kalyâṇapura,' recording a grant by his minister Kêśava :—

(L. 1).—Śrî-Śaku 1182 varshê Raudra-saṁvatsarê | Pushya-vadi saptami(mî) Sa(śa)ni-dinê | uttarâyapaśamkrânti-parvaṇi.

Saturday, 25th December A.D. 1260 ;³ see *Ind. Ant.* Vol. XXIV. p. 1, No. 124.

¹ This is not the year in which the grant was made, but the year from which the regnal years were counted.

² Probably the *Yajñêśvara* of No. 249.

³ On this day the *tithi* of the date commenced 13 h. 19 m. (and the Uttarâyapaśamkrânti took place 16 h. 45 m.) after mean sunrise.

272.—*Ind. Ant.* Vol. XIV. p. 141, and Plates. British Museum (spurious) Sanskrit and Kanarese plates¹ of the Châlukya *Mahârâjâdhirâja Chakravartin Vira-Satyâśraya*, lord of, and residing at, Kalyânapura, the son of Gôvindarâya :—

(L. 20).—Bhâva-saṁvachharê Jyêshṭha-mâsê kṛishṇa-pakshê Sasivârê saptamyâm tithau.

273.—**Ś. 366.**—*Ind. Ant.* Vol. VIII. p. 94, and specimen Plate. Bangalore Museum (spurious²) Sanskrit and Kanarese plates of the Châlukya *Mahârâjâdhirâja Chakravartin Vira-Nanamba*, lord of, and residing at, Kalyânapura :—

(L. 13).—Saka-varusha 366 Târaṇa-saṁvachharê Phâlguna-mâsê kṛishṇa-pakshê Bihavâra amâvâsyayâm tithau.

For Ś. 366 the date would regularly correspond to Thursday, 22nd February A.D. 445 ; but Ś. 366 could be called Târaṇa only by the southern luni-solar system, which was not in use at so early a period ; see *ibid.* Vol. XXIV. p. 9, No. 163.

274.—*Jour. Bo. As. Soc.* Vol. II. p. 270 ; Graham's *Kolhapoor*, p. 479, No. 23. Translation of a Kôlhâpur inscription³ of a Châlukya named **Sômadêva (Sômêśvara)**.—In a Châlukya family which flourished at Saṁgamêśvara in the Koṅkaṇ was born king Karṇa (who lived at 'Vijaypat') ; his son Vêtugidêva ; his son Sômadêva ; his younger brother (?) Sômadêva (Sômêśvara), whose queen was Mânikyadêvî.

E.—The Kaḷachuryas.⁴

275.—**Ś. 1079.**—*PSOCI.* No. 219 ; *Mysore Inscr.* No. 102, p. 188. Tâlgund Kanarese inscription of the Kaḷachurya *Mahâmaṇḍalêśvara Bhujabala-chakravartin Bijjana*,⁵ 'lord of Kâlânjara,' and of his *Daṇḍanâyaaka Kêśimayya (Kêśava)* :—

(L. 57).—Sa(śa)ka-varshaṁ 1079ney=Îśvara-saṁvatcha(tsa)rada Puṣhyada puṇṇami Sômaṁvaram=uttarâyaṇasaṁkramaṇa-vyatîpâtad=aṁdu.

The date is irregular.

The inscription mentions the W. Châlukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjana.⁶

276.—*PSOCI.* No. 182 ; *Mysore Inscr.* No. 90, p. 182. Baḷagâṁve Kanarese memorial tablet of the third (?) year of the reign of the Kaḷachurya *Bhujabala-chakravartin Bijjana* :—

'The second year⁷ (in figures, 1. 3) of his reign, the Bahudhânya saṁvatsara ; Tuesday, the fourteenth day of the dark fortnight of Chaitra ;' (*Mys. Inscr.* : 'the month Kârttika, the last day of the moon's decrease, new-moon day, Tuesday').

[For Bahudhânya = **Ś. 1080**] the date would be irregular, with either reading.

277.—**Ś. 1080.**—*PSOCI.* No. 183 ; *Mysore Inscr.* No. 74, p. 152. Baḷagâṁve Kanarese inscription. Date of the time of the Kaḷachurya *Mahârâjâdhirâja Bhujabala-chakravartin Bijjala Tribhuvanamalla*, 'lord of Kâlânjara,' and of his *Daṇḍanâyaaka Kêśimayya (Kêśava, Kêśirâja)* :—

(L. 62).—Śaka-varshaṁ 1080neya Bahudhânya-saṁvatcha(tsa)rada Puśya(shya)da puṇṇami Sômaṁvaram=uttarâyaṇasaṁkrânti-vyatîpâta-sômagrahaṇad=aṁdu.⁸

¹ According to Dr. Fleet referable to perhaps the 13th or 14th century A.D.— Compare also *Ind. Ant.* Vol. XXX. p. 369.

² See *Ind. Ant.* Vol. XXX. p. 221, No. 49 ; the grant apparently is a quite modern forgery.

³ See *ibid.* p. 207.

⁴ See also above, Nos. 226, 232, 238, 240 and 245.

⁵ Here and in other inscriptions Bijjana has the *biruda* Niśśaṅkamalla.

⁶ See Dr. Fleet's *Dynasties*, p. 473.

⁷ According to Dr. Fleet's *Dynasties*, p. 474, the third year, and probably the month Bhâdrapada ; (for Ś. 1080 the 14th of the dark half of Bhâdrapada would correspond to Tuesday, 23rd September A.D. 1158).

⁸ See *Ind. Ant.* Vol. XII. p. 212, No. 59.

Monday, 5th January A.D. 1159; but there was no lunar eclipse and no Saṁkrānti on this day.

The inscription mentions the W. Chālukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjala.¹

(For another date in the same inscription, of the third year of the Kaḷachurya Saṅkama, see below, No. 292).

278.—*Ep. Ind.* Vol. V. p. 15. Managōḷi Kanarese inscription of the 6th year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* **Bijjala** :—

(L. 59).—Bijjaladēva-varshada 6neya Vish[u*]-saṁvatsarada Bhādrapada-baḥuḷa 6 Maṁgalavārad=aṁd[u].

(L. 64).—Kapila-chatti-vyatipāta-parvva-nimittav-āg[i].

[Vishu = Ś. 1083] : Tuesday, 12th September A.D. 1161, when the *nakshatra* was Rôhiṇī and the *yôga* Vyatipāta.²

(In lines 1-59 the inscription refers to events of the time of the W. Chālukya Jagadēka-malla II., and contains a date of the 5th year of that king's reign; see above, No. 232).

279.—*PSOCI.* No. 184; *Mysore Inscr.* No. 43, p. 92. Baḷagāmve Kanarese inscription³ of the 6th year (of the reign) of the Kaḷachurya *Mahāmaṇḍalésvara*⁴ *Bhujabala-chakravartin* **Bijjala Tribhuvanamalla**, 'lord of Kālañjara,' and of his *Daṇḍanāyaka* **Barmarasa**; recording a grant which was made at the request of Bijjala's dependent **Kasapayya-nāyaka** :⁵—

(L. 46).—6neya Vishu-saṁvatsarada Pushya-māsad-amāvāsye sūryya-grahaṇad=aṁdu.

[Vishu = Ś. 1083] : 17th January A.D. 1162, with a solar eclipse, visible in India.

280.—*Ep. Ind.* Vol. V. p. 24. Managōḷi Kanarese inscription of the 10th year (of the reign) of the Kaḷachurya *Mahārājādhirāja Bhujabala-chakravartin* **Bijjala**, 'lord of Kālañjara,' reigning at his capital of Kalyāṇa, and of his *Daṇḍanāyaka* **Ammanayya** :—

(L. 18).—Bijjaladēva-varshada 10neya Pārtti(rtthi)va-saṁvatsarada Mārggaśirad-amavāsye Âdityavāra sūryyagrahaṇa-bya(vya)tīpāta-nimittadiṁ.

[Pārthiva = Ś. 1087] : Sunday, 5th December A.D. 1165; but there was no solar eclipse on this day; see *ibid.* p. 24.

281.—*PSOCI.* No. 121; *Mysore Inscr.* No. 33, p. 64. Harihar incomplete Kanarese inscription⁶ of the Kaḷachurya *Mahārājādhirāja Bhujabala-chakravartin* **Bijjana Tribhuvanamalla**, and of his *Daṇḍanāyaka* **Barmarasa**, the son of Muñjaladēva and nephew of Kasapayya-nāyaka, of the lineage of Sagara.

282.—*PSOCI.* No. 186; *Mysore Inscr.* No. 83, p. 169. Baḷagāmve Kanarese memorial tablet of the time of the Kaḷachurya *Bhujabala-chakravartin* **Bijjana**, and of his *Daṇḍanāyaka* **Padmarasa**.

283.—*PSOCI.* No. 187; *Mysore Inscr.* No. 91, p. 182. Baḷagāmve Kanarese memorial tablet of the time of the Kaḷachurya *Bhujabala-chakravartin* **Bijjana**.

284.—*PSOCI.* No. 223; *Mysore Inscr.* No. 110, p. 206. Sorab Kanarese memorial tablet of the time of the Kaḷachurya (?) **Bijjana**; (according to *Mys. Inscr.* apparently of the time of a W. Chālukya king).

285.—*PSOCI.* No. 185; *Mysore Inscr.* No. 48, p. 109. Baḷagāmve Kanarese inscription of the 16th Kaḷachurya year,⁷ recording the transference of the government by the Kaḷachurya

¹ See Dr. Fleet's *Dynasties*, p. 473.

² See *Ind. Ant.* Vol. XXVI. p. 183, Bhādrapada-kṛishṇapaksha VI.

³ The inscription, besides other literary works, mentions the *Kaumdra*, *Pāṇintya* and *Śākaṭāyana* grammars.

⁴ See Dr. Fleet's *Dynasties*, p. 475.

⁵ See Nos. 245 and 281.

⁶ For an account of the descent of Bijjana (Bijjala), taken from this inscription, see Dr. Fleet's *Dynasties*, p. 468.

⁷ See Dr. Fleet's *Dynasties*, p. 476, note 4.

Bhujabala-chakravartin Bijjana Tribhuvanamalla to his son Sôma (Sôvidêva),¹ and grants made with the latter's permission by the *Danḍanāyaka* Bolikeya-Kêsimayya (Kêśava) :—

(L. 37).—śrīmat-Kaḷachuryya-varshada 16neya Sarvvadhâri-samvatsarada Vaiśakha-paurṇ[imâ?] Âdityavâra sômagrahaṇa-samkramaṇa-vyatîpâtad=amdu.

[For Sarvadhârin = Ś. 1090] the date is irregular.

286.—PSOCI. No. 188; Mysore Inscr. No. 86, p. 174. Baḷagâmve Kanarese memorial tablet of the 6th (?) year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Sôvidêva :—

(L. 2).—Sôvidêva-varshada [6]neya² Khara-samvatsarada Śrâvapa-bahulaḍ=amâvâsye Sôma-vârad=amdu.

[Khara = Ś. 1093] : Monday, 2nd August A.D. 1171.³

287.—PSOCI. No. 101. Narsâpûr Kanarese inscription of the 7th year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Sôvidêva :—

(L. 84).—Sôvidêva-varshada 7neya Vijaya-samvatsarada Pushya-su(śu)dha(ddha) 13 Sôma-vârad=amdu.

[For Vijaya = Ś. 1095] the date is irregular.⁴

288.—Ś. 1096.—*Jour. Bo. As. Soc.* Vol. XVIII. p. 273, and Plates. Kokaṭnûr (Belgaum district) plates of the Kalachuri *Mahârâjâdhirâja* Sôma (Sômêśvara, Sôvidêva), recording a grant which was made with his permission by his queen Sâvaladêvi; (composed by Âdityadêva,⁵ the disciple of Śrîpâda) :—

(L. 71).—Shaṇṇavatyadhika-sahasratamê Śakê Jaya-samvatsarê Kârttika-śukla-dvâdaśyâm Brihaspativâra-Rêvatīnakshatra-Vyatîpâtayôga-Va(ba)vakarapa-yuktâyâm.

Thursday, 7th November A.D. 1174; but the day fell in the month Mârgaśîrsha, not Kârttika; see *Ind. Ant.* Vol. XXIV. p. 5, No. 145.

In the Kalachuri Kshatriya lineage, king Kṛishṇa; his son Jôgama; his son Paramardin;⁶ his son Bijjana; his son Sôma.

289.—Ś. 1096.—*Ind. Ant.* Vol. XVIII. p. 127. Dates in a Hulgûr Kanarese inscription of the Kaḷaturya (Kaḷachurya) Sômêśvara (Sôvidêva) :—

(L. 18).—Śaka-varsha 1096neya Jaya-samvatsarada Jyêshṭhâda amâvâsye Âdityavâra sûryyagrahaṇa-vyatîpâtad=andû.

1st June A.D. 1174, with a solar eclipse, visible in India; but the day was a Saturday, not a Sunday; see *ibid.* Vol. XXIV. p. 8, No. 155.

(L. 35).—Śaka-varshada 1096neya Jaya-samvatsarada Mârgaśîrada punṇami Âdityavâra sôma-grahaṇad=andû.

Sunday, 10th November A.D. 1174; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 117, No. 25.

(L. 40).—Śaka-varshada 1096neya Jaya-samvatsarada Mârgaśîra-bahulaḍ=amavâsye Maṅgalavâra sûrya-grahaṇad=andû.

Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 69.

¹ Here and elsewhere he has the *biruda* Râya-Murâri.

² *Mys. Inscr.* : 'the 5th year.'

³ But on this day the *tithi* of the date only commenced 10 h. 21 m. after mean sunrise.

⁴ In line 89 the inscription contains another date of Ś. 1194 (by mistake for 1094), the year Nandana; that date also is irregular.

⁵ See No. 300, and compare No. 266.

⁶ Compare above, No. 226, where the name (in Kanarese) is Permâḍi.

290.—*PSOCI.* No. 220 ; *Mysore Inscr.* No. 100, p. 187. Tâlgund Kanarese memorial tablet of the reign of the Kaḷachurya *Chakravartin* **Sôvidêva** :—

(L. 1).—Sôvidêva-varushada Virôdhikri(kṛi)tu-saṁvatsarada Âśvija-bahula 8nê Âdivârad=am[du ?].

Virôdhikrit may be a mistake for *Virôdhi*-; but the date is irregular for Virôdhi = Ś. 1091 (as well as for Virôdhakrit = Ś. 1113).

291.—*Ep. Ind.* Vol. V. p. 26. Managôḷi Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Mahârâjâdhirâja Bhujabala-chakravartin* **San̄kama**, 'lord of Kâlañjara,' and of the *Dan̄danâyakas* **Kêśimayya (Kêśava)** and his nephew **Brahmadêva** :—

(L. 24).—Saṁkamadêva-varśa(rsha)da mûṇaneya Viḷa[ṛbi-saṁ]vatsarad=Âśâ(shâ)-ḍa(ḍha)-su(śu)dhdha(ddha) 11 Âdityavâra dakṣiṇâyanasaṁkramaṇa-parvva-nimittam.

[For **Vilamba** = Ś. 1100] probably the 27th June A.D. 1178, but this was a Tuesday, not a Sunday ; see *ibid.* p. 26.

292.—*PSOCI.* No. 183 ; *Mysore Inscr.* No. 74, p. 161. Baḷagâmve Kanarese inscription. Date of the third year (of the reign) of the Kaḷachurya *Chakravartin* **San̄kama Niśśan̄kamalla**, and of his *Dan̄danâyaka* **Kêśirâjayya**, and the Gutta *Mahâmaṇḍalêśvara* **Sampakarasa** :¹—

(L. 81).—Saṁkamadêva-varshada 3neya Vikâri-saṁvatsarada Chaitrada puṇṇame Sôma-vâra viśhusaṁkrânti-vyatîpâta-sômagrahaṇad=am̄du.

[For **Vikârin** = Ś. 1101] the date is irregular, but the intended day may be Sunday, the 25th March A.D. 1179.²

(For another date in the same inscription, of the time of the Kaḷachurya Bijjala, see above, No. 277).

293.—*Ind. Ant.* Vol. V. p. 46 ; *PSOCI.* No. 189 ; *Mysore Inscr.* No. 39, p. 75. Baḷagâmve Kanarese inscription. Date of the 5th year (of the reign) of the Kaḷachurya **San̄kama**,³ the younger brother of Sôma (Sôvidêva) who was the son of Bijjala Tribhuvanamalla, 'lord of Kâlañjara : '—

(L. 28).—Saṁkamadêva-varshada 5neya Vikâri-saṁvatsarada Vaiśâkhamâsad=amâvâsyê Sôma-vâra Vṛṣhasaṁkramaṇa-vyatîpâtad=am̄du.

[For **Vikârin** = Ś. 1101] this date is irregular.

The inscription also records grants made on the same date by the *Mahâmaṇḍalêśvaras* Tailahadêva (Tailapa) and Eṇaha,⁴ and it also records a grant made in Ś. 1108, the Parâbhava *saṁvatsara*.

294.—*PSOCI.* No. 122 ; *Mysore Inscr.* No. 31, p. 60. Harihar much defaced Kanarese inscription of the Kaḷachurya **San̄kama**, and his *Dan̄danâyaka* **Kâvaṇa (Kâvaṇayya)**, a son of the *Dan̄danâyaka* Barmadêva⁵ and his wife Jakkaṇavve.

295.—*PSOCI.* No. 190 ; *Mysore Inscr.* No. 95, p. 184. Baḷagâmve Kanarese memorial tablet of the time of the Kaḷachurya *Chakravartin* **Âhavamalla** :—

'The Śârvari *saṁvatsara* ;⁶ Sunday, the first day of the bright fortnight of Kârttika ;' (*Mys. Inscr.* : 'of the moon's decrease').

[For **Śârvari** = Ś. 1102] the date is irregular.

¹ See Dr. Fleet's *Dynasties*, pp. 487 and 581.

² This was the day of the Mêsha-(vishuva-)saṁkrânti, and the full-moon *tithi* of Chaitra ended on the preceding Saturday, but there was no lunar eclipse.

³ The inscription mentions as the leader of his whole army the *Dan̄danâyaka* Kâvaṇayya.

⁴ Also mentioned in No. 297 ; see *Mys. Inscr.* p. 117.

⁵ See Dr. Fleet's *Dynasties*, p. 464, note 6.—Kâvaṇa (Kâma) himself had a son, again named Brahma (Bamma, Bammaṇa, Bammayya, Bammaraśa, Bammidêva) and mentioned below, in No. 419.

⁶ See Dr. Fleet's *Dynasties*, p. 488, note 3.

296.—*PSOCI.* No. 191; *Mysore Inscr.* No. 67, p. 138. Baḷagāmve Kanarese memorial tablet of the reign of the Kaḷachurya *Chakravartin* **Āhavamalla**, and of his *Danḍandya* **Kēsimayya** :—

(L. 1).—Āhavamalladēva-varshada Sâ(śâ)rvvari-saṁvatsarada Phâlguna(na)d=amâvâse Sômaṁvârad=amdu.

[Śârvvari = Ś. 1102]: Monday, 16th March A.D. 1181.¹

297.—*PSOCI.* No. 192; *Mysore Inscr.* No. 55, p. 115. Baḷagāmve Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* **Āhavamalla**, and of his *Danḍandya* **Kēsimayya (Kṛishṇa-Kēśava)** :²—

(L. 69).—Āhavamalladēva-varshada 3neya Plava-saṁvatsarada Śrâvaṇa-bahula 12 (or 13 ?) [Ādi ?]vâra³ saṁkramaṇa-vyatîpâtad=amdu.

[Plava = Ś. 1103]: Sunday, 9th August A.D. 1181; the 12th *tithi* ended and the 13th commenced 9 m. after mean sunrise; but there was no Saṁkrânti on this day.

298.—Ś. 1103 and Ś. 1110*.—*PSOCI.* No. 230. Haraḷahalli⁴ Kanarese inscription of the reign of the Kaḷachurya **Āhavamalla**, and of his feudatory, the Gutta *Mahâmaṇḍalêśvara* **Jôyidêva (Jôma) I.**, the son of Vîra-Vikramâditya I. who was the son of Mallidêva :⁵—

‘Śaka 1103 (in words, l. 83), the Plava *saṁvatsara*; at the time of the sun’s commencing his progress to the north.’

The inscription, besides, contains the following date,⁶ connected with the Gutta *Mahâmaṇḍalêśvara* **Vîra-Vikramâditya II.**, the son of Gutta II. who was the brother of Jôyidêva I. :—

‘Śaka 1110 (in figures, l. 103), the Plavaṁga *saṁvatsara*; Thursday, the thirteenth day of the bright fortnight of Phâlguna.’

This date is irregular.

299.—*PSOCI.* No. 193; *Mysore Inscr.* No. 94, p. 184. Baḷagāmve Kanarese memorial tablet of the 8th year of the reign of the Kaḷachurya **Āhavamalla** :—

‘The eighth year (in figures, l. 3) of his reign, the Śôbhakṛit *saṁvatsara*; Monday, the fifth day of the (?) bright fortnight of Phâlguna;’ (*Mys. Inscr.* ‘the month Bhâdrapada, the 13th day of the moon’s decrease’).⁷

[For Śôbhakṛit = Ś. 1105] the date is irregular, with either reading.

300.—Ś. 1105.—*Ind. Ant.* Vol. IV. p. 275. Bêhaṭṭi plates of the Kalachuri *Mahârâjâdhirâja* **Singhana**;⁸ (composed by Âdityadêva,⁹ the disciple of Śrîpâda) :—

(L. 59).—Sa(śa)kanṛipakâl-âtîtê cha paṁchôttara-śatâdhika-sahasratagê(mê) Śakê Śôbhakṛit-saṁvatsarê Âsya(śva)yukt-âmâvâsyâm Sômaṁvârê Vyatîpâta-yôgê.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 189.

Genealogy as far as Sôma as in No. 288; his younger brother Saṁkama; his brother **Āhavamalla**; his younger brother **Singhana**.

¹ On this day the *tithi* of the date commenced 1 h. 34 m. after mean sunrise.

² See Dr. Fleet’s *Dynasties*, p. 489.

³ Dr. Fleet and Mr. Rice both have ‘Sunday.’

⁴ See *ibid.* p. 581, note 4.

⁵ Compare above, No. 223.

⁶ The same date occurs in another Haraḷahalli Kanarese inscription of the Gutta Vîra-Vikramâditya II., *PSOCI.* No. 231.—Compare also below, No. 335.

⁷ See Dr. Fleet’s *Dynasties*, p. 489, note 3.

⁸ A postscript in Kanarese records a minor grant by the *Danḍandya* Divākara.

⁹ See above, No. 288.

F.—The Silâras, Śilâras, Śilâhâras.¹

301.—Ś. 930.—*Ep. Ind.* Vol. III. p. 297, and Plate. Khârêpâṭaṇ plates² of the Silâra Maṇḍalika Raṭṭarâja, a feudatory of the W. Châlukya Mahârâjâdhirâja (Iṛivabedaṅga) Satyâśraya:—

(L. 40).—Śakanṛipakâl-âtîta-samvatsara-nava-śatêshu trimśad-adhikêshu pravarttamâna-Kîlaka-samvatsar-ântargata-Jyêshṭha-paurṇamâsyâm.

In the race of the Râshtrakûṭa lords there was Dantidurga; his father's brother Kṛishṇarâja [I.]; his son Gôvindarâja [II.]; [his younger brother] Nirupama [Dhruvarâja]; his son Jagattuṅga [I.] [Gôvindarâja III.]; his son Amôghavarsha [I.]; his son Akâlavarsha [Kṛishṇarâja II.]; his grandson Indrarâja [III.]; his son Amôghavarsha [II.]; his younger brother Gôvindarâja [IV.]; his father's brother (the son of Jagattuṅga [II. who did not reign]) Vaddiga; his son Kṛishṇarâja [III.]; his brother Khôṭika (Khoṭṭiga); his brother's son Kakkala (Kakkarâja II.), was defeated by the [W.] Châlukya Tailapa (Taila II.), whose son Satyâśraya is represented as ruling over Raṭṭapâtî.

Genealogy of Raṭṭarâja:—From the regent of the Vidyâdharas, Jîmûtakêtu's son Jîmûtavâhana, sprang the Silâra family. To that family belonged: [Sa]ṇaphulla, a favourite of [the Râshtrakûṭa] Kṛishṇarâja [I.]; his son Dhammiyara (founded Valipattana); his son Aiyaparâja; his son Avasara [I.]; his son Âdityavarman; his son Avasara [II.]; his son Indrarâja; his son Bhîma; his son Avasara [III.]; his son, the king (*râjan*) Raṭṭa (Raṭṭarâja).

The inscription mentions the Mattamayûra line of ascetics; see *North. Inscr.* No. 405.

302.—Ś. 765(?).—Kaṇheri inscription of the [Śilâra] Mahâsâmantâ Pullaśakti,³ the successor of Kapardin I., 'the lord of Koṅkaṇa;' see above, No. 72.

303.—Ś. 775 (for 773).—Kaṇheri inscription of the [Śilâra] Mahâsâmantâ Kapardin II., the successor of Pullaśakti, 'lord of the whole Koṅkaṇa;' see above, No. 73.

304.—Ś. 799.—Kaṇheri inscription of the [Śilâra] Mahâsâmantâ Kapardin II., 'the lord of Koṅkaṇa;' see above, No. 80.

305.—Ś. 919.—*Ep. Ind.* Vol. III. p. 271, and Plates. Bhâdâna⁴ plates of the Śilâra Mahâmaṇḍalêśvara Aparâjitadêvarâja, 'lord of Tagara,'⁵ issued (after the downfall of the Raṭṭa, i.e. Râshtrakûṭa, rule) from Sthânaka:—

(L. 53).—Sa(śa)kanṛipakâl-âtîta-samvatsara-sa(śa)têshu navasu(sv=) ê k ô n a v i m ś a t y -
uttarêshu pravarttamâna-Hêmalamva(mba)-samvatsar-ânta⁶ Âshâḍha-va(ba)hula-
chatusyâm(rthyâm=) anka(nka)tô=pi samvat 919 Âshâḍha-vadi 4 . . . samjâta-dakshinâyana-
Karkkaṭa-sa[m]krânti-parvvaṇi.

The date is not quite regular; the day intended may be the 25th or the 26th June A.D. 997; see *ibid.* p. 270.

The inscription first gives the following list of the Raṭṭa (Râshtrakûṭa) kings:—1, Gôvinda-râja [I.]; 2, Karkarâja [I.]; 3, Indrarâja [II.]; 4, his son Dantivarman [II.]; 5, Karkarâja's son Kṛishṇarâja [I.]; 6, Gôvindarâja [II.]; 7, his younger brother Dhruva; 8, his son Jagattuṅga [I.] [Gôvindarâja III.]; 9, Durlabha Amôghavarsha [I.]; 10, his son Kṛishṇarâja [II.]; 11, Jagattuṅga's⁷ son Indradêva [III.] Nityamvarsha; 12, his son Amôghavarsha [II.] (reigned

¹ Compare above, No. 94, note, and 220, note.

² The plates are numbered with numeral figures.

³ Below, in No. 305 ff., the name is spelt *Pulâśakti*.

⁴ This is the name of the village granted. The plates were found in the Bhiwandi tâluka of the Thâṇâ district and belong to Colonel A. F. Dobbs.

⁵ See Dr. Fleet in *Jour. Roy. As. Soc.* 1901, p. 537.

⁶ Read *-samvatsar-ântargat-Âshâḍha-*.

⁷ This Jagattuṅga [II.] was a son of Kṛishṇarâja II.; he did not reign.

for one year); 13, his younger brother Gôvindarâja [IV.] Suvarṇavarsha; 14, his paternal uncle Vaddiga, the younger brother of Nityamvarsha; 15, Kṛishṇarâja [III.]; 16, Khoṭṭiga; 17, Nirupama's son Kakkala (Kakkarâja II.), who was overthrown by [the W. Châlukya] Tailappa (Taila II.).

Then the genealogy of Aparâjita himself is given thus:—The mythical beings Jîmûtakêtu and his son Jîmûtavâhana, 'the ornament of the Śîlâra family;' in his family, Kapardin [I.]; Pulaśakti; his son Kapardin [II.]; Va[ppu]vanna; his son Jhañjha; his brother Goggirâja; his son Vajjaḍa [I.]; his son Aparâjita, surnamed Mṛigâṅka.

306.—Ś. 939.—*As. Res.* Vol. I. p. 357. Translation and lithograph of part of the text of the Thâṇâ plates of the Śîlâra *Mahâmaṇḍalêśvara* Arikêśarin, 'lord of Tagara:'—

'On the fifteenth of the bright moon of Cārtica, in the middle of the year Piṅgala, when nine hundred and forty years, save one, are reckoned as past from the time of King Śaca, or, in figures, the year 939, of the bright moon of Cārtica 15 . . . the moon being then full and eclipsed.'

6th November A.D. 1017; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 115, No. 11.

Genealogy as far as Aparâjita as in No. 305; his son Vajjaḍa [II.]; his brother Arikêśarin.

307.—Ś. 948.—*Ind. Ant.* Vol. V. p. 277. Bhâṇḍûp plates of the Śîlâra (or Śîlâhâra) *Mahâmaṇḍalêśvara* Chhittarâjadêva, 'lord of Tagara,' ruler of the whole Koṅkaṇa country:—

(L. 32).—Sa(śa)kanṛipakâl-âtîta-samvatsara-sa(śa)têshu navasu(sv=) ashtachiatvârîmśad-adhikêshu Kshaya-samvatsar-ântarggata-Kârttika-su(śu)ddha-paṁchadasyâm(śyâm) yatramkatô=pi samvat 948 Kârttika-su(śu)ddha 15 Ravau samjâtô(ta) âdityagrahaṇa-parvvani.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 179.

Jîmûtakêtu's son Jîmûtavâhana; in his lineage, the Śîlâra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Ghayuvanta (? Vappuvanna); his son Jhañjha; his brother Goggi; his son Vajjaḍa [I.]; his son Aparâjita; his son Vajjaḍa [II.]; his elder (?) brother Kêsidêva (? i.e. Arikêśarin); his nephew, Vajjaḍa's son Chhittarâja.

308.—Ś. 982 (?).—*Jour. Bo. As. Soc.* Vol. IX. p. 219 and Plate; and Vol. XII. p. 329 and Plate. Kalyân Ambarnâth temple inscription of the [Śîlâra] *Mahâmaṇḍalêśvara* Mâmvaṇi-râjadêva, recording the construction of a temple of the god (?) of the *Mahâmaṇḍalêśvara* Chhittarâjadêva:—

(L. 1).—Śaka-samvat 982 Śrâ[vaṇa?]-suddha 9 Su(śu)krê.¹

The date is irregular for Ś. 982 current and expired.

309.—Ś. 1016.—*Ind. Ant.* Vol. IX. p. 33, and Plates. Khârêpâṭaṇ plates of the Śîlâra *Mahâmaṇḍalêśvarâdhipati* Anântapâla (Anantadêva), 'lord of Tagara,' ruler of the whole Koṅkaṇa country:²—

(L. 73).—Sa(śa)kanṛipakâl-âtîta-samvatsara-daśa-sa(śa)têshu shôḍas(ś)-âdhikêshu Bhâva-samvatsar-ântarggata-Mâgha-su(śu)ddha-pratipadâyâm yatramkatô=pi samvat 1016.

Jîmûtakêtu's son Jîmûtavâhana; in his lineage, the Śîlâra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Va[ppu]vanna; his son Jhañjha; his brother

¹ So the date is given in *Jour. Bo. As. Soc.* Vol. XII. p. 329. *Ibid.* Vol. IX. p. 219, the reading is 'Śaka-samvat 782 Jêṭha-sudha 9 Sukrê,' for which compare *Ind. Ant.* Vol. XVIII. p. 94, and Vol. XXIII. p. 113, No. 4. But a photograph of the date, taken by Mr. Cousens and given to me by Dr. Fleet, shews that the first figure of the year of the date is undoubtedly '9.' The second figure of the year, the name of the month, and the number of the *tithi* seem to me doubtful.—Compare also Dr. Fleet's *Dynasties*, p. 543.

² In lines 80 and 81 of the grant he is called *Kuṅkaṇa-chakravartin*.

Goggi; his son Vajjaḍa [I.]; his son Aparājita¹ (contemporary of Gōma, Aiyapadēva, and of the kings Bhīllama and²); his son Vajjaḍa [II.]; his brother Arikēsarin; his nephew, Vajjaḍa's son Chhittarāja; his younger brother Nāgārjuna; his younger brother Mummuni; Nāgārjuna's son Anantapāla.

310.—Ś. 1076.—From an impression supplied by Dr. Burgess. British Museum inscription the reign (?) of [the Śīlāra] Haripāladēva:³—

(L. 1).—Śaku 1076 Bhāva-samvatsarē Māgha-su(śu)ddha-paurṇamāsyām parvvaṇi . . .

(L. 4).—śrī-Haripāladēvu.

311.—Ś. 1078.—From impressions supplied by Dr. Fleet. Chiplūn (now Bombay As. Soc.'s) fragmentary inscription of the [Śīlāra] Mahāmaṇḍalēśvarādhipati Mallikārjuna:⁴—

(L. 3. of one fragment):—'Śakanripakāl-âtîta-samvatsara-sâtêshu daśa[sv=a]shṭasaptat y-adhikêshu Śaka-samvatu || 1078(?) | Dhâtâ(ṭṛi)-samvatsarē Vaiśākha-[śuddha]-aksha[ya*]trîtiyâyām yugâdi-parvvaṇi Bhauma-dinê Mṛgaśira-nakshatrê.

Tuesday, 24th April A.D. 1156; see *Ind. Ant.* Vol. XXIII. p. 116, No. 22.

312.—Ś. 1107.—From impressions supplied by Dr. Fleet. Bombay As. Soc.'s inscription of the reign of [the Śīlāra] Aparāditya:—

(L. 1).—[Śaka-?]samvatu 1107 Visvâ(śvâ)vasu-samvachchha(tsa)rê Chaitra-śuddha 15 Ravau dinê.⁵

Sunday, 17th March A.D. 1185.

313.—Ś. 1109*.—*Jour. Bo. As. Soc.* Vol. XII. p. 333, and Plate. Parel (now Bombay As. Soc.'s) inscription⁶ of the [Śīlāra] Mahārājādhirāja Koṅkaṇa-chakravartin Aparāditya:—

(L. 1).—Śaka-samvatu 1109 Parābhava-samvatsarē || Māghê māsî ||

(L. 8).—samjâta-Māghî-parvvaṇi.

314.—Ś. 1181.—From impressions supplied by Dr. Fleet. Bombay As. Soc.'s inscription⁷ of the reign of the Śīlâhâra Mahāsāmantādhipati Koṅkaṇa-chakravartin Sômêśvara,⁸ 'lord of Tagara.'

The year of the date is Ś. 1181 (in words and figures), the Siddhârthin samvatsara, but I am unable to give the date in full.

315.—Ś. 980.—*Jour. Roy. As. Soc.* Vol. IV. p. 251; *Cave-Temples of West. India*, p. 102, and Plates. Miraj plates⁹ of the Śīlâhâra Mahāmaṇḍalēśvara Mārasimha, 'lord of Tagara,' issued from Khilgīladurga (Kilgīladurga):—

(L. 44).—Sa(śa)kanripakāl-âtîta-samvatsara-sâtêshu | asî(śî)tyadhika-na va sâtêshv = ankêshu | pravarttatayitî¹⁰ Viḷambi-samvatsarê | Pausha-māsasya śuddha-pakshê | saptamyām Brīhaspativârê | udagayana-parvvaṇi |

¹ He is surnamed Birudaṅka-Rāma; compare Birudaṅka-Bhīma in No. 568.

² The original has *Bhīllamāmmamaṇamvua-kshītibhritām*.

³ I believe this to be the king of whom three inscriptions (of Ś. 1071, 1072 and 1075) are mentioned in the *Bombay Gazetteer*, Vol. XIII. Part II. p. 426.—This inscription contains only 9 short lines and is for the most part written in a kind of old Marāṭhī. It contains the usual curse of the ass and the woman, but no sculpture.

⁴ The Bombay As. Soc. has another inscription (from Bassein) of Mallikārjuna, the date of which I cannot make out with confidence. In it Mallikārjuna is described as *Mahāsāmantādhipati, Tagarapura-paramēśvara* and *Si(śi)lâhâra-narêndra*. The inscription contains a sculpture of an ass and a woman.

⁵ The date is given wrongly in *Ind. Ant.* Vol. IX. p. 40, note 62.

⁶ Lines 22-24 are "in the local dialect of the Koṅkaṇa language of the period. Below the inscription is a rude sculpture of an ass and a woman."

⁷ The inscription contains a sculpture of an ass and a woman.

⁸ See Dr. Bhandarkar's *Early History of the Dekkan*, p. 115.

⁹ These plates belonged to Mr. Wathen; they are now lost.

¹⁰ For *pravartamânê*.

Thursday, 24th December A.D. 1058; see *Ind. Ant.* Vol. XXIII. p. 115, No. 14.

Jatiga [II.], the ornament of the Śiyalâra (Śilâhâra) family, born in the lineage of Jîmûta-vâha (Jîmûtavâhana); his son Goṅka; his younger brother Gûhala [I.]; Goṅka's son Mârasimha.

316.—*Ind. Ant.* Vol. XII. p. 102. Honnûr Kanarese inscription of the [Śilâhâra] *Mahâmaṇḍalêśvara* Ballâla and Gaṇḍarâditya.

317.—Ś. 1032*[and 1033*].—*Jour. Bo. As. Soc.* Vol. XIII. p. 2, and Plates. Tâlalen plates of the Śilâhâra *Mahâmaṇḍalêśvara* Gaṇḍarâditya, 'lord of Tagara,' issued from Tîravâḍa :—

(L. 26).—Śakanṛipakâl-âtîta-dvâtrimśaduttara-sahasrê Virôdhi-saṁvatsarê Mâgha-śuddha-daśamyâm Maṁgalavârê.

(L. 31).—tatsaṁvatsar-ôparitana-Vikṛita-saṁvatsara-Vaiśâkha-paurṇamâsyâm sômagrahaṇa-parvani.

Tuesday, 1st February A.D. 1110; and [Thursday], 5th May A.D. 1110,¹ with a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 83.

In the Śailâhâra family, Jatiga [I.]; his son Nâyivarman; his son Chandrarâja; his son Jatiga [II.]; his son Goṅka; his brother Gûvala [I.]; his brother Kîrtirâja; Goṅka's son Mârasimha; his son Gûvala [II.]; his brother Bhôjadêva [I.]; his brother Ballâla; his brother Gaṇḍarâditya.

318.—Ś. 1040.—Graham's *Kolhapoor*, p. 349, No. 2. Herley Kanarese inscription of the Śilâhâra Gaṇḍarâditya, ruling at Valavâḍa; dated Śaka 1040, the Vilamba saṁvatsara, on the occasion of an eclipse of the moon.

The eclipse probably is the one of Wednesday, 5th June A.D. 1118, the only lunar eclipse of Ś. 1040 that was visible in India.

319.—Ś. 1058*.—Graham's *Kolhapoor*, p. 357, No. 3; *Jour. Bo. As. Soc.* Vol. II. p. 266, No. VI. Kôlhâpur Kanarese inscription of the Śilâhâra Gaṇḍarâditya, 'lord of Tagara,' and of his subordinate, the *Mahâsâmanta* Nimbadevarasa,² dated (in words) Śaka 1058, the Râkshasa saṁvatsara, Monday, the fifth of the dark half of Kârttika.

Monday, 28th October A.D. 1135.³

320.—Graham's *Kolhapoor*, p. 465, No. 20. Kôlhâpur Sanskrit and Kanarese inscription of Gaṇḍarâditya.

321.—Ś. 1065*.—*Ep. Ind.* Vol. III. p. 209; *Ind. Inscr.* No. 45. Kôlhâpur inscription⁴ of the Śilâhâra *Mahâmaṇḍalêśvara* Vijayâditya, 'lord of Tagara,' residing at Valavâḍa :—

(L. 16).—Śaka-varshêshu pañchashashtyuttara-sahasra-pramitêshv-atîtêshu pravarttî-mâna-Dum̐dubhi-saṁvatsara-Mâgha-mâsa-paurṇamâsyâm Sôma-vârê | sômagrahaṇa-parva-nimittam.

Monday, 1st February A.D. 1143; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 86.

In the Śilâhâra Kshatriya lineage, Jatiga [II.]; his four sons Goṅkala, Gûvala [I.], Kîrtirâja and Chandrâditya; Goṅkala's son Mârasimha; his five sons Gûvala [II.], Gaṅgadêva, Ballâla

¹ This appears to be the date of the inscription of Gaṇḍarâditya, mentioned in Graham's *Kolhapoor*, p. 342, No. 1.

² He is mentioned also in the two Kôlhâpur Kanarese inscriptions in Graham's *Kolhapoor*, p. 465, No. 19, and p. 466, No. 21.—Compare also above, No. 220, and below, No. 413.

³ On this day the *tithi* of the date commenced 1 h. 25 m. after mean sunrise.

⁴ The inscription ends with a Kanarese verse.

Bhôjadêva [I.], and Gaṇḍarâditya; Gaṇḍarâditya's son Vijayâditya.—The inscription also mentions a *Sîmanta Kâmadêva*.¹

322.—*Ś.* 1065* and 1066*.—*PSOCI.* No. 96. Miraj Kanarese inscription of the Śilâhâra *Mahâmaṇḍalêśvara Vijayâditya*, and his minister *Mâdirayya* :—

(L. 19).—[Śaka]-varsha 1065neya Dumdubhi-saṁvatsarada B h â d r a p a d a -
su(śu)dhdha(ddha) 2 (*altered to 6*) Śukravârad=aṁdu.²

(L. 47).—Sa(śa)ka-varsham 1066neya Rudhirôdgâri-saṁvatsarada Mâgha-bahula 14
Vaḍḍavârad=aṁdu Śivarâtreyâ parvva-nimittav-âgi.

The first date corresponds to Friday, 28th August A.D. 1142; the second is irregular;³ see *Ind. Ant.* Vol. XXIII. p. 127, No. 85; and Vol. XXIV. p. 14, No. 186.

323.—*Ś.* 1073*.—*Ep. Ind.* Vol. III. p. 212; *Ind. Inscr.* No. 43. Bâmanî inscription of the Śilâhâra *Mahâmaṇḍalêśvara Vijayâditya*, 'lord of Tagara,' residing at Valavâḍa :—

(L. 12).—Śaka-varshêshu trisaptatyuttara-sahasra-pramitêshv=atitêshu aṁkatô=pi 1073
pravarttamâna-Pramôda-saṁvatsara-Bhâdrapada-paurṇamâsî-Śukravârê sômagrahaṇa-parvva-
nimittam.

Friday, 8th September A.D. 1150; a lunar eclipse, visible in India.

In the Śilâhâra family, Jatiga [II.]; his sons Goṅkala and Gûvala [I.]; Goṅkala's son Mârasimha; his son Gaṇḍarâditya; his son Vijayâditya.

324.—*Ś.* 1101*.—Graham's *Kolhapoor*, p. 382, No. 6. Kôlhâpur Kanarese inscription of the *Mahâmaṇḍalêśvara Bhôjadêva II.*, residing at Valavâḍa; dated Śaka 1101, the Vilamba saṁvatsara, the 10th of the bright half of Âshâḍha, the Dakshinâyana-saṁkramaṇa.

The 26th June A.D. 1178.⁴

325.—*Ś.* 1109.—Graham's *Kolhapoor*, p. 397, No. 7. Kôlhâpur inscription of the *Mahâmaṇḍalêśvara Bhôjadêva II.*, residing at Kollâpura; dated (in words) Śaka 1109, the Plavaṅga saṁvatsara, on Friday, the new-moon *tithi* of the month Bhâdrapada, on the occasion of an eclipse of the sun.

Friday, 4th September A.D. 1187; a solar eclipse, visible in India.

326.—*Ś.* 1112, 1114 [and 1115].—*Ep. Ind.* Vol. III. p. 215. Kôlhâpur inscription of the Śilâhâra *Mahâmaṇḍalêśvara Vira-Bhôjadêva II.*, residing at Pranâlakadurga (also called Pannâledurga) :—

(L. 2).—Śakanṛipa-kâlâd=ârabhya varshêshu dvâdaśôttara-śatâdhika-sahasrêshu nivṛittêshu
varttamâna-Sâdhâraṇa-saṁvatsar-ântarggata-Pushya-bahula-dvâdaśyâm Bhaumavârê bhânôr=
uttarâyana-saṁkramaṇa-parvvaṇi.

(L. 13).—Śakanṛipa-kâlâd=ârabhya varshêshu chaturdâśôttara-śatâdhika-sahasrêshu
nivṛittêshu varttamâna-Paridhâvi-saṁvatsar-ântarggata-Âśvija-śuddha-pratipadi Śukravârê.

(L. 19).—Pramâdi-saṁvatsar-ântarggata-Phâlguna-śuddha-pañchamyâm Śukravâre.

The first date corresponds to Tuesday, 25th December A.D. 1190; the third to Friday, 28th February A.D. 1194; the second is irregular.

¹ The inscription mentions the town of Kôlhâpur (Kollâpura) under the name Kshullakapura; the same name we have in No. 323.—Kâmadêva is also mentioned below, in No. 413.

² See *Ind. Ant.* Vol. XIX. p. 317.

³ The *tithi* of the date ended 13 h. 11 m. after mean sunrise of Friday, 4th February A.D. 1144, and the proper day for the *Śiva-râtri* therefore would have been the preceding Thursday; see *ibid.* Vol. XXVI. p. 187.

⁴ On his day the 10th *tithi* of the bright half of Âshâḍha ended 15 h. 4 m., and the Dakshinâyana-saṁkrânti took place 16 h. 19 m. after mean sunrise.

327.—Ś. 1113.—*Transactions, Lit. Soc. of Bombay*, Vol. III. p. 393. Sâtârâ plates of the Śilâhâra Mahâmaṇḍalêśvara Bhôjadêva II., 'lord of Tagara,' residing at Padmanâladurga; recording a grant made at the request of the prince Gaṇḍarâditya :—

Śaka-varshêshu satrayôḍaśa-śatâdhika-sahasrêshu 1113 gatêshu vartamâna-Virôdhikṛita-samvatsarê Âshâḍha-śuddha-chaturthyâm Bṛihaspativârê dakṣiṇâyana-samkramaṇa-parvaṇi.

Thursday, 27th June A.D. 1191.

In the Śilâhâra family, Jatiga [I.]; his son Nâyimma; his son Chandrarâja; his son Jatiga [II.]; his son Gôkalla (or Gôkala); his brother Gûvala [I.]; his brother Kîrtirâja; his brother Chandrâditya; Gôkalla's son Mârasimha; his son Gûvala [II.]; his brother Bhôjadêva [I.]; his brother Ballâla; his brother Gaṇḍarâditya; his son Vijayârka (Vijayâditya); his son Bhôjadêva [II.].

G.—The Yâdavas of Sêuṇadêśa and Dêvagiri.¹

328.—Ś. 922.—*Ep. Ind.* Vol. II. p. 217. Saṁgamnêr plates of the Yâdava Mahâsâmantâ Bhillama II., 'lord of Dvâravatî,' residing at Sindînagara; issued from Nâsika :—

(L. 1).—Śakanṛipakâl-âtîta-samvatsara-śatêshu navasu dvâvimśaty-adhikêshv=aṁkatô=pi samvatsarâḥ 922 ||

(L. 110).—Sâ(śâ)rvvarîsamvatsarîya-Bhâdrapad-âmâvâsyâyâm . . . sūrya-grahañê.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 12, No. 176.

Mythical genealogy from the god Śambhu to Yadu; in his family, Sêuṇachandra [I.]; his son Dhâḍi[yappa]; [his son] Bhillama [I.]; his son Râja (or Râjan); his son Vandiga (Vaddiga, a follower of [the Râshtrakûṭa] Kṛishṇarâja [III.]), married Voddiyavvâ, a daughter of the [probably Râshtrakûṭa] prince Dhôrappa [i.e., probably, Nirupama]; their son Bhillama [II.] (defeated [the Paramâra] Muñja² for Raṇaraṇḡabhîma [i.e., apparently, the W. Châlukya Taila II. Âhavamalla]), married Lakshmî [on her mother's side] of the Râshtrakûṭa family.

329.—Ś. 948*.—*Ind. Ant.* Vol. XVII. p. 120, and Plate. Kalas-Budrûkh plates³ of the Yâdava Mahâsâmantâ Bhillama III., whose capital was Sindînagara; (composed by Harichandra, the son of Rudrapaṇḍita) :—

(L. 14).—Śakanṛipakâl-âtîta-samvatsara-śatêshu navasv-ashtâchatvârî[m*]śad-adhikêshv=aṁkatô=pi || 948 || Krôdhana-samvatsara-Kârttika-samjât-âdityagrahañê.

23rd November A.D. 1025; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 129, No. 98.

In the lineage of Yadu, Sêuṇachandra [I.]; his son Dhâḍiyappa; his son Bhillama [I.]; his son Râja (or Śrîrâja); his son Vaddiga; his son Bhillama [II.], married Lakshmî [on her mother's side] of the Râshtrakûṭa family; their son Vêstû; his son Bhillama [III.].

330.—Ś. 991.—*Ep. Ind.* Vol. II. p. 225. Vâghlî inscription of the Yâdava Mahâmaṇḍalanâtha Sêuṇa (Sêuṇachandra II.), and of his feudatory, the Maurya chief Gôvindarâja :—

(Page 227, l. 9).—Rûpa-Naṁd-âṁka-tulyê tu 991 Śaka-kâlasya bhûpatau Saumya-samvatsar-Âshâḍha-ravigrahaṇa-parvvaṇi ||

21st July A.D. 1069; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 124, No. 66.

In the Maurya family (which sprang from Mândhâtṛi of the solar race, and whose capital originally was Valabhi in Surâshṭra): Kîkaṭa; Takshaka; Bhîma; Sarvasûra; Gôvindarâja; Sâdhvasika; Jhañjha; his son Dêvahastin; his son Muñja; his son Padmâkara; (two names illegible); Vappaiya; his son (name not preserved); his son Vâlaparâja; Sâdhvasika; Śantirâja; his son Pravarasûkara (?); his son Bhâilêka; Bhîmarâja; Gôvindarâja (whose wife was Nâyakî).

¹ These include the Gutta inscriptions Nos. 335, 340, 351, 363 and 364. Compare also above, Nos. 223, 292 and 298.

² Compare above, No. 140.

³ The plates are numbered with numeral figures.

331.—Ś. 991.—*Ind. Ant.* Vol. XII. p. 119. Bassein plates¹ of the Yâdava *Mahâmaṇḍalêśvara* *Sêṇachandra* II. :—

(L. 24).—Sa(śa)ka-saṁvat êkanavatyadhika-navasa(śa)têshu saṁvat 991 Saumya-saṁvatsarîya-Śrâvâṇa-sudi chaturdasyâm(śyâm) Guru-dinê.

The date is irregular ; see *ibid.* Vol. XXIV. p. 14, No. 182.

Dṛiḍhaprahâra came from Dvârâvatî and founded(?) Chandrâdityapura ; his son Sêṇachandra [I.], founded Sêṇapura in Sindinêra ; his son Dhâḍiyappa ; his son Bhillama [I.] ; his son Śrîrâja (or Râja) ; his son Vaddiga ; his son Bhillama [II.], married Lachchhiyavvâ (Lakshmî), the daughter of king Jhañjha² [and on her mother's side] of the Râshtrakûta lineage ; their son Vêsuka(?), married Nâyaladêvî, the daughter of the *Maṇḍalikatilaka* Gôgi of the Châlukya lineage ;³ their son Bhillama [III.], married Hammâ, also called Avvalladêvî, a daughter of the [W.] Châlukya Jayasimha [II.] ;⁴ in his family, Sêṇachandra [II.].

332.—Ś. 1063 (for 1064).—*Ind. Ant.* Vol. XII. p. 126, and Plate. Anjanêri inscription of the reign of the Yâdava *Mahâsâmantâ* *Sêṇadêva*, 'lord of Dvârâvatî :—

(L. 1).—Śaka-saṁvat 1063 Dumdubhi-saṁvatsar-âmtarggata-Jyêshṭha-sudi pañchadaśyâm Sômê Anurâdhâ-nakshatrê Siddha-yôgê asyâm saṁvatsara-mâsa-paksha-divasa-pûrvvâyâm tithau.

Monday, 11th May A.D. 1142 ; see *ibid.* Vol. XXIV. p. 4, No. 140.

333.—Ś. 1075.—*Ind. Ant.* Vol. VIII. p. 39, and Plate ; *PSOCI.* No. 283. Pâṭṇâ (in Khândêś) inscription of the *Nikumbha* family. Date of the foundation of a temple by *Indrarâja* :—

(L. 20).—Varshâ[ṇâm] pañchasaptatyâ sahasrê sâdhikê gatê | 1075 | Śakabbûpâla-kâlasya tathâ Śrîmukha-vatsarê ||

In the race of the mythical king *Nikumbha* who was of the solar race, *Kṛishṇarâja* [I.] ; his son *Gôvana* [I.] ; his son *Gôvindarâja* ; his son *Gôvana* [II.] ; his son *Kṛishṇarâja* [II.] ; his son *Indrarâja* (whose minister was *Chaṅgadêva*) married *Śrîdêvî* of the lineage of *Sagara* ; their son *Gôvana* [III.]⁵

334.—Ś. 1113.—*Ep. Ind.* Vol. III. p. 219. Gadag inscription of the *Dêvagiri-Yâdava* *Mahârâjâdhirâja* *Pratâpa-chakravartin* *Bhillama*, recording a grant which was made at the request of his minister *Jaitasimha*,⁶ from the camp at *Hêrûrâ* :—

(L. 13).—Śakanripakâl-âtîta-saṁvatsara-śatêshu trayôdaś-âdhikêshv=êkâdaśasu varttamâna-Virôdhakṛit-saṁvatsar-âmtarggata-Jyêshṭh-âmâvâsyâyâm=Âdityavârê sûrya-grahañê.

Sunday, 23rd June A.D. 1191 ; a solar eclipse, visible in India ; see *Ind. Ant.* Vol. XXIII. p. 125, No. 71.

In *Yadu's* family, *Sêvaṇa* ;⁷ his son *Mallugi* ; his son *Amaragaṅga* ; his younger brother *Karṇa* ; his son *Bhillama*.

335.—Ś. 1113.—*PSOCI.* No. 109. Chaudadâmpur Kanarese inscription of the *Gutta* *Mahâmaṇḍalêśvara* *Vira-Vikramâditya* II.,⁸ and his *Nâyaka* *Khaṇḍeya-Kâra-Kâmeya-nâyaka* :—

(L. 72).—Sa(śa)ka-varsham 1113neya Virôdhikri(kṛi)tu-saṁvatsarada Mârgaśirad=amâvâse sûryya-grahañad=amdu.⁹

¹ The plates were bought by Dr. Bhâu Dâji, but it is not known where they are now.

² Perhaps the *Jhañjha* of No. 305 ff.

³ For a *Goggirâja* who may be intended here, see *North. Inscr.* No. 354. According to Dr. Bhandarkar perhaps the *Goggirâja* of No. 305 ff., above.

⁴ See above, No. 151 ff.

⁵ See below, No. 337.

⁶ *I.e.* the *Jaitrasimha* of No. 419.

⁷ Probably *Sêṇachandra* II. of Nos. 330 and 331.

⁸ Compare Dr. Flett's *Dynasties*, p. 582, and see above, Nos. 223, 292, and 298.

⁹ In line 80 there is another date of the month *Pausha* of the same year, but it is irregular.

18th December A.D. 1191; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 125, No. 72.

336.—*Ep. Ind.* Vol. V. p. 29. Managôli fragmentary Kanarese inscription of the time of the Dêvagiri-Yâdava Jaitugidêva (Jaitapâla) I., the son of Bhillama.—The inscription mentions one of Jaitugi's officers, the *Danḍanâtha* Sahadêva, whose elder brother was the *Danḍanâtha* Mallidêva.

337.—*Ś.* 1128 (for 1129).—*Ep. Ind.* Vol. I. p. 341; *PSOCI.* No. 284. Pâṭṇâ (in Khândêś) inscription,¹ recording that the chief astrologer of the Dêvagiri-Yâdava Siṅghaṇa, Chaṅgadêva, a grandson of the astronomer Bhâskarâchârya, founded a college for the study of the *Siddhântaśirômaṇi*, etc., which was endowed by the brothers Sôidêva and Hêmâḍidêva of the Nikumbha family, feudatories of the Yâdavas. Date of Sôidêva's grant:—

(L. 21).—*Śâkê* 1128 Prabhava-samvatsarê Śrâvaṇa-mâsê paurṇamâsyâm chaṁdragrahaṇa-samayê.

9th August A.D. 1207; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIV. p. 5, No. 141.

In Yadu's race, Bhillama; Jaitrapâla [I.]; his son Siṅghaṇa (Simha).—In Nikumbha's family (see No. 333), Kṛishṇarâja [II.]; his son Indrarâja; his son Gôvana [III.]; his son Sôidêva; after his death, his younger brother Hêmâḍidêva.—Of Chaṅgadêva the following genealogy is given: In the Śaṇḍilya family, the poet Trivikrama; his son Bhâskarabhaṭṭa (received from king Bhôja the title *Vidyâpati*); his son Gôvinda-sarvajña; his son Prabhâkara; his son Manôratha; his son, the poet Mahêśvarâchârya; his son Bhâskara (the astronomer); his son Lakshmidhara (appointed chief Paṇḍit by king Jaitrapâla); his son Chaṅgadêva (chief astrologer of king Siṅghaṇa). Compare below, No. 343.

338.—*Ś.* 1135*.—*PSOCI.* No. 100; *Ind. Ant.* Vol. II. p. 297, No. 1. Gadag Sanskrit and Kanarese inscription of the reign of the Dêvagiri-Yâdava Siṅghaṇa:—

(L. 34).—*Śakanṛipakâl-âkrânta-samvatsara-śataṁgaḷu* 1135neya Âṁgirasa-samvatsarada Phâlguna(na)-śudhdha(ddha)-bidige Śanaishcharavârad=amdu.²

The date is irregular.

339.—*Ś.* 1136*.—*Jour. Bo. As. Soc.* Vol. XII. p. 7. Khidrâpur inscription of the Dêvagiri-Yâdava Mahârâjâdhirâja Pratâpa-chakravartin Siṅghaṇa (Simha), 'lord of Dvâravatî,' residing at Dêvagiri:—

(L. 8).—*Śaka-varshê* 1136 Śrîmukha-samvatsarê Chaitrê sūrya-parba(rva)ṇi Sôma-dinê.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102.

340.—*Ś.* 1136*.—*PSOCI.* No. 234. Haraḷahallî³ Kanarese inscription of the Gutta Mahâmaṇḍalêśvara Vira-Vikramâditya II., whose daughter (by Paṭṭamâdêvî) Tuḷuvaladêvî (Tuḷvaladêvî) was married to Ballâḷa (son of a feudatory chief named Simha, Siṅga, Siṅgidêva, lord of the Sântali maṇḍala), and whose sons were Jôvidêva (Jôyidêva) II.⁴ and Vikrama (Vikramâditya III.):—

(L. 63).—*Śaka-varshada* 1136neya Śrîmukha-samvatsarada Chaitrad=amavâsyê Sôma-vâra sūryyagrahaṇa-samkrânti-vyâtîyapâtad=adum.⁵

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102. (The Vṛishabha-samkrânti took place on the following Wednesday).

¹ The concluding lines of the inscription are in old Marâṭhî.

² See *Ind. Ant.* Vol. XII. p. 210, No. 29.

³ See Dr. Fleet's *Dynasties*, p. 583, and above, No. 335.

⁴ See below, No. 351.

⁵ Read -vyâtîpâtad=amdu.

341.—**Ś. 1137.**—*PSOCI.* No. 201; *Mysore Inscr.* No. 37, p. 72. Baḷagāmve Kanarese inscription of the Dêvagiri-Yâdava *Mahârâjâdhirâja* **Siṃhaṇa** (**Singhaṇa**), 'lord of Dvârâvatî':—

(L. 23).— . . . 1137neya Yuva-samvatsarada Bhâdrapadad=amâvâsye Bri(bri)haspati-vârad=aṁdu.

Thursday, 24th September A.D. 1215; see *Ind. Ant.* Vol. XXIII. p. 125, No. 73.

342.—**Ś. 1140.**— From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 425, No. 11; *Ind. Inscr.* No. 48. Kôlhâpur inscription of the Dêvagiri-Yâdava *Chakravartin* **Siṃhaṇa** (**Singhaṇa**), the son of Jaitrapâla who was the son of Bhillama:—

(L. 16).— Śaka-varsha 1140 Bahudhânya-samvatsarê.

343.—**Ś. 1144.**— *Ep. Ind.* Vol. III. p. 112. Bahâl (in Khândêś) inscription, recording the foundation of a temple by **Anantadêva**, the chief astrologer of the Dêvagiri-Yâdava **Siṃha** (**Singhaṇa**); (a *praśasti* composed by Anantadêva's younger brother Mahêśvara):—

(L. 18).— Shaṭk-ônê sadala-śat-âdhi[kê] sahasrê 1144 varshânâm Śaka-prithivîpatêh prayâtê | Chaitr-âdya-pratipadi Chitrabhânu-varshê.

The ornament of Yadu's family Bhillama; his son Jaitrapâla [I.] (made Gaṇapati¹ lord of the Andhra country); his son Siṃha (defeated king Arjuna²).— Of Anantadêva the following genealogy is given: In the family of the sage Śâṇḍilya, Manôratha; his son Mahêśvara (composed astronomical works); his son Śrîpati; his son Gaṇapati; his son Anantadêva (author of astronomical works). Compare above, No. 337.

344.—**Ś. 1145*.**— *Jour. Bo. As. Soc.* Vol. XII. p. 11; *Archæol. Surv. of West. India*, Vol. II. p. 233, and Plate lxxiv.; and Vol. III. p. 116; *PSOCI.* No. 91. Munôḷi (Manôḷi) Kanarese inscription of the reign of the Dêvagiri-Yâdava *Mahârâjâdhirâja* **Pratâpa-chakravartin** **Siṃhaṇa**, ruling at his capital of Dêvagiri; recording grants made by his *Danḍanâyaka* **Purushôttama** and others:—

(L. 24).— Sa(śa)ka-varsha 1145neya Chitrabhânu-samvatsarada Kârttika-su(śu)dhdha(dhha)-punṇami Sôma-vâra sômagrahaṇa-bya(vya)tîpâtadalli.

22nd October A.D. 1222, with a lunar eclipse, visible in India; but the day was a Saturday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 157.

345.—**Ś. 1145.**—*Ind. Ant.* Vol. XIX. p. 157. Notice of a Kôlâr (Kôlhâr) Kanarese inscription of the time of the Dêvagiri-Yâdava **Siṃhaṇa**, reigning at his capital of Dêvêndragiri:—

(L. 9).— Śaka-varusada³ 1145de(da)neya Svabhânu-saumvachchharada⁴ dvitîya-Bhâdrapada-su(śu)dhdha(ddha) 5 Su(śu)kravârad=aṁdu.

Friday, 1st September A.D. 1223; see *ibid.* Vol. XXIII. p. 117, No. 28.

346.—**Ś. 1148*.**—*PSOCI.* No. 110. Chaudadâmpur Kanarese inscription. Date (of the time of the Dêvagiri-Yâdava **Siṃhaṇa** ?):—

(L. 26).— Śaka-varsha 1148neya Pârthiva-samvatsarada Bhâdrapa[da*]-śuddha 15 Sôma-vâra chaindrôparâga-⁵pumṇyatithiya madhyâhnasamaya^o.

19th August A.D. 1225, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 158.

(For two later dates in the same inscription see below, Nos. 361 and 363).

¹ *I.e.* the Kâkatiya Gaṇapati; compare below, No. 585 ff.

² *I.e.*, probably, the Paramâra Arjunavarman; see *North. Inscr.* No. 195.

³ Read *-varshada*.

⁴ Read *-samvatsarada*.

⁵ Read *punya*^o.

347.—Ś. 1156.—*PSOCI.* No. 87. Bijâpur Kanarese inscription of the Dêvagiri-Yâdava **Siṃhaṇa (Siṅghaṇa)** :—

(L. 5).—Śaka-varushada¹ 1156neya Jaya-saṁvatsarada Vaisâ(śâ)kha-su(śu)ddha-puṁṇame² Vaddavârad=aṁdu.

Saturday, 15th April A.D. 1234; see *Ind. Ant.* Vol. XXIII. p. 118, No. 29.

348.—Ś. 1157.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 12; *Ind. Inscr.* No. 47. Kôlhâpur fragmentary inscription of the Dêvagiri-Yâdava **Siṅghaṇa** :—

(L. 1).—Śaka 1157 Manmatha-saṁvatsarê Śrâvaṇa-bahula 30 Gurau.

For Manmatha = Ś. 1157 the date is irregular; (for Ś. 1157* = Jaya it would correspond to Thursday, 27th July A.D. 1234); see *Ind. Ant.* Vol. XXIV. p. 16, No. 192.

349.—Ś. 1158.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 13. Kôlhâpur inscription of the reign of the Dêvagiri-Yâdava **Mahârâjâdhirâja Praudha-pratâpa-chakravartin Siṅghaṇa**, 'lord of Dvârâvatî' :—

(L. 1).—Śaka 1158 varshê Durmmukha-saṁvatsarê Mâgha-śuddha-pûrṇamâsyâm tithau Sôma-dinê |

(L. 14).— . . . sômê=pavi[ddhê ?] . . .

Monday, 12th January A.D. 1237; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 118, No. 31.

350.—Ś. 1160*.—*PSOCI.* No. 112. Tiliwalli Sanskrit and Kanarese inscription of the Dêvagiri-Yâdava **Siṃhaṇa (Siṅghaṇa)**, and of his feudatory **Sâvanta-Thakkura** :—

(L. 77).—Śaka-varsha 1160neya Hēmaṇambi-[sa]ṁvatsarada Phâlguna(na)-su(śu) 3 Bri(bri)haspativârad=aṁdu.

Thursday, 18th February A.D. 1233; see *Ind. Ant.* Vol. XXIV. p. 2, No. 130.

351.—Ś. 1160*.—*Jour. Bo. As. Soc.* Vol. XV. p. 386, and Plates. Haralahaḷli (now Bombay As. Soc.'s) plates⁴ of the reign of the Dêvagiri-Yâdava **Mahârâjâdhirâja Praudha-pratâpa-chakravartin Siṅghaṇa**, 'lord of Dvârâvatî,' recording a grant by his **Dandêsa Bichirâya⁵ (Bicha, Vichana)**, the son of Chikkadêva and younger brother of Malla, made with the consent of the Gutta **Mahâmaṇḍalêśvara Jôyidêva II.**,⁶ 'lord of Ujjayanî' :—

(L. 62).—Śaka-varshâd=ârabhya shashtyadhika-śatôttara-śa(sa)hasra-mitê Hēmaṇa[m*]vi(bi)-sâm(sam)vatsarê Phâlguna-mâsê saptamyâm.

In the Yâdava race was Amaragângêya; in that family was Mallugi; from him sprang Bhillama; from him, Jaitugi [I.]; from him, Siṅghaṇa.

352.—Ś. 1162.—*Archæol. Surv. of West. India*, Vol. III. p. 87, and Plate lviii.; *PSOCI.* No. 286. Ambâ inscription of the Dêvagiri-Yâdava **Siṃha (Siṅghaṇa)**, and of his generals **Khôlêśvara** (the son of Trivikrama) and his son **Râma** of the Maudgala family; (a *prasasti* composed by Kavirâja ?) :—

(L. 27).—Śaku 1162 Śârvarî-saṁvatsarê | Kârtika-śuddha [da-10 ?].

353.—*PSOCI.* No. 285. Ambâ inscription⁷ of the time of the Dêvagiri-Yâdava **Siṅghaṇa**, his general **Khôlêśvara**, etc.

¹ Read *Śaka-varshada*.

² Read *-puṇṇame*.

³ On this day the *tithi* of the date commenced 5 h. 12 m. after mean sunrise.

⁴ The description of the boundaries is in Kanarese.

⁵ Not Chikkadêva.— Compare below, No. 357.

⁶ See Dr. Fleet's *Dynasties*, p. 583; and above, No. 340.

⁷ An edition of this inscription is desirable.

354.—*PSOOL*. No. 111. Chaudadâmpur Kanarese inscription. Date (l. 99) of 'the Śubhakṛit *saṁvatsara*, in the era of the Yādava king **Simhaṇa** (**Siṅghaṇa**); Friday, the third day of the bright fortnight of Pushya.'

[Śubhakṛit = Ś. 1164]: Friday, 26th December A.D. 1242 (the day for the celebration of the Uttarāyana-saṁkrānti, which took place shortly before mean sunrise).

(For two later dates in the same inscription see below, Nos. 364 and 365).

355.—*Ind. Ant.* Vol. XII. p. 100. Kaḍakoḷ Kanarese memorial tablet of the 37th year (of the reign) of the Dêvagiri-Yādava *Bhujabala-pratāpa-chakravartin* **Simhaṇa** (**Siṅghaṇa**):—

(L. 2).—Simhaṇadêva-varsha 37 Parâbhava-saṁvatsarada Mârggaśira-su(śu)dha(ddha)-pamchami Bri(bṛi)havâradalu.

[Parâbhava = Ś. 1168]: Thursday, 15th November A.D. 1246.

356.—Ś. 1172*.—Graham's *Kolhapoor*, p. 437, No. 14; *Jour. Bo. As. Soc.* Vol. II. p. 264, No. iii. Kôlhâpur inscription of the reign of the Dêvagiri-Yādava **Kanharadêva** (**Kṛishṇa**), dated Śaka 1172, the Saumya *saṁvatsara*, "Vaiśākha-vadi 30 Śukrê."

Friday, 14th May A.D. 1249.

357.—Ś. 1171.—*Ind. Ant.* Vol. VII. p. 304, and Plates; *PSOOL*. No. 21. Chikka-Bâgewâḍi plates of the reign of the Dêvagiri-Yādava **Kanhâra** or **Kanhara** (**Kṛishṇa**, the son of Jaitugi II. who was the son of **Simhaṇa**, *i.e.* **Siṅghaṇa**); recording a grant by the minister **Mallisaiṭṭi** (**Malla**, the elder brother of Bîcha and son of Chikkadêva¹), which was confirmed (by means of this copper-plate charter) by Malla's son, the minister **Chaunḍisaiṭṭi**:—

(L. 19).—Ēkasaptatyuttara-śatâdhê(dhi)ka-sahasra-saṁkhyêshu Śak-âvdê(bdê)shv=atîtêshu pravarttamânê Saum(sau)mya-saṁvatsarê tad-ainta[r*]gat-Âshâḍha-paurṇamâsyâm Śanaiścharavârê Pûrvâshâdh[â*]-nakshatrê Vaidhṛiti-yôgê itthambhûta-pum(pu)nyakâlê.

Saturday, 26th June A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 32.

358.—Ś. 1171.—*Ind. Ant.* Vol. XIV. p. 69. Beṇḍigeri plates of the reign of the Dêvagiri-Yādava **Kanhâra** or **Kanhara** (**Kṛishṇa**, described as in No. 357); recording a grant by the minister **Malliseṭṭi**, for which the king's sanction (with this copper-plate charter) was obtained by his son, the minister **Chaunḍiseṭṭi**:—

(L. 22).—Śaka-saṁvatsarasya śatâdhika-sahasr-aikâdhika-saptatyâś=ch-ânamitarê Saumyê=bdê Śrâvanê mâsi sita-pakshê dvâdaśyâm Guruvârê.

Thursday, 22nd July A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 33.

359.—Ś. 1174*.—*Jour. Bo. As. Soc.* Vol. XII. p. 34. Munolli (Manôḷi) Kanarese inscription of the reign of the Dêvagiri-Yādava *Bhujabala-praudha-pratāpa-chakravartin* **Kandhara** (**Kṛishṇa**, the son of Jaitugi II. who was the son of **Siṅghaṇa**), 'lord of Dvârâvatî,' residing at his capital of Dêvagiri:—

(L. 20).—Sa(śa)ka-varsha 1174neya Virô[dhikṛitu]-saṁvatsarada Jêshṭha-²bahula va(a)mâvâse sūryya-grahana Su(śu)kravâ[rad=a]indu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 193.

360.—Ś. 1175.—*Jour. Bo. As. Soc.* Vol. XII. p. 42. Bêhaṭṭi plates of the 7th year (of the reign) of the Dêvagiri-Yādava *Mahârâjâdhirâja* **Kanhara** (**Kṛishṇa**), 'lord of Dvârâvatî,' recording a grant by the minister **Chaunḍa**-(**Châvunḍa**)-râja, the son of Vîchana who was the younger brother of Agramalla (? Malla³):—

(L. 51).—Pamchasaptatyadhika-śatôttara-sahasrakê Śaka-varshê varttamânê svasti śrîmad-Yâdavanârâyaṇa-bhujava(ba)lapraudhapratâpachakravartti-śrî-Kanharadêva-varshêshu saptamê Pramâdi-saṁvatsarê Chaitra-mâsê kṛishṇa-pakshê amâvâsyâyâm Sônavârê.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 194.

¹ See above, No. 351.

² Read *Jyêshṭha*.

³ Compare above, No. 351.

In the race of the Yadus there was Amaragângêya; also Jaitugi [I.]; his son Simhala (Singhana); his grandson Kṛishṇa.

361.—*PSOCI*. No. 110. Chaudadâmpur Kanarese inscription; the four lines round the top of the stone. Date of the time of the Dêvagiri-Yâdava Kanhara (Kṛishṇa):—

(L. 1).—Kanhara-dêva-varshada Siddhârthi-samvatsarada Chaitra-bahula 15 Sô sûrya-grahanada samaya(?).

[For Siddhârthin = Ś. 1181] the date is irregular.

(For two other dates in the same inscription see Nos. 346 and 363).

362.—Ś. 1183.—From an impression supplied by Dr. Fleet. Renadâl inscription¹ of the reign of the Dêvagiri-Yâdava Praudha-pratâpa-chakravartin Mahâdêva, 'lord of Dvârâvatî':—

(L. 1).—Śaku 1183 Dû(du)rmmati-samvatsarê.

363.—*PSOCI*. No. 110. Chaudadâmpur Kanarese inscription. Date of the third year of the reign of the Dêvagiri-Yâdava Mahâdêva, and of the Gutta Gutta III., the son of Vikrama (Vikramâditya III.) and Mailaladêvi:²—

(L. 40).—Mahâdêvarâya-vijayarâjy-ôdaye(ya)da 3ṛaneya Dundubhi-samvatsarada Vaya-sâkha-su(śu)dhdha(ddha) 15 Sô mavâra sôma-grahanadalli.

[For Dundubhi = Ś. 1184] the date is irregular; see No. 364.

(For two earlier dates in the same inscription see above, Nos. 346 and 361).

364.—Ś. 1185*.—*PSOCI*. No. 111. Chaudadâmpur Kanarese inscription. Date of the time of the Dêvagiri-Yâdava Mahâdêva, and of the Gutta Gutta III.:³—

(L. 79).—Śaka-varsha 1185neya Dundubhi-samvatsarada Vaya-sâkha-śuddha 15 Sô mavâra sôma-grahanad=amdu.

The date is irregular; see No. 363.

(For two other dates in the same inscription see Nos. 354 and 365).

365.—*PSOCI*. No. 111. Chaudadâmpur Kanarese inscription. Date of the time of the Dêvagiri-Yâdava Mahâdêva:—

(L. 92).—Rudhirôdgâri-[samvatsa]rada Jêshṭha-bahula 5 (but possibly 1) Âdivâra Shadaśîtimukha-samkrânti tatkaladalli.

[Rudhirôdgârin = Ś. 1185]: Sunday, 27th May A.D. 1263; but the *tithi* which ended on this day was the third of the dark half; see *Ind. Ant.* Vol. XXV. p. 346, No. 4.

(For two earlier dates in the same inscription see above, Nos. 354 and 364).

366.—Ś. 1187.—From an impression supplied by Dr. Fleet;⁴ *Ind. Inscr.* No. 49. Kôlhâpur inscription of the reign of the Dêvagiri-Yâdava Praudha-pratâpa-chakravartin Mahârâja Mahâdêva, the younger brother of Kanhara (Kṛishṇa):—

(L. 8).—Śaka-varshê 1187 varttamâna-Krôdhana-samvatsarê Mâghamâsa-pûrṇimâyâm Śukra-dinê.

Friday, 22nd January A.D. 1266; see *Ind. Ant.* Vol. XXIII. p. 118, No. 34.

367.—Ś. 1189.—*Ind. Ant.* Vol. XVIII. p. 128. Date of a Hulgûr Sanskrit and Kanarese inscription of the Dêvagiri-Yâdava Mahâdêva:—

(L. 15).—Śaka-varuśada⁵ 1189neya Prabhava-samvatsarada Jêshṭha-⁶ba 30 Budhavâra sûrya-grahanad=andu.

Wednesday, 25th May A.D. 1267; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 125, No. 74.

¹ The last lines of the inscription appear to be in old Marâṭhî.

² See Dr. Fleet's *Dynasties*, p. 583, and above, No. 340.

³ See above, No. 363.

⁴ Compare *Jour. Bo. As. Soc.* Vol. II. p. 264, No. ii.

⁵ Read *-varshada* and *Jyêshṭha*.

368.—*PSOOL*. No. 142; *Mysore Inscr.* No. 12, p. 20. Dâvângere Kanarese inscription of the reign of the Dêvagiri-Yâdava Râmachandra. Date of the time (?) of the Dêvagiri-Yâdava Mahâdêva :—

‘The Prajâpati *samvatsara*. No further details of the date are given.’

[Prajâpati = Ś. 1193.]

369.—Ś. 1193.—*Ind. Ant.* Vol. XIV. p. 315. Paithan (now Bombay Secretariat’s ?) plates² of the Dêvagiri-Yâdava Râma (Râmachandra) :—

(L. 62).—Sa(śa)kê cha êkâdaśasu trinavaty-adhikêshv=atîtêshu 1193 varttamâna-Prajâpati-samvatsar-âmtargata-Mâgha-śuddha-dvâdaśyâm Vu(bu)dhê.

Wednesday, 13th January A.D. 1272; see *ibid.* Vol. XXIII. p. 118, No. 35.

In the race of Yadu, in the Moon’s family, Siṅghaṇa; his son Mallugi; after him, Bhillama; his son Jaitugi [I.] (killed the king of Trikalīṅga and liberated king Gaṇapati³ from prison); his son Siṅghaṇa (overthrew Ballâla,⁴ the Andhra king, Kakkalla,⁵ the lord of Bhambhâgiri, Bhôja,⁶ and Arjuna⁷); his son Jaitugi [II.]; his son Kṛishṇa; his younger brother [Mahâdêva] (defeated Vîsala⁸); his son Âmaṇa; from him Kṛishṇa’s son Râma took away the kingdom.

370.—Ś. 1194.—*Jour. Roy. As. Soc.* Vol. V. p. 183. Thâṇâ plates of the reign of the Dêvagiri-Yâdava Râmachandra, ‘lord of Dvâravatî;’ recording a grant by Achyuta-Nâyaka :—

Śâlivâhana-Śakê 1194 Âṁgirâ-nâma-samvatsarê Âśvina-śuddha 5 Ravau.

The date is irregular.

In the race of the Yadus, Bhillama; after him, Jaitrapâla [I.]; his son Siṅghaṇa; after him, Kṛishṇa; his younger brother Mahâdêva; Kṛishṇa’s son Râmachandra.

371.—Ś. 1194.—From an impression supplied by Dr. Fleet;⁹ Graham’s *Kolhapoor*, p. 437, No. 15. Kôlhâpur inscription of the reign of the Dêvagiri-Yâdava Praudha-pratâpa-chakravartin Râmadêva (Râmachandra) :—

(L. 23).—Śaka-varshêshu 1194 vêd-âṁka-Rudra-pramitêshu vyatîtêshu varttamân-Âṁgirah-[sam]vatsara-Mâgha-pûrṇimâyâm sômagrahaṇa-parvapi.

3rd February A.D. 1273; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 36.

372.—Ś. 1199*.—From an impression supplied by Dr. Fleet; Graham’s *Kolhapoor*, p. 451, No. 16. Sidnûrle inscription¹⁰ of the reign of the Dêvagiri-Yâdava Praudha-pratâpa-chakravartin Râmachandra :—

(L. 13).—Śaka-varshêshu 1199 ramdhr-âṁka-Rudra-pramitêshu gatêshu varttamâna-Dhâtri-samvatsar-âṁ(â)ntargata-Śrâvaṇa-pûrṇimâyâm Sôma-dinê yajûôpavîta-parvaṇi.

Monday, 27th July A.D. 1276; see *Ind. Ant.* Vol. XXIII. p. 128, No. 93.

373.—Ś. 1199.—*PSOOL*. No. 125; *Mysore Inscr.* No. 26, p. 44; compare *Jour. Bo. As. Soc.* Vol. XII. p. 4. Harihar Kanarese inscription of the Dêvagiri-Yâdava Praudha-pratâpa-

¹ See Dr. Fleet’s *Dynasties*, p. 528 and p. 529, note 1.

² Compare *Ind. Ant.* Vol. XXX. p. 517.

³ *I.e.* the Kâkatiya Gaṇapati; see below, No. 585 ff.

⁴ *I.e.* the Hoysala Ballâla II.; see below, No. 415 ff.

⁵ Perhaps some prince Kakkalla of the Kalachuri (Chêdi) family.

⁶ *I.e.* the Śilâhâra Bhôja II.; see above, No. 324 ff.

⁷ *I.e.*, probably, the Paramâra Arjunavarman; see above, No. 343.

⁸ Compare *North. Inscr.* No. 225.

⁹ Compare *Jour. Bo. As. Soc.* Vol. II. p. 264, No. iv.

¹⁰ The inscription contains a sculpture of an ass and a woman.

chakravartin Rāmachandra, 'lord of Dvārāvati,' and of his feudatory, the *Mahāmaṇḍalēśvara Śaṭjuva-Tikkamadēva* :—

'Śaka 1199 (in figures, l. 67), the *Īśvara saṁvatsara*; Friday, the thirteenth day of the (?) bright fortnight of Chaitra.'

Friday, 19th March A.D. 1277.¹

The inscription contains two other dates of the *Bahudhānya saṁvatsara* (Ś. 1200) and of the 'Pramādi' (Pramāthin) *saṁvatsara* (Ś. 1201).

374.—*PSOCI*. No. 202; *Mysore Inscr.* No. 57, p. 127. Baḷagāmve Kanarese memorial tablet of the time of the *Dēvagiri-Yādava Rāmachandra* :—

'The twelfth or thirteenth year (in figures, l. 16) of his reign, the *Chitrabhānu saṁvatsara*; Sunday, the fifteenth day of the bright fortnight of Māgha or, perhaps, Mārgaśīrsha;' (*Mys. Inscr.* : 'the 14th year . . . the 1st day of the moon's increase, Sunday').

[For *Chitrabhānu* = Ś. 1204] the date is irregular, for either month.

375.—*PSOCI*. No. 225; *Mysore Inscr.* No. 111, p. 207. Sorab Kanarese memorial tablet of the 12th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

(L. 4).—*Rāmachandradēva-vijayarājy-odayada* 12 *Svabhānu-saṁvatsarada Phālguna(na)-su(śu)* 5 *Vaḍḍavārad-amdu*.

[For *Subhānu* = Ś. 1205] the date is irregular.

376.—*PSOCI*. No. 203; *Mysore Inscr.* No. 82, p. 169. Baḷagāmve Kanarese memorial tablet of the 14th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The fourteenth year (in figures, l. 3) of his reign, the *Tāraṇa saṁvatsara*; Sunday, the first day of the bright fortnight of Chaitra;' (*Mys. Inscr.* : 'the 3rd day').

[*Tāraṇa* = Ś. 1206] : Sunday, 19th March A.D. 1284 (which is the proper equivalent for the first *tithi* of the bright half of Chaitra).

377.—*PSOCI*. No. 204; *Mysore Inscr.* No. 52, p. 113. Baḷagāmve Kanarese memorial tablet of the 14th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The fourteenth year (in figures, l. 2) of his reign, the *Tāraṇa saṁvatsara*; Wednesday, the tenth day of the bright fortnight of Vaiśākha.'

[*Tāraṇa* = Ś. 1206] : Wednesday, 26th April A.D. 1284.

378.—*PSOCI*. No. 205; *Mysore Inscr.* No. 81, p. 168. Baḷagāmve Kanarese memorial tablet of the 16th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The sixteenth year (in figures, l. 6) of his reign, the *Vyaya saṁvatsara*. The other details of the date are illegible.'

[*Vyaya* = Ś. 1208.]

379.—Ś. 1212*.—*Jour. Roy. As. Soc.* Vol. V. p. 178. *Thāṇā* plates of the reign of the *Dēvagiri-Yādava Mahārājādhirāja Prauḍha-pratāpa-chakravartin Rāmachandra*, 'lord of Dvārāvati,' recording a grant by *Kṛishṇadēva*, the governor of *Koṅkaṇa* :—

Śālivāhana-Śakā 1212 *Virōdhi-saṁvatsarē Vaiśākha-suddha-paurṇamāsyām Bhaumē*.

The date is irregular.

In the race of the *Yadus*, *Bhillama*; after him, *Jaitrapāla* [I.]; his son *Singhapa*; after him, *Jaitrapāla* [II.]; after him, *Kṛishṇa*; his younger brother *Mahādēva*; *Kṛishṇa*'s son *Rāmachandra*.

380.—Ś. 1219*.—From an impression supplied by Dr. Burgess. British Museum inscription of the *Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Rāmachandra* :—

(L. 1).—Śaku-saṁvatu 1219 || *Durmushī(khī)-saṁvatsarē Kārttika-vadi amāvāsyām Ravau*.

¹ This is the proper equivalent of the *tithi* for the bright half of Chaitra.

(L. 5).—sūrya-parvaṇi.

Sunday, 28th October A.D. 1296 ; a solar eclipse, visible in India.

381.—Ś. 1222.—From impressions supplied by Dr. Fleet. Vêlâpur inscription¹ of the reign of the Dêvagiri-Yâdava *Praudha-pratâpa-chakravartin Râmachandra* :—

(L. 1).—Śak[u] 1222 Śârvarî-saṁvatsarê Mârgisaru-vadi [9?] Sômê.

Supposing the figure for the *tithi* to be really 9, the date corresponds to Monday, 5th December A.D. 1300.

382.—Ś. 1227.—From impressions supplied by Dr. Fleet. Vêlâpur inscription of the reign of the Dêvagiri-Yâdava *Praudha-pratâpa-chakravartin Râmachandra* :—

(L. 1).—Śaku 1227 | Viśvâvasu-saṁvachchha(tsa)rê | Mârga-su(śu)dha(ddha) 5 Sômê.

Monday, 22nd November A.D. 1305 ; see *Ind. Ant.* Vol. XXIII. p. 119, No. 38.

H.—The Hoysalas.²

383.—Ś. 961 (?).—*Mysore Inscr.* No. 174, p. 329. Date in a Sindigere Kanarese inscription.³ The Poysala (Hoysala) *Mahâmaṇḍalêśvara Vinayâditya Tribhuvanamalla*, 'lord of Dvârâvatî,' and his wife *Keḷeyabbarisi (Keḷeyaladêvî)*, residing at their capital of Sosavûru(?),⁴ gave a girl in marriage to, and bestowed the lordship of Sindagere on, the *Danḍanâyaka Maṇiyâne* :—

'The Śaka year 961,⁵ the year Sarvajit, the month Phâlguna, the 3rd day of the moon's increase, Monday.'

For Ś. 961 expired, which, however, was Pramâthin, the date would correspond to Monday, 18th February A.D. 1040.

(For other dates in the same inscription see below, Nos. 385 and 401).

384.—Ś. 987 (?).—*Mysore Inscr.* No. 166, p. 307. Date (in the Nirgund inscription of the time (?) of the Hoysala Sômêśvara, below, No. 438) of the time (?) of the W. Gaṅga *Mahâmaṇḍalêśvara Gaṅgarasa* and (?) the Hoysala *Vishṇuvardhana* :⁶—

'In the Śaka year 987, the year Nala, the month Pushya, the 5th day of the moon's increase, Thursday, the time of the sun's entering the northern signs.'

Nala (Anala) would be Ś. 998 expired, but for that year the date is incorrect ; it is incorrect also for Ś. 987 current and expired.

385.—Ś. 1025.—*Mysore Inscr.* No. 174, p. 330. Another date in the Sindigere Kanarese inscription (above, No. 383). The Hoysala *Ballâḷa I.*, reigning at his capital of Bêlâpura (Vêlâpura), married *Padmaladêvî*, *Châvalidêvî* and *Boppadêvî*, the three daughters of the *Danḍanâyaka Maṇiyâne* of the second generation, on whom he again conferred the lordship of Sindagere :—

'The Śaka year 1025, the year Svabhânu, the month Kârttika, the 10th day of the moon's increase, Thursday.'⁷

The date is irregular.

(For other dates in the same inscription see Nos. 383 and 401).

386.—Ś. 1037 (for 1035).—*Inscr. at Śravana-Belgoḷa*, No. 46, p. 22. Sanskrit and Kanarese inscription recording the date of the death of *Bûchana (Bûchirâja)*, the son of the

¹ The inscription contains a sculpture of an ass and a woman.

² Compare also above, Nos. 197 and 234, and below, No. 713.

³ Compare Dr. Fleet's *Dynasties*, p. 451, note 4.

⁴ The translation has 'Scsulya.'

⁵ In the Alêsandra inscription in *Ep. Carn.* Vol. IV. p. 203, No. 32, where the same date is given, the year is '967.' Sarvajit would be Ś. 969 ; for that year the date is incorrect, and it is incorrect also for Ś. 967 current and expired.

⁶ Compare Dr. Fleet's *Dynasties*, p. 492, note 3.

⁷ The same date is given in the Alêsandra inscription, *Ep. Carn.* Vol. IV. p. 203, No. 32.

Daṇḍanāyakitī Lakkale (Lakshmī, the wife of Gaṅgarāja) and lay-disciple of Śubhachandra-siddhāntadēva; and the erection of a pillar in his memory by his mother :¹—

Śaka-varuṣa 1037neya Vijaya-saṁvatsarada Vaiśākha-su(śu)ddha 10 Âdityavârad=andu.

[Vijaya = Ś. 1035]: Sunday, 27th April A.D. 1113.

387.—Ś. 1037.—*Inscr. at Śravana-Belgoḷa*, No. 47, p. 23. Sanskrit and Kanarese inscription recording the date of the death of Mēghachandra-traividya-dēva, the disciple of Sômadēva (Sakalachandra); and the erection of a monument in his memory by (the lay-disciple of his disciple Prabhāchandra-siddhāntadēva) the *Daṇḍanāyakitī* Lakshmīmatī (Lakshmī), the wife of Gaṅgarāja, minister of the Hoysala Vishṇuvardhana :—

Sa(śa)ka-varṣam 1037neya Manmatha-saṁvatsarada Mārggaśira-su(śu)ddha 14 Bṛihavâram Dhanur-lagnada pûrvvâhṇad=âru-ghaṇiyey=app=âgaḷu.

Thursday, 2nd December A.D. 1115; see *Ind. Ant.* Vol. XXIII. p. 116, No. 17.

388.—Ś. 1039.—*PSOCI.* No. 18; *Mysore Inscr.* No. 146, p. 260. Bêlûr Sanskrit and Kanarese plates of the Hoysala *Mahāmaṇḍalêśvara* Vishṇuvardhana Tribhuvanamalla, 'lord of Dvârâvatî,' reigning at Vêlâpura (Bêlâpura), and his *Paṭṭamahādēvī* Śântaladēvī :—

(L. 5 of side 9).—Śaka-varṣa sâsirada-mûvatt-om̐bhatte(tta)neya Hêmaḷambi-saṁvatsarada Chaitra-śuddha-pañchamiy=Âdivâra.

The date is irregular.

In Yâdu's lineage (the legendary) Śâla received the royal name Poysala. Among the Poysalas, 'lords of Dvârâvatî,' born in Śâsapura, was Vinayāditya, who married Keḷeyabbe (Keḷeyaladēvī). Their son Eṇyaṅga married Êchaladēvī; their sons Ballâḷa [I.], Vishṇu (Vishṇuvardhana, also called Bhujabala-Gaṅga, defeated Jagaddēva² and Narasimha), and Udayāditya.

(Commencing with side 11 is an undated inscription of Vîra-Ballâḷa (Ballâḷa II.); and commencing with l. 21 of side 12 is a short inscription of Narasimha III., dated 'Sunday, the fifth day of the bright fortnight of Chaitra of the Ânanda saṁvatsara;' this date, for Ânanda = Ś. 1176, is irregular).

389.—Ś. 1039.—*Inscr. at Śravana-Belgoḷa*, No. 59, p. 56. Sanskrit and Kanarese inscription³ of the reign of the Hoysala *Mahāmaṇḍalêśvara* Vishṇuvardhana Tribhuvanamalla, 'lord of Dvârâvatî;' recording a grant by his minister, the *Daṇḍanāyaka* Gaṅgarāja, which was confirmed by the *Daṇḍanāyaka* Êchirāja :—

Sa(śa)ka-varṣam 1039neya Hêmaḷambi-saṁvatsarada Phâlguna(na)-śuddha 5 Sôma-vârad=andu.

Monday, 28th January A.D. 1118; see *Ind. Ant.* Vol. XXIII. p. 116, No. 18.

Mâra⁴ married Mâkaṇabbe; their son Êchaṁ (Êchirāja),⁵ married Pôchikabbe; their son Gaṅgarāja (defeated the army of the [W.] Châlukya *Chakravartin* [Vikramāditya VI.] Tribhuvanamalla Permâḍidēva), married Lakshmîdēvî; he was a lay-disciple of Śubhachandra-siddhāntadēva.

390.—Ś. 1042*.—*Inscr. at Śravana-Belgoḷa*, No. 49, p. 27. Sanskrit and Kanarese inscription recording the date of the death of Dêmiyyaka (Dêmatî), the daughter of the *Daṇḍanāyakitī* Lakkale (Lakshmī, who was the mother of Bûchirāja), wife of Châmuṇḍasêṭṭi,

¹ Compare below, No. 390.

² According to Dr. Fleet perhaps an ancestor of, or identical with, the Jagaddēva in No. 237; compare also below, No. 584.

³ Identical with part of this is *Inscr. at Śravana-Belgoḷa*, No. 45, p. 20; compare also below, No. 415.

⁴ In *Inscr. at Śravana-Belgoḷa* No. 144 (below, No. 406) he is called Mâramayya and described as the son of Nâgavarman.

⁵ Below, No. 395, called Budhamitra.



and lay-disciple of Śubhachandra-siddhântadêva; and the erection of a pillar in her memory by her mother :¹—

Sa(śa)ka-varusha 1042neya Vikâri-samvatsarada Phâlguna(na)-bahula 11 Bṛihavârad=andu.

Thursday, 26th February A.D. 1120; see *Ind. Ant.* Vol. XXIII. p. 129, No. 99.

391.—*Inscr. at Śravaṇa-Belgoḷa*, No. 63, p. 59. Inscription recording the foundation of a temple by **Lakshmî**, the wife of **Gaṅga[râja]**.

392.—**Ś. 1043***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 44, p. 19. Sanskrit and Kanarese inscription recording the date of the death of **Pôchikabbe** (**Pôchâmbike**, **Pôchaladêvi**), and the erection of a tomb in her memory by her son **Gaṅgarâja** :—

Sa(śa)ka-varsha 1043neya Sâ(śâ)rvvari-samvatsarada Âshâḍha-su(śu)ddha 5 Sôma-vârad=andu.

The date is irregular.

393.—**Ś. 1044***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 48, p. 26. Sanskrit and Kanarese inscription recording the date of the death of the *Daṇḍanâyakiti* **Lakkavve** (**Lakshmyambike**), the wife of **Gaṅgarâja** and lay-disciple of Śubhachandra-siddhântadêva; and the erection of a monument in her memory by her husband :—

Sa(śa)ka-varsha 1044neya Plava-samvatsarada . . . suddha 11 Śukravârad=andu.

394.—*Inscr. at Śravaṇa-Belgoḷa*, No. 64, p. 59. Kanarese inscription recording the erection of a shrine for **Pôchavve** by her son **Gaṅgarâja**.

395.—*Inscr. at Śravaṇa-Belgoḷa*, No. 65, p. 60. Inscription recording the erection, by **Gaṅga[râja]**, the son of **Budhamitra**² and **Pôchâmbikâ**, of a shrine (for his wife **Lakshmî**?).

396.—**Ś. 1045**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 53, p. 36. Sanskrit³ and Kanarese inscription. Date of grants made by **Śântaladêvi**, the chief queen of the Hoysala *Mahâmaṇḍa-lêśvara* **Vishṇuvardhana** (**Biṭṭidêva**),⁴ 'lord of Dvârâvatî' :—

(P. 41).—Sa(śa)ka-varusha sâyirada-nâlvatt-ayde(yda)neya Śôbhakṛit-samvatsarada Chaitra-su(śu)ddha-pâḍiva Bṛhaspativârad=andu.

The date is irregular.

(For a later date in the same inscription see below, No. 400).

397.—**Ś. 1045**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 56, p. 50. Sanskrit and Kanarese inscription, recording the same grants of **Śântaladêvi**, with the same date as in No. 396.

398.—**Ś. 1045**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 43, p. 16. Sanskrit and Kanarese inscription recording the date of the death of **Śubhachandra-siddhântadêva**, the chief disciple of **Maladhâridêva**; and the erection of a tomb in his memory by his lay-disciple **Gaṅgarâja** :—

Bâṇ-âmbhōdhi-nabhaś-śasâṅka-tuḷitê jâtê Śak-âbdê tatê varshê Śôbhakṛit(d)-âhvayê vyupanatê mâsê punaś=Śrâvaṇê | pakshê kṛishṇa-vipaksha-varttini Sitê vâre daśamyâm tithau.

Friday, 3rd August A.D. 1123; see *Ind. Ant.* Vol. XXIII. p. 116, No. 20.

399.—*Inscr. at Śravaṇa-Belgoḷa*, No. 62, p. 59. Inscription recording the foundation of a temple by **Śântaladêvi**, the chief queen of the Hoysala **Vishṇu** (**Vishṇuvardhana**).

¹ See above, No. 386.

² This must be another name of Êchari (Êchirâja); see above, No. 389.

³ Only the first verse and the last are in Sanskrit.

⁴ He supported 'the rise of Patti-Perumâla's own kingdom,' burnt **Chakragôṭṭa**, defeated **Adiyama** (**Idigama**), **Narasimhavarman**, etc.

400.—**Ś. 1053.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 53, p. 36. Sanskrit and Kanarese inscription. Date of the death of **Śāntaladēvi**,¹ the chief queen of the Hoysala **Vishṇu-vardhana** :—

(P. 38).—Sa(śa)ka-varuṣaṁ 1050mûre(ṛa)neya Virôdhikrit-samvatsarada Chaitra-su(śu)ddha-pañchamî Sômaṇvârad=andû.

The date is irregular.

(For an earlier date in the same inscription see above, No. 396).

401.—**Ś. 1060***.—*Mysore Inscr.* No. 174, p. 333. Sindigere Kanarese inscription. Date of the time of the Hoysala **Mahāmaṇḍalēśvara Vishṇuvardhana**, 'lord of Dvârâvatî,' residing at Dôrasamudra, and of the **Daṇḍanāyaka Marīyāne** and **Bharata** (Bharataṇa, Bharatamayya) :—

'In the Śaka year 1060, the year Paingala, the month Pushya, the 10th day of the moon's increase, uttarāyana-samkrānti.'

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 14, No. 185.

(For two earlier dates in the same inscription see above, Nos. 383 and 385).

402.—*Inscr. at Śravaṇa-Belgoḷa*, No. 115, p. 87. Kanarese inscription recording works of piety by the minister, the **Daṇḍanāyaka Bharatamayya** (Bharata), the younger brother of the **Daṇḍanātha Marīyāne**.²

403.—**Ś. 1061 (?)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 52, p. 34. Kanarese inscription recording the erection of a monument for **Singimayya**,³ the son of the **Daṇḍanāyaka Baladēva** and his wife **Bāchikabbe** :—

Sa(śa)ka-varuṣa 1041 (*in translation* 1061)neya Siddhārthi-samvatsarada Kārttika-su(śu)ddha-dvādasa(śi) Sômaṇvârad=andû.

[For **Siddhārthin** = **Ś. 1061**] the date is irregular.

404.—**Ś. 1061 (?)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 51, p. 33. Kanarese inscription recording the date of the death of **Baladēva**, a son of **Nāgadēva** (whose brother was **Singana**) and his wife **Nāgiyakka**, and grandson of the **Daṇḍanāyaka Baladēva**³ (whose wife was **Bāchikabbe**) :—

Sa(śa)ka-varuṣa 1041 (*in translation* 1061) Siddhārthi-samvatsarada Mārggasi(śi)ra-su(śu)ddha-pāḍiva Sômaṇvârad=andû.

[For **Siddhārthin** = **Ś. 1061**] the date is irregular.

405.—*PSOCI.* No. 232; *Mysore Inscr.* No. 117, p. 213. Halēbīḍ Kanarese inscription of the Hoysala **Mahāmaṇḍalēśvara Vishṇuvardhana**,⁴ 'lord of Dvârâvatî.'

In Yadu's lineage (the legendary) **Śaḷa**; **Vinayāditya**; his son **Eṇṇayaṅga**, married **Ēchaladēvi**; their sons **Ballāḷa** [I.], **Vishṇu** and **Udayāditya**.

406.—*Inscr. at Śravaṇa-Belgoḷa*, No. 144, p. 112. Sanskrit and Kanarese inscription recording the death of the **Daṇḍanāyaka Ēcha** (**Ēchirāja**), the son of **Gaṅgarāja's**⁵ elder brother **Bamma** and his wife **Bāgaṇabbe** (a disciple of **Bhānukīrtidēva**); the erection of a tomb for him by **Gaṅgarāja's** eldest son, the **Daṇḍanāyaka Boppadēva**, as well as grants by him to **Mādhava-chandradēva**, the disciple of **Śubhachandra-siddhāntadēva**; and donations by **Ēchirāja's** wife **Ēchikabbe**, etc.—In the introductory part the inscription first mentions the [W.] **Chālukya** [Vikramāditya VI.] **Tribhuvanamalla**, and then the **Poysalas** (Hoysalas) **Vinayāditya**, his son **Eṇṇayaṅga** (**Eṇṇaga**), his son **Ballāḷa** [I.], and **Ballāḷa's** younger brother **Vishṇuvardhana**.

¹ Her *guru* was **Prabhāchandra-siddhāntadēva**; her father, **Mārasingayya**; and her mother, **Māchikabbe** (the daughter of **Baladēva** and **Bāchikabbe**, and elder sister of **Singimayya**, **Singa**). Compare below, Nos. 403 and 404.

² Compare *Mysore Inscr.* p. 332 f., above, No. 401.

³ See above, note 1.

⁴ He defeated [the **Kādamba**] **Jayakēśin** [II.]. Compare above, No. 235, note.

⁵ He killed **Narasīṅga** (**Narasīmha**).

407.—*Inscr. at Śravaṇa-Belgoḷa*, No. 66, p. 60. Inscription recording the foundation of a shrine by **Ēchana (Boppaṇa)**, the son of **Gaṅga[rāja]**.

408.—**Ś. 1068***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 50, p. 28. Sanskrit and Kanarese inscription¹ recording the date of the death of **Prabhāchandra-siddhāntadēva**, the disciple of **Mēghachandra-traividya** and fellow-student of **Mēghachandra's** son **Vīraṇandin**:²—

Sa(śa)ka-varshaṁ 1068neya Krôdhana-samvatsarada Āśvīja-su(śu)ddha-daśamī
Bṛihavārad-andu Dhanur-lagnada pūrvvāhṇad=āṇu-ghaḷigey=app=āgaḷ.

Thursday, 27th September A.D. 1145 ; see *Ind. Ant.* Vol. XXIII. p. 127, No. 87.

The inscription mentions **Mēghachandra's** fellow-student **Śubhakīrti**, the son of **Bālachandra** ; and as a lay-disciple of **Prabhāchandra** the **Hoysala Vishṇuvardhana's Paṭṭamahādēvī Śāntaladēvī**, whose mother was **Māchikabbe**.

409.—**Ś. 1081**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 138, p. 106. Sanskrit and Kanarese inscription, recording grants, etc., by the **Hoysala Narasimha I.** and his minister and senior treasurer **Huḷḷapa**, the son of **Jakkirāja** and **Lôkāmbikā**, of the **Vāji vaṁśa**:³—

Ēkāśītyuttara-sahasra-Śaka-varshēshu gatēshu Pramādi(thi)-samvatsarasya Pushyamāsa-suddha-Śukravāra-chaturdāśyām=uttarāyaṇa-saṅkrāntau.

Friday, 25th December A.D. 1159 ; see *Ind. Ant.* Vol. XXIII, p. 117, No. 23.

In the **Hoysala** race, sprung from **Yadu** : **Vinayāditya**, married **Kēḷiyadēvī** ; their son **Eṇṇaṅga** (burnt **Dhārā**, laid waste **Chakragôṭṭa**), married **Ēchaladēvī** ; their son **Vishṇu** (defeated **Narasimhavarma**, **Adiyama**, the lord of **Mālava**, **Jagaddēva**⁴ and **Iruṅgōla**), married **Lakshmīdēvī** ; their son **Nārasimha** (**Narasimha I.**, surnamed **Bhujabala-Vīra-Gaṅga** and **Pratāpa-Hoysala**), married **Ēchaladēvī**.

410.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, first part, p. 101. Kanarese inscription⁵ of the reign of the **Hoysala Mahāmaṇḍalēśvara Nārasimha (Narasimha I.) Tribhuvanamalla**, 'lord of **Dvārāvātī**,' recording works of piety and donations by himself and his minister, the **Daṇḍanāyaka Huḷḷa (Huḷḷarāja, Huḷḷapa, Huḷḷana, Puḷḷana)**, the son of **Yaksharāja** of the **Vāchi vaṁśa**⁶ and husband of **Padmāvatī**.

411.—*Inscr. at Śravaṇa-Belgoḷa*, No. 80, p. 63. Kanarese inscription recording donations by **Huḷḷamayya**, the minister and senior treasurer of **Narasimha I.**

412.—**Ś. 1085**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 39, p. 7. Sanskrit and Kanarese inscription recording the date of the death of the **Mahāmaṇḍalāchārya Dēvakīrti-panḍitadēva**:—

Śaka-varsha sāsirada-emhatt-aidaneya || Varshē khyāta-Subhānu-nāmani sitē pakshē tad-Āshādhakē māsē tan-navamī-tithau Budha-yutē vārē dinēs-ôdayē.

Wednesday, 12th June A.D. 1163 ; see *Ind. Ant.* Vol. XXIII. p. 117, No. 24.

413.—*Inscr. at Śravaṇa-Belgoḷa*, No. 40, p. 8. Sanskrit and Kanarese inscription recording the erection of a tomb in memory of the **Mahāmaṇḍalāchārya Dēvakīrti-panḍitadēva** by the **Daṇḍanāyaka Huḷḷarāja (Huḷḷapa)**, the son of **Yaksharāja** of the **Vāji vaṁśa** and **Lôkāmbike**, and minister and senior treasurer of **Nārasimha (Narasimha I.)**.—The inscription mentions the temple of **Rūpa-Nārāyaṇa**⁷ at **Kollāpura** ; also the **Sāmantas Nimbadēva**⁸ and **Kāmadēva**⁹ who were lay-disciples of **Māghanandin**.

414.—**Ś. 1099***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 42, p. 12, and specimen Plate. Sanskrit and Kanarese inscription recording the date of the death of **Huḷḷa's** friend **Nayakīrtidēva**, the (son and) disciple of **Guṇachandradēva**, fellow-student of **Guṇachandradēva's** son

¹ The inscription is partly identical with No. 387.

² Compare Nos. 410 and 413.

³ The text agrees partly with the text of No. 416.

⁴ See Nos. 220 and 319.

⁵ Compare above, No. 74.

⁶ See above, No. 388.

⁷ Compare Nos. 409 and 413.

⁸ See No. 321.

Mâpikyanandin, and *guru* of king Iruṅgōḷa; and the erection of a tomb in his memory by his lay-disciple, the minister Nāgadēva, the son of Bammadēva and Jōgāmbā :—

Śākē randhra-nava-dyu-chandramasi Durmmukhy-ākhyā-saṁvatsarē Vaiśākhē dhavalē chaturddasa-dinē vārē cha Sūryātma-jê | pūrvvāḥṇē praharē gatē 'rddha-sahitē.

Saturday, 24th April A.D. 1176; see *Ind. Ant.* Vol. XXIII. p. 128, No. 89.

415.—*Inscr. at Śravaṇa-Belgoḷa*, No. 90, p. 71. Sanskrit and Kanarese inscription,¹ eulogizing, and recording works of piety by, Gaṅgarāja,² minister and general of the Hoysala Vishṇuvardhana, and Huḷlayya (Huḷḷa), minister and senior treasurer of Vira-Ballāḷa (Ballāḷa II.),³ and lay-disciple of Nayakīrtidēva, the son of Guṇachandradēva.

416.—Ś. 1104*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 124, p. 89. Sanskrit and Kanarese inscription,⁴ recording a grant by the Hoysala Mahāmaṇḍalēśvara Vira-Ballāḷa Tribhuvanamalla (Ballāḷa II., the son of Narasiṁha I. and Ēchaladēvī), 'lord of Dvārāvātī,' made at the request of his minister Chandramauli, the son of Śambhudēva and Akkavve :—

Śaka-varshada sâyirada-nûṛa-nâlke(lka)neya Plava-saṁvatsarada Paushya(sha)-bahula-tadige Su(śu)kravârad=uttarâyaṇa-saṅkrântiy=e(a)ndu.

Friday, 25th December A.D. 1181;⁵ see *Ind. Ant.* Vol. XXIV. p. 1, No. 123.

Vira-Ballāḷa laid siege to Uchchaṅgi and captured its Pāṇḍya king Kāmadēva.⁶

417.—*Inscr. at Śravaṇa-Belgoḷa*, No. 107, p. 81. Kanarese inscription recording a grant by the Hoysala Vira-Ballāḷa (Ballāḷa II.), made at the request of Chandramauli's wife Āchaladēvī.⁷

418.—Ś. 1113(?).—*PSOCI.* No. 221; *Mysore Inscr.* No. 103, p. 196. Tâlgund Kanarese inscription of the Hoysala Vira-Ballāḷa (Ballāḷa II.) :—

(L. 51).—Sa(śa)ka-varshada 1113neya Sidhdhârththi-saṁvatsarada⁸ Chaitra-su 11 Ādivâra vyatīyapâta-saṅkramâṇad=⁹aṁdu.

Siddhârthin would be Ś. 1121 expired; but the date is irregular for that year, as well as for Ś. 1113 current and expired.

419.—Ś. 1114.—*Ep. Ind.* Vol. VI. p. 94; *PSOCI.* No. 98. Gadag inscription of the Hoysala Mahārājâdhirāja Pratâpa-chakravartin Vira-Ballāḷa (Ballāḷa II.), 'lord of Dvārāvātī,' recording a grant made from his camp at Lokkiguṇḍi; (composed by Agniśarman) :—

(L. 43).—Śakanripakâl-âtîta-saṁvatsara-śatêshu chaturddas-âdhikêshv=êkâdasasu amkatô=pi 1114 varttamâna-Paridhâvi-saṁvatsar-ântarggata-Mârggaśîrsha-paurṇamâsyâm Śanaishchara-vârê sôma-grahâṇê.

Saturday, 21st November A.D. 1192; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 117, No. 26.

In the lineage of Yadu (the legendary) king Saḷa, at Śasakapura, acquired the name Hoysala; then, after other kings, Vinayâditya; his son Eṇyaṅga; his sons Ballāḷa [I.]

¹ Partly identical with *Inscr. at Śravaṇa-Belgoḷa*, No. 59; above, No. 389.

² He defeated the Chôḷa's feudatory Adiyama, the Tigula Dâman, the feudatory Dâmôdara, Narasiṁhavarman and other Chôḷa feudatories. — Regarding Adiyama compare *Ep. Ind.* Vol. VI. p. 331, note 7.

³ He laid siege to Uchchaṅgi and took its king Kāmadēva; compare No. 416.

⁴ The text partly agrees with the text of No. 410.

⁵ On this day the *tithi* of the date commenced 0 h 30 m. after mean sunrise.

⁶ Compare Nos. 415 and 423.

⁷ A full account of her is given in *Inscr. at Śravaṇa-Belgoḷa*, No. 124 (above, No. 413) where her name is given also as Āchīyakka.

⁸ Read *Siddhârththi-saṁvatsarada Chaitra-śu*.

⁹ Read *vyatīyapâta-saṅkramâṇad=*.

(defeated Jagaddêva¹), Vishṇuvardhana and Udayâditya; Vishṇuvardhana's son Narasimha [I.] married Êchaladêvi; their son Vîra-Ballâla (defeated the general Brahman,² and Jaitrasimha, the right arm' of Bhillama³).

420.—Ś. 1114.—*PSOCI*. No. 200; *Mysore Inscr.* No. 46, p. 103. Baḷagâṃve Sanskrit and Kanarese inscription of the Hoysala *Mahârâjâdhirâja Pratâpa-chakravartin Vira-Ballâla (Ballâla II.)*, reigning at Lokkigundi:—

'Śaka 1114' (in figures, l. 62), the Paridhâvi *saṃvatsara*; Friday, the fifth day of the dark fortnight of Pushya; at the time of the sun's commencing his progress to the north;' (*Mys. Inscr.*: 'the 6th day').

Friday, 25th December A.D. 1192.⁵

421.—Ś. 1114 (for 1115).—*PSOCI*. No. 224; *Mysore Inscr.* No. 109, p. 206. Sorab Kanarese memorial tablet of the time of the Hoysala *Vira-Ballâla (Ballâla II.)*:—

'Śaka 1114 (in figures, l. 5), the Pramâdi *saṃvatsara*; Sunday, the fifth day of the bright fortnight of Bhâdrapada;' (*Mys. Inscr.*: 'the Śaka year 1116,' and 'the 8th day').

Pramâdin would be Ś. 1115; but for that year the date would be irregular, for either *tithi*.

422.—Ś. 1117*.—*PSOCI*. No. 194; *Mysore Inscr.* No. 89, p. 180. Baḷagâṃve Sanskrit and Kanarese inscription of the Hoysala *Vira-Ballâla (Ballâla II.)*:—

(L. 34).—Sa(śa)kanṛipa-saṃvachchha(tsa)ram=ârabhya śatâdhika-sahasrôpari saptada-cha(śa)mê Â[na*]nda-saṃvachchha(tsa)rê Mârggaśîrsh-âmâvâsyâyâm Sômavarê vyatîpâta-yôgê.⁶

The date is irregular.

423.—Ś. 1118*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 130, p. 97. Kanarese inscription of the reign of the Hoysala *Mahâmaṇḍalêśvara Pratâpa-chakravartin Vira-Ballâla (Ballâla II.)*, 'lord of Dvârâvatî.' Date of private donations:—

Sa(śa)ka-varsha 1118neya Râkshasa-saṃvatsarada Jêshtha-7su 1 Bṛihavârad=andû.

The date is irregular.

Laying siege to Uchchangî, Vîra-Ballâla took its king Kâmadêva.⁸

424.—*PSOCI*. No. 106. Hângal Kanarese memorial tablet of the time of the Hoysala *Ballâla II.* and the Kâdamba (of Hângal) *Kâmadêva*:⁹—

'The (?) sixteenth year (in figures, l. 12) of Kâmadêva, the Nala *saṃvatsara*; Tuesday, the . . . day of the dark fortnight of Âśvayuja.'

[Nala, Anala = Ś. 1118.]

425.—*PSOCI*. No. 107. Another Hângal Kanarese memorial tablet of the time of the Kâdamba (of Hângal) *Kâmadêva*, not dated.

426.—*PSOCI*. No. 233; *Mysore Inscr.* No. 118, p. 217. Halêbîd Kanarese inscription of the Hoysala *Vira-Ballâla (Ballâla II.)*:—

'Thursday, the first day (in words, l. 7) of the bright fortnight of Kârttika of the Nala *saṃvatsara*;' (*Mys. Inscr.*: 'Sunday').

[Nala, Anala = Ś. 1118]: Thursday, 24th October A.D. 1196.

¹ Compare above, No. 388.

² See No. 294, note.

³ See No. 334.

⁴ See Dr. Fleet's *Dynasties*, p. 505, note 1.

⁵ This is the proper equivalent for the 5th *tithi*.

⁶ See *Ind. Ant.* Vol. XII. p. 210, No. 35.

⁷ This (for *Jyêshtha*-) is the reading of the Roman and Kanarese texts; the translation has *Bhâdrapada*.

⁸ Compare above, No. 416

⁹ See Dr. Fleet's *Dynasties*, p. 563. See also above, No. 260.

427.—**Ś. 1121.**—*PSOCI.* No. 99; *Ind. Ant.* Vol. II. p. 298, No. 5. Gadag Kanarese inscription of the Hoysala **Vīra-Ballāla** (**Ballāla II.**), and his feudatory, the *Mahāmaṇḍalēśvara Rāyadēva*, 'lord of Āsaṭimayūrapura'.¹—

(L. 31).—Śakanripakāḷ-ātita-saṁvatsara-śataṁgalu 1121neya Siddhārthi-saṁvatsarada pratham-Āshāḍa(dha)-śuklapaksh-āshṭamī Bṛihaspativāra-Bya(vya)tīpāta-puṇya-dinadoḷ=ā Bya(vya)tīpāta-nimittam.²

Thursday, 3rd June A.D. 1199; see *Ind. Ant.* Vol. XXIII. p. 117, No. 27.

428.—*PSOCI.* No. 195, *Mysore Inscr.* No. 75, p. 162. Baḷagāmve Kanarese inscription of the 11th year of the reign³ of the Hoysala **Vīra-Ballāla** (**Ballāla II.**) :—

'The eleventh year (in figures, l. 4) of his reign, the Dundubhi *saṁvatsara*; Monday, the thirteenth day of the bright fortnight of Chaitra.'

[For Dundubhi = **Ś. 1124**] the date is irregular.⁴

429.—*PSOCI.* No. 196; *Mysore Inscr.* No. 59, p. 128. Baḷagāmve Kanarese memorial tablet of the time of the Hoysala **Vīra-Ballāla** (**Ballāla II.**) :—

'The bright fortnight of Āshāḍha of the Dundubhi *saṁvatsara*. The other details of the date are illegible.'

[Dundubhi = **Ś. 1124**.]

430.—*PSOCI.* No. 197; *Mysore Inscr.* No. 65, p. 137. Baḷagāmve Kanarese memorial tablet of the 15th year of the reign of the Hoysala **Vīra-Ballāla** (**Ballāla II.**) :—

'The fifteenth year (in figures, l. 1) of his reign, the Krôdhana *saṁvatsara*; Monday, the eleventh day of the bright fortnight of Chaitra.'

[For Krôdhana = **Ś. 1127**] the date is irregular.⁵

431.—*PSOCI.* No. 198; *Mysore Inscr.* No. 64, p. 137. Baḷagāmve Kanarese memorial tablet of the 17th year of the reign of the Hoysala **Vīra-Ballāla** (**Ballāla II.**) :—

'The seventeenth year (in figures, l. 1) of his reign, the (?) Prabhava *saṁvatsara*; (?) Sunday, the (?) thirteenth day of the dark fortnight of Kārttika;' (*Mys. Inscr.*: 'the 10th day of the moon's decrease, Monday').

[For Prabhava = **Ś. 1129**] the date is irregular, with either reading.

432.—*PSOCI.* No. 199; *Mysore Inscr.* No. 97, p. 185. Baḷagāmve Kanarese memorial tablet of the 18th (or 8th ?) year of the reign of the Hoysala **Vīra-Ballāla** (**Ballāla II.**).

433.—*PSOCI.* No. 235. Haḷēbīḍ Kanarese inscription of the Hoysala **Vīra-Ballāla** (**Ballāla II.**), and of his *Daṇḍanāyaka*, the *Kumāra* or junior **Lakshma** (**Lakshmidhara**, **Lakshmidēva**).⁶

434.—**Ś. 1145.**—*PSOCI.* No. 123; *Mysore Inscr.* No. 20, p. 30. Harihar Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja* **Narasimha II.**, 'lord of Dvârāvati,' residing at Dôrasamudra, and his minister, the *Daṇḍanāyaka* **Polālva**, the son of Attirāja.⁷—

(L. 67).—Śaka-varsham 1145ne[ya] Svabhānu-saṁvatsarada Māgha-śuddha 11 Bṛiha-vārad=amdu.

The date is irregular.

In the family of Yadu (the legendary) **Saḷa**; **Vinayāditya**; **Eṇyaṅga**; his sons **Ballāla** [I.], **Bitṭidēva** (**Bitṭiga**, **Vishṇuvardhana**), and **Udayāditya**; of these **Vishṇuvardhana** married **Lakumadēvi** (**Lakshmidēvi**); their son **Narasimha** [I.]; his son **Ballāla** [II.] (defeated the army of king **Sômana**, i.e. the W. **Chālukya Sômēśvara IV.**), married **Padmaladēvi**; their son **Narasimha** [II.], described as 'the uprooter of the **Makara** kingdom' and 'the establiher of the **Chôla** kingdom.'⁸

¹ See Dr. Fleet's *Dynasties*, p. 506.

² See Dr. Fleet's *Dynasties*, p. 503, note 4.

³ The date would be wrong also for S. 1247.

⁴ See *ibid.* p. 507.

⁵ See *Ind. Ant.* Vol. XIX. p. 155.

⁶ The date would be wrong also for **Ś. 1244**.

⁷ See Dr. Fleet's *Dynasties*, p. 506.

⁸ See below, No. 817.

435.—*Inscr. at Śravaṇa-Belgoḷa*, No. 81, p. 63. Kanarese inscription of the reign of the Hoysaḷa *Mahārājādhirāja Pratāpa-chakravartin Vīra-Nārasimha (Narasimha II.)*,¹ 'lord of Dvārāvātī,' recording donations by Gommatasetti:—

Khara-saṁvatsarada Pushya-suddha uttarāyana-saṅkrānti pāḍi-diva Bri(bṛi)havārad=andū.
[Khara = Ś. 1153]: 26th December A.D. 1231; but the day was a Friday, not a Thursday.

436.—Ś. 1175*.—*Mysore Inscr.* No. 171, p. 321. Bangalore Museum Sanskrit and Kanarese plates of the Hoysaḷa *Sōmēśvara (Vīra-Sōmēśvara)*, residing at Vikramapura² in the Chōla *maṇḍala*; recording grants made for the spiritual benefit of his *Paṭṭamahishī* (or chief queen) *Sōmaladēvi*:—

Paridhāvi(vi)-saṁvatsarasya Phālguna-māsasy=amāvāsyāyām sūry-ōparāgē . . . Śaka-varsha 1175neya Paridhāvi-saṁvatsarada Phālguna-māsā=amāvāsyē sūrya-grahanaḍalu.³

1st March A.D. 1253, with a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 105.

437.—*Inscr. at Śravaṇa-Belgoḷa* No. 128, p. 96. Kanarese inscription of the time of the Hoysaḷa *Sōmēśvara*, the son (?) of *Vīra-Ballāḷa (Ballāḷa II.)*, concerning the settlement of certain dues.

438.—*Mysore Inscr.* No. 166, p. 307. Nirgund Kanarese inscription of the time (?) of the Hoysaḷa *Vīra-Sōmēśvara (Sōmēśvara)*.

(For a date in this inscription of Ś. 987(?) see above, No. 384).

439.—[Ś. 1176.]—A grant of the Hoysaḷa *Narasimha III.*, recorded at the end of the Bêlûr plates, above, No. 388.

440.—Ś. 1177.—*Coorg Inscr.* No. 6, p. 9. Niduta Kanarese memorial tablet of the time of the Hoysaḷa *Pratāpa-chakravartin Vīra-Narasimha (Narasimha III.)*:—
Śaka-varusha 1177nê Rākshasa-saṁ Vaiśākha-sudha(ddha) 11.

441.—*Ep. Ind.* Vol. III. p. 9. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the second year (of the reign) of the Poysaḷa (Hoysaḷa) *Vīra-Rāmanātha*, a son of *Sōmēśvara* and the Chālukya princess *Dēvaladēvi*:—

'The day of Bharanī, which corresponded to Wednesday, the seventh *tithi* of the first half of the month of Kumbha.'

[Ś. 1178]: Wednesday, 24th January A.D. 1257.

442.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the [7th] year (of the reign) of the Poysaḷa (Hoysaḷa) *Vīra-Rāmanātha*:—

'The day of Pūrva-Phalgunī (?), which corresponded to Wednesday, the sixth *tithi* of the second half of the month of Dhanu.'

[Ś. 1183]: Wednesday, 14th December A.D. 1261; but the *nakshatra* on this day was Uttara-Phalgunī.

443.—Ś. 1184*.—*PSOCI.* No. 19; *Mysore Inscr.* No. 147, p. 270. Bêlûr Sanskrit and Kanarese plates of the Hoysaḷa *Niśaṅka-pratāpa-chakravartin Narasimha III.*, 'lord of Dvārāvātī,' residing at Dōrasamudra, and of his *Daṇḍanāyaka Perumāle*:⁴—

(L. 18 of the fourth side).—Śaka-varshasya chaturadhika-sâsītīsatōttara-sahasratamasya Durmmati-saṁvatsarasya Chaitra-suddha-dvâ[da*]śyām Bhaumavârê.

Tuesday, 15th March A.D. 1261.

In the lineage of Yadu (the legendary) Saḷa, the founder of the Hoysaḷa family; in that family, Vinayāditya; his son Eṇeyaṅga; his son Viṣṇu; his son Narasimha [I.]; his son Ballāḷa [II.]; his son Nṛisimha [II.]; his son Sōma, married Bijjalā; their son Nṛisimha [III.].

¹ See Dr. Fleet's *Dynasties*, p. 507, note 3.

² I.e. Kaṇṇapûr, five miles north of Śrīraṅgam.— Compare also below, Nos. 864, 865 and 904.

³ See *Ep. Ind.* Vol. III. p. 8, note 5.

⁴ See below, No. 451.

444.—Ś. 1190.—*PSOCI*. No. 124; *Mysore Inscr.* No. 27, p. 48. Harihar Sanskrit and Kanarese inscription of the (?) Hoysala **Narasimha III.**, and of his *Danḍanāyaka Sôma* :—
Mys. Inscr. : 'The Śaka year 1190 having passed, and the year Vibhava being current.'

445.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganātha temple) Tamiḻ inscription of the 15th year (of the reign) of the Hoysala **Vira-Rāmanātha** :—

'The day of Aśvinī, which corresponded to Monday, the first *tithi* of the first half of the month of Mīna.'

[Ś. 1191] : Monday, 24th March A.D. 1270.

446.—Ś. 1191 (for 1195 ?).—*Inscr. at Śravaṇa-Belgoḷa*, No. 96, p. 74. Kanarese inscription of the time of the Hoysala *Pratāpa-chakravartin* **Vira-Nārasimha (Narasimha III.)**, reigning at Dōrasamudra :—

Śaka-varusha 1191neya Śrīmukha-saṁvatsarada Śrāvaṇa-śuddha 15 Âdivâradallu.

Śrīmukha would be Ś. 1195, and in that year the *tithi* of the date commenced 6 h. 14 m. after mean sunrise of Sunday, 30th July A.D. 1273.

The inscription records a grant to Chandraprabhadêva, the disciple of the *Mahā-maṇḍalāchārya* Nayakīrtidêva.

447.—Ś. 1192* [and Ś. 1198].—*Ep. Carn.* Vol. III. p. 166, No. 97; *Mysore Inscr.* No. 172, No. 323. Sômanāthapura Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja* *Pratāpa-chakravartin* **Vira-Nārasimha (Narasimha III.)**, 'lord of Dvârāvati,' residing at Dōrasamudra; and of his minister, the *Danḍanāyaka Sôma*,¹ and Sôma's sister's sons, the *Danḍanāyakas* **Mallidêva** and **Chikka-Kêtaya** :—

Śaka-varsha sâsirada-nûṅga-tombhatt-erāḍaneya Śukla-saṁvatsarada Âshâḍha-śuddha-dvâdasi(śi) Budhavârad-andu.

Wednesday, 12th June A.D. 1269;² see *Ind. Ant.* Vol. XXIV. p. 3, No. 132.

The inscription contains another date—

Dhātu-saṁvatsarada Âśvīja-śuddha-tadige Âdivârad-andu.

This date, for Dhâtri = Ś. 1198, is irregular.

448.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganātha temple) Tamiḻ inscription of the 15th year (of the reign) of the Hoysala (Hoysala) **Vira-Rāmanātha** :—

'The day of Bharanī, which corresponded to Sunday, the eleventh *tithi* of the second half of the month of Mithuna.'

[Ś. 1192] : Sunday, 15th June A.D. 1270.

449.—*Ep. Ind.* Vol. III. p. 10. Date of a Kannaṇûr (Poysalêśvara temple) Tamiḻ inscription of the 17th year (of the reign) of the Hoysala (Hoysala) **Vira-Rāmanātha** :—

'Tuesday, the thirteenth *tithi* of the bright half of Śrāvaṇa in the Prajâpati year, which corresponded to the twenty-fourth solar day of the month of Âḍi.'

[Prajâpati = Ś. 1193] : Tuesday, 21st July A.D. 1271.

450.—Ś. 1200.—*PSOCI*. No. 20; *Mysore Inscr.* No. 148, p. 275. Bêlûr Sanskrit and Kanarese plates of the Hoysala *Niśaṅka-pratāpa-chakravartin* **Narasimha III.**, 'lord of Dvârāvati,' residing at Dōrasamudra :—

(L. 41).—Śaka-varshasya dviśatôttara-sahasratamasya Bahudhānya-saṁvatsarasya Māgha-kṛishṇa-chaturdaśyām Maṁdavârê.

Saturday, 11th February A.D. 1279.

¹ He is described as the king's dear son.

² On this day the *tithi* of the date commenced 2 h. 25 m. after mean sunrise.

451.—Ś. 1208.—*PSOCI.* No. 148; *Mysore Inscr.* No. 6, p. 11. Chitaldurg Kanarese inscription of the Hoysala *Pratāpa-chakravartin* Narasimha III., residing at Dōrasamudra, and of his minister, the *Dandānyaka* Perumāledēva¹ (also called Rāuttarāya and Javanike-Nārāyaṇa) :—

(L. 14).—Śaka-varusha 1208 sâ(sa)m̐da varttamāna-Bya(vya)ya-sam Chayatra-²śu 10 Bri(bri)d=aṁdu.

Thursday, 7th March A.D. 1286.

452.—*Coorg Inscr.* No. 7, p. 10. Niduta Kanarese memorial tablet of the time of the Hoysala *Pratāpa-chakravartin* Vira-Narasimha (Narasimha III.).³

453.—*PSOCI.* No. 147; *Mysore Inscr.* No. 3, p. 6. Chitaldurg Kanarese inscription of the Hoysala *Mahārājādhirāja* Ballāla III., the son of Narasimha III. who was the son of Sômēsvara, residing at Dōrasamudra :—

(L. 33).—⁴Sādhāraṇa-samvatsarada Vaiśākha-su(śu) 3 Su(śu).⁵

[Sādhāraṇa = Ś. 1232] : Friday, 3rd April A.D. 1310.

I.—The Dynasties of Vijayanagara.⁶

454.—Ś. 1261 (for 1262).—*Ind. Ant.* Vol. X. p. 63. Bādāmi Kanarese inscription of the *Mahāmaṇḍalēśvara* Vira-Hariyappa-Voḍeyar (Harihara I.), and of Chāmeya-Nāyaka (Chāmarāja⁷) :—

(L. 1).—Śaka-varusha 1261neya Vikrama-samvatsarada Chaitra-su(śu) 1 Gu.

Probably Thursday, 9th March A.D. 1340; but the *tithi* which ended on this day was the 10th, not the first *tithi* of the bright half of Chaitra; see *ibid.* Vol. XXIV. p. 16, No. 196.

455.—Ś. 1276*.—*Jour. Bo. As. Soc.* Vol. XII. p. 346; *PSOCI.* No. 22; *Mysore Inscr.* No. 131, p. 234. Harihar Sanskrit and Kanarese plates of the *Mahārājādhirāja* Bukkarāja (Bukkarāya) I., the son of Saṁgama I. :—

(L. 20).—nripa-Śālivāhana-Śaka 1276neya Vijaya-samvatsarada Māgha-śudha(ddha) 15 Chandravāra sômôparāma(ga)-parvvaṇi vu(u)shṇakāladallu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 197.

456.—Ś. 1277.—*PSOCI.* No. 149; *Mysore Inscr.* No. 1, p. 2. Chitaldurg Kanarese inscription of the reign of the *Mahāmaṇḍalēśvara* Vira-Bukkarāya-Voḍeyar (Bukkarāya I.), residing at Hosapaṭṭana; recording a grant by the *Mahāmaṇḍalēśvara* Mallinātha-Voḍeyar :⁸—

(L. 13).—Sa(śa)ka-varusha 1277neya Manumatha-samvachhchha(tsa)rada Jēshta-(jyē shṭha)-śudhdha(ddha) 7 Sô.

Monday, 18th May A.D. 1355;⁹ see *Ind. Ant.* Vol. XXIV. p. 3, No. 134.

457.—Ś. 1278.—*PSOCI.* No. 150; *Mysore Inscr.* No. 2, p. 4. Chitaldurg Kanarese inscription of the reign of the *Mahāmaṇḍalēśvara* Vira-Bukkarāya-Voḍeyar (Bukkarāya I.), residing at Hosapaṭṭana; recording a grant by the *Mahāmaṇḍalēśvara* Mallinātha-Voḍeyar :—

(L. 17).—Sa(śa)kha(ka)-varusha 1278neya Durmmukha-samvatsarada Āshāḍha-bahula-tadige Guruvāradalu.

Thursday, 16th June A.D. 1356.

¹ He slew (a king) Ratnapāla; see Dr. Fleet's *Dynasties*, p. 509.—Compare above, No. 443.

² Read *Chaitra*.

³ The given date is valueless.

⁴ The Śaka year is effaced.

⁵ I.e. *Śukravāra*.

⁶ First dynasty, Nos. 454-500; second dynasty, Nos. 502-534; third dynasty, No. 535 ff.

⁷ For another Chāmarāja see below, No. 488.

⁸ Bukka I. had a son whose name was also Mallinātha (Mallapp-Voḍeyar); compare *Ep. Ind.* Vol. VI. p. 327, and *Ind. Ant.* Vol. XXVI. p. 331, No. 10.

⁹ On this day the *tithi* of the date commenced 3 h. 58 m. after mean sunrise.

458.—*South-Ind. Inscr.* Vol. I. No. 154, p. 167. Rock inscription at the fort of Gutti, of the time of king **Bukka** (perhaps **Bukkarāya I.**).

459.—**Ś. 1278.**—*Ep. Ind.* Vol. III. p. 24, and Plates. **Bitraguṇṭa**¹ plates of **Samgama II.** (the verses were written on the plates by **Bhōganātha**,² the *narma-sachiva* of **Samgama II.**):—

(L. 75).—**Śāk-ābdê nāga-śaila-dhyu(dyu)maṇi-parimitê 1278 Durmukh-ābdê tru(tri)-tīyyê(yê) māsi samgamê chaindra-bâ(bhâ)nvôḥ.**

Samgama [I.] had five sons : **Harihara [I.]**, **Kampa (Kampana I.)**, **Bukka [I.]**, **Mārāpa**, and **Muddapa**; **Kampa's son Samgama [II.]**.

460.—**Ś. 1286** (for 1287).—*South-Ind. Inscr.* Vol. I. Nos. 86 and 87, pp. 118 and 121. Two **Conjeeveram** Tamil pillar inscriptions of the reign of the **Mahāmaṇḍalēśvara Vira-Kampana-Uḍaiyar (i.e. Kampana II.)**³:—

‘From the month of **Ādi** of the **Viśvāvasu**⁴ year, which was current after the **Śaka** year one thousand two hundred and eighty-six.’

461.—**Ś. 1290.**—*Ind. Ant.* Vol. XIV. p. 233; *Inscr. at Śravaṇa-Belgoḷa*, No. 136, p. 100. Kanarese inscription, containing what is known as **Rāmānujāchārya's Śāsana**, of the time (?) of the **Mahāmaṇḍalēśvara Vira-Bukkarāya (Bukkarāya I.)**:—

Inscr. at Śr.-Belg.: **Śaka-varsha 1290neya Kīlaka-saṁvatsarada Bhādrapada-śu 10 Brī.**
Thursday, 24th August A.D. 1368.

462.—*South-Ind. Inscr.* Vol. I. No. 88, p. 124. **Conjeeveram** Tamil inscription of the reign of **Vira-Kampana-Uḍaiyar (i.e. Kampana II.)**⁵:—

‘On the day of **Têr (i.e. Rôhiṇī)**, which corresponds to Tuesday, the seventh lunar day of the latter half of the month of **Makara** of the **Kīlaka** year, which was current (during the reign) of **Vira-Kampana-Uḍaiyar.**’

[For **Kīlaka = Ś. 1290**] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 138, No. 9.

463.—**Ś. 1293.**—*Ep. Ind.* Vol. VI. p. 330. **Śrīraṅgam (Raṅganātha temple)** inscription of **Goppanārya (Gōpana)**, (an officer of **Kampana-Uḍaiyar, i.e. Kampana II.**, the son of **Vira-Bokkana-Uḍaiyar, i.e. Bukkarāya I.**):—

(L. 1).—**bandhu-priyê Śāk-ābdê.**

464.—**Ś. 1296.**—*South-Ind. Inscr.* Vol. I. No. 72, p. 103. **Tirumalai** Tamil inscription of the reign of the **Mahāmaṇḍalika Ommaṇa-Uḍaiyar**, the son of **Vira-Kampana-Uḍaiyar (alias) Kumāra-Kampana-Uḍaiyar (i.e. Kampana II.)**⁶:—

‘On the day of **Uttirattādi (i.e. Uttara-Bhādrapadâ)**, which corresponds to Monday, the eighth lunar day of the former half of the month of **Dhanus** of the **Ānanda** year, which was current after the **Śaka** year 1296.’

Monday, 11th December A.D. 1374;⁷ see *Ind. Ant.* Vol. XXIV. p. 3, No. 135.

465.—**Ś. 1301.**—*Jour. Bo. As. Soc.* Vol. XII. p. 352. **Dambal** plates⁸ of the **Rājādhirāja**⁹ **Virapratāpa Harihara (Harihara II.)**, residing at **Vijayanagara**:¹⁰—

(L. 100).—**Śāk-ābdê Śālivāhasya sahasrēpa tribhiḥ śataih | êk-ādhikaiś=cha gaṇitê Siddhārthê=bdê śubhê dinê || Jyê(jyai)shṭhyām Bhaumê niśānāth-ôparâgê.**

¹ This is the name of the village granted; the plates are at **Nelbore**. They are marked with numeral figures, and also with notches.

² Probably identical with **Bhōganātha**, the brother of **Mādhava** and **Sāyana**.

³ The son of **Bukkarāya I.**; see *Ep. Ind.* Vol. VI. p. 324. For a list of inscriptions of **Kampana II.** see *ibid.* p. 325 ff.

⁴ The second inscription has *Vīvaddi* instead.

⁵ See above, No. 460.

⁶ See *Ep. Ind.* Vol. VI. p. 325, and above, Nos. 460 and 462.

⁷ On this day the *tithi* of the date commenced 3 h. 41 m. after mean sunrise.

⁸ Some of the (nine) plates are numbered.

⁹ This title occurs in a verse.

¹⁰ The inscription is remarkable for the large number of villages mentioned in it.—For a list of inscriptions of **Harihara II.** see *Ep. Ind.* Vol. VI. p. 327 f.

Tuesday, 31st May A.D. 1379; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 39.

In Yadu's race, Saṅgama [I.]; his sons Harihara [I.] and Bukka [I.]; Bukka's son Harihara [II.].

466.—Ś. 1301.—*PSOCI.* No. 126; *Mysore Inscr.* No. 29, p. 55. Harihar Sanskrit and Kanarese inscription of the reign of Harihara II., residing at Vijayanagara; recording a grant by the *Daṇḍanāyaka Mudda* :—

(L. 39).—Śāsi-kha-śikhi-chandra-samitê Śākê Sidhdhâ(dddhâ)rtthi(rtthi)-samjñitê ch-âbdê [I*] Kârttika-māsasya sita-dvâdaśyâm Bhâskarê vâre [II*]

Sunday, 23rd October A.D. 1379; see *Ind. Ant.* Vol. XXIII. p. 119, No. 40.

Genealogy of Harihara II. as in No. 465.

467.—Ś. 1304.—*PSOCI.* No. 23; *Mysore Inscr.* No. 146, p. 267. Bêlûr Sanskrit and Kanarese plates of Harihara II. and his *Daṇḍanāyaka Muda* :¹—

(L. 41).—Śaka-varṣa sâvirada-mûnûṛa-nâka(lka)neya Dumdubhi-samvatsarada Kârttika-bahula-daśami Âdivâradali.

The date is irregular.

468.—Ś. 1305 (for 1306).—*Ep. Ind.* Vol. III. p. 226, and Plate. Âlampûṇḍi plate of Virûpâksha I.,² the son of Harihara II., recording a grant made at the request of Harihara's sister (?) Jannâmbikâ :—

(L. 13).—Śakavarṣa-sahasr-âdhi-paṅchôttara-śata-trayê | Raktâkshî(kshi)-Pushya-samkrântau pupya-kâlê śubhê dinê.

In the race of the Moon, Bukkarâja [I.], the son of Saṅgama [I.] and Kâmâkshî; his son Harihara [II.], married Mallâdêvî of the family of Râmadêva;³ their son Virûpâksha [I.].

469.—Ś. 1307.—*South-Ind. Inscr.* Vol. I. No. 152, p. 156. Vijayanagara lamp-pillar inscription of the time of Harihara II. (the son of Bukka I. of the Yâdava race), recording the building of a Jaina temple by the *Daṇḍêśa Iruga (Irugapa)*,⁴ the son of Harihara's minister, the *Daṇḍanâtha Baicha (Baichapa)* :⁵—

(L. 36).—Śaka-varṣhê 1307 pravarttamânê Krôdhana-vatsarê Phâlguna-mâsê kṛishṇa-pakshê dvitîyâyâm tithau Śukravârê.

Friday, 16th February A.D. 1386; see *Ind. Ant.* Vol. XXIII. p. 126, No. 77.

470.—Ś. 1309*.—*Ep. Ind.* Vol. III. p. 117. Date of the Bhaṭka! Kanarese plates of the *Mahârâjâdhirâja Vira-Harihara (Harihara II.)* and his dependent *Mallana-Oḍeyar*, who resided at Honnâvura (Honavar) :—

(L. 7).—[Śa]ka-varuṣa sâvirada-munûṛa-ombhattachaneya Kshaya-[sam]va[t*]sarada Simhada Guru Pushya-[bahu]la-paṁchami Guruvârada[lu].

Thursday, 10th January A.D. 1387; see *Ind. Ant.* Vol. XXV. p. 270.

471.—Ś. 1313.—*Jour. Bo. As. Soc.* Vol. IV. p. 115. Plates of the reign of Harihara II., recording a grant by the minister *Mâdhavarâja* :—

Śakê trayôdaśâdhika-trisatôttara-sahasrê gatê vartamâna-Prajâpati-samvatsarê Vaisâkha-mâsê kṛishṇa-pakshê amâvâsyâyâm Saumya-dinê sûryôparâga-punyakâlê.

Wednesday, 5th April A.D. 1391;⁶ a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 122, No. 57, and Vol. XXV. p. 271.

¹ Compare No. 466.

² For a list of inscriptions of his see *Ep. Ind.* Vol. VI. p. 328 f.

³ I.e., probably, the Dêvagiri-Yâdava Râmachandra (Râmadêva); see above, No. 369 ff.

⁴ He is the author of the *Nânârtharatnamâlâ*.—Compare below, No. 486 and under *Addenda*.

⁵ Compare below, No. 486.

⁶ But this day fell in the *amânta* month Chaitra.

472.—Ś. 1315.—*Ep. Ind.* Vol. III. p. 229. Conjeeveram inscription of Harihara II. :—

(L. 1).—Śaktyâlôkê Śak-âbdê parināma[ti] śubhê Śrī(śrī)mukh-Âshâ[ḍha]-mâsê suddhê pakshê daśamyâm Ravisuta-divasê Mitra-bhê.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 211, note 65.

473.—Ś. 1317.—*PSOCI.* No. 24; *Mysore Inscr.* No. 149, p. 277. Hâsan Sanskrit and Kanarese plates of Harihara II. :—

(L. 36).—Śak-âvda(bda) rishi-chamdr-âshni(gni)-vidhun-âyata-vatsarê | Yuv-âkhyê Mâgha(?)—mâsê(?) cha śukla-pakshê śubh[ê*] dinê | saptamyâm cha mahâ-parvāṇi.¹

474.—Ś. 1317 (for 1318).—*As. Res.* Vol. IX. p. 420; Colebrooke's *Misc. Essays*, Vol. II. p. 262. Chitradurg (Chitaldurg) Sanskrit and Kanarese plates of Harihara II. :—

Rishi-bhû-vahni-chandrê tu gapitê Dhât[ri]-vatsarê | Mâgha-mâsê śukla-pakshê paurṇamâsyâm mahâtithau || nakshatrê pitṛi-daivatyê Bhânuvârêṇa samyutê |

Sunday, 14th January A.D. 1397; but the *tithi* which ended on this day was the first *tithi* of the dark half, not the full-moon *tithi*; see *Ind. Ant.* Vol. XXIV. p. 7, No. 149.

In Yadu's family, Saṅgama [I.]; had five sons, Harihara [I.], Kampa [I.], Bukkarâya [I.], Mârâpa, and Mudgapa.² Bukkarâya made Vidyânagarî his capital, and married Gaurâmbikâ; their son Harihara [II.].

475.—Ś. 1321.—*Ep. Ind.* Vol. III. p. 120. Nallûr³ plates of Virapratâpa Harihara (Harihara II.), residing at Vijayanagara; (the verses were composed by Mallanârâdhyavṛittika, the son of Kôṭṭisârâdhyā⁴) :—

(L. 50).—Dhâtṛi-nêtra-guṇa-kshapêta(śva)ra-yutê śrī(śrī)-Sâlivâhê gatê [Śâkhê(kê) gô]-tradhacha (?) Pramâdi(thi)ni tidhau (?) mâsy=Ūrjakê nâmanî (?) | pakshê tatra vaḷakshakê Budha-dinê śrī-paurṇimâsyâm tidhau(thau) | kâlê pu[ṇya]ma[ham]tarê śubha-karê sômôparâgê varê |

Wednesday, 15th October A.D. 1399; a lunar eclipse, visible in India.

In the race of the Yâdavas, Saṅgama [I.]; his son Vîra-Bhukka or Bhukka (Bukka I.), married Gaurî; their son Harihara [II.].

476.—*PSOCI.* No. 238; *Mysore Inscr.* No. 125, p. 222. Bêlûr Kanarese inscription of Harihara II. and his Daṇḍanâtha Guṇḍa.⁵

477.—*PSOCI.* No. 239; *Mysore Inscr.* No. 128, p. 226. Bêlûr Sanskrit and Kanarese unfinished inscription of Harihara II. and his Daṇḍanâtha Guṇḍa.

478.—*Inscr. at Śravaṇa-Belgoḷa*, No. 126, p. 95. Kanarese inscription recording the date of the death of Harihararâya :⁶—

(L. 1).—Târaṇa-samvatsarada Bhâdrapada-bahula-daśamiyû Sôma-vârâdalau.

The date is irregular for both Târaṇa = Ś. 1266 and Târaṇa = Ś. 1326.⁷

479.—Ś. 1328 [and 1327].—*South-Ind. Inscr.* Vol. I. No. 55, p. 80. Vêppambaṭṭu (nera Vêlûr) Tamil inscription recording a sale (which took place on the first date here given) concerning two villages that were granted (on the second date here given) by the Mahârâjâdhirâja Virapratâpa Bukkamahârâya (Bukkarâya II.) :⁸—

First date: 'On Thursday, the new-moon day of the dark half of Jyâishṭha of the Vyaya year, which follows the Pârthiva year (and) which was current after the Śaka year 132[8].'

¹ See *Ind. Ant.* Vol. XII. p. 213, No. 70.

² Really Muddapa; see above, No. 459.

³ This is the name of the village granted. The grant was edited from Sir W. Elliot's impressions. The plates are numbered with numeral figures.

⁴ Compare below, No. 517.

⁵ Compare below, No. 501.

⁶ I.e. according to Mr. Rice, Harihara II.

⁷ For Ś. 1326 the date would correspond to Saturday, 30th August A.D. 1401.

⁸ A son of Harihara II.; see *Ep. Ind.* Vol. III. p. 36, note 3.—For a list of inscriptions of his see *ibid.* Vol. VI. p. 329 f.

Second date : 'Thursday, the twelfth lunar day of the bright half of Vaisâkha (of) the Pârthiva year.'

Both dates (the first for Vyaya = Ś. 1328, and the second for Pârthiva = Ś. 1327) are irregular ; see *Ind. Ant.* Vol. XXIV. p. 203, note 50.

480.—Ś. 1328.—*PSOCI.* No. 25 ; *Mysore Inscr.* No. 150, p. 279. Hâsan Sanskrit and Kanarese plates of the *Mahârâjâdhirâja Virapratâpa Dêvarâya (Dêvarâya I.)*, giving the date of his coronation :—

(L. 21).—Sa(śa)ka-varsh[ê] 132[8] varttamâna-Vya[ya]-samvatsarê Kârtti(riti)kamâsa-[krishṇa]pakshê daśamyâm Ś[u]k[r]avârê [Uttarâ(?)]-Bhâdrapadê Prîti-yôgê Bava-karaṇê évaṁ-vi[śi*]shṭa-śubha-kâlê . . . svasya paṭṭâbhishêka-samayê.

Friday, 5th November A.D. 1406 ; but the *nakshatra*¹ was Uttara-Phalgunî, not Uttara-Bhâdrapadâ, and the *karaṇa* Bava only commenced after the expiration of the 10th *tithi* ; see *Ind. Ant.* Vol. XXIV. p. 204, note 51 (where it should have been stated that the *yôga* Prîti commenced 14 h. 3 m. after mean sunrise).

Samgama [I.] ; his son Bukkarâya [I.] ; his son Harihara [II.] ; his son Dêvarâya [I.].

481.—Ś. 1332.—*PSOCI.* No. 127 ; *Mysore Inscr.* No. 18, p. 26. Harihar Sanskrit and Kanarese inscription of *Dêvarâya I.* :—

(L. 15).—Śâkê nêtr-âgni-vahn-imdu-samkhyê Vikru(kṛi)ti-nâmakê varushê² Nabhasya-dvâdaśyâm śuklâyâm Sôma-vâarakê.³

Monday, 11th August A.D. 1410 ;⁴ see *Ind. Ant.* Vol. XXIII. p. 119, No. 41.

482.—*As. Res.* Vol. XX. p. 31. Translation of a Vijayanagara Kanarese inscription of *Dêvarâya I.* and his minister *Lakshmaṇa (?)*.

483.—Ś. 1334*.—*PSOCI.* No. 151 ; *Mysore Inscr.* No. 5, p. 9. Chitaldurg Kanarese inscription of the *Mahâmaṇḍalêśvara Vîra-Mallanna-Vodeyar* (a son of Virapratâpa Dêvarâya I.), recording grants for the spiritual merit of his mother *Mallayavve* :—

(L. 4).—Sa(śa)ka-varusa(sha) 1334neya Khara-samvatsarada Kârttika-su(śu) 15 Śa.⁵

Saturday, 31st October A.D. 1411.

484.—Ś. 1338.—*Prâchînalêkhamâlâ*, Vol. I. p. 178.⁶ Vandavâsi Sanskrit and Kanarese plates of the *Mahâmaṇḍalêśvara Virapratâpa Vijayarâya (Vîra-Vijaya)*, a son of Dêvarâya I. :—

Śaka-varsha 1338 vartamâna-Durmukhi-samvatsarada Bhâdrapada-bauḷa-saptamiyalu.

In the lineage of Yadu, Samgama [I.] ; his son Bukka [I.] ; his son, from Gaurâmbikâ, Harihara [II.] ; his son Pratâpa-Dêvarâya (Dêvarâya I.) ; his son, from Hêmâmbikâ, Vîra-Vijaya (Vijaya).

485.—Ś. 1344.—*PSOCI.* No. 206 ; *Mysore Inscr.* No. 49, p. 112. Baḷagâṁve much damaged Kanarese memorial tablet of the time of *Vîra-Vijaya (?)*, a son of Virapratâpa Dêvarâya I. :—

Mysore Inscr. : 'In the Śaka year 1344, the year Subhakṛit, the month Aśvija, the 5th day of the moon's increase, Sunday.'

Sunday, 20th September A.D. 1422.⁷

¹ For dates in which similar mistakes occur see below, Nos. 604 and 853.

² Read *varshê*.

³ See *Ind. Ant.* Vol. XII. p. 214, No. 88.

⁴ This date fell in the *first* Bhâdrapada of Ś. 1332.

⁵ This *akshara* is quite clear.

⁶ Taken from the *Madras Jour. Lit. Sc.* 1881, p. 249.

⁷ On this day the *tithi* of the date commenced 5 h. 57 m. after mean sunrise.

486.—*Inscr. at Śravaṇa-Belgoḷa*, No. 82, p. 63. Inscription recording donations by the *Daṇḍanātha* Irugapa, the son of Maṅgapa who was the youngest son of Bukkarāya's minister Baicha (Baichapa):—

Śubhakṛiti vatsarē jayati Kārttika-māsi tithau Muramathanasya pusṭim upajagmushi śītaruchau.

[Śubhakṛit = Ś. 1344.]¹

Baicha (Baichapa) had three sons, Irugapa, Bukkaṇa, and Maṅgapa; Maṅgapa's sons were Baichapa and Irugapa.²

487.—Ś. 1346.—*Ep. Ind.* Vol. III. p. 37, and Plate. Satyamaṅgalam plates of **Dēvar ya II.**, reigning at Vijayanagara:—

(L. 40).—Tat[t*]valôkê Śakasy=âbdê Krôdhi-saṁvatsarē śubhê | Âshâḍh-âmâtithau puṁpyê³ Sôma-vâra-virâjitê |

Monday, 26th June A.D. 1424;⁴ (with a solar eclipse, *not* visible in India).

In the lineage of Yadu, Saṁgama [I.]; his son Bukka [I.]; his son, from Gaurī, Harihara [II.]; his son, from Malâmbikâ, Pratâpa-Dēvarâya (Dēvarâya I.); his son, from Hêmâmbikâ, Vîra-Vijaya; his son, from Nârayaṇâmbikâ, Dēvarâya [II.]; he had a younger brother, named Pratâpa-Dēvarâya.⁵

488.—Ś. 1346.—*PSOCL* No. 128, *Mysore Inscr.* No. 23, p. 39. Harihar Kanarese inscription of the time (?) of **Virapratâpa Dēvarâya (Dēvarâya II.)**, and of (the *Daṇḍanātha*) **Châmarâja**:⁶—

(L. 16).—Śaka-varusha 1346neya Krôdhi-saṁvachchha(tsa)rada Kārttika-śuddha 12 Sôma-vâram kûḍida puṇya-tithiyolu.

The date is irregular.

489.—Ś. 1347.—*South-Ind. Inscr.* Vol. I. No. 56, p. 83. Viriñchipuram Tamil inscription of the reign of the *Mahârâjâdhirâja* **Virapratâpa Dēvarâya (Dēvarâya II.)**:—

'On the day of Anusham (i.e. Anurâdhâ), which corresponds to Wednesday, the sixth lunar day, the 3rd (solar day) of the month of Paṅguni of the Viśvâvasu year, which was current after the Śaka year 1347.'

Wednesday, 27th February A.D. 1426; see *Ind. Ant.* Vol. XXIII. p. 132, No. 113.

490.—Ś. 1348.—*South-Ind. Inscr.* Vol. I. No. 153, p. 162. Vijayanagara Jaina inscription of **Dēvarâja II.**, residing at Vijayanagara:—

(L. 25).—Śâkê=bdê pramitê yâtê vasu-simḍhu-guṇ-êṁdubhiḥ | Parâbhav-âbdê Kārttikyâm.

In the Yâdava lineage, Bukka [I.]; his son Harihara [II.]; his son Dēvarâja [I.]; his son Vijaya (Vîra-Vijaya); his son Dēvarâja [II.] (Abhinava-Dēvarâja, Vîra-Dēvarâja).

491.—Ś. 1353*.—*South-Ind. Inscr.* Vol. I. No. 54, p. 79. Tellûr (near Vêlûr) Tamil inscription of the reign of the *Mahâmaṇḍalêśvara* **Virapratâpa Dēvarâya (Dēvarâya II.)**:—

'On the day of Tiruvôṇam (i.e. Śravaṇa), which corresponds to Monday, the fifth lunar day of the former half of the month of Karkâṭaka of the Sâdhâraṇa year (and) the Śaka year 1353.'

Monday, 20th November A.D. 1430; but see *Ind. Ant.* Vol. XXIV. p. 6, No. 146.⁷

492.—Ś. 1353*.—*PSOCL* Nos. 227 and 26; *Mysore Inscr.* No. 116, p. 213, and No. 145, p. 259. Muḷbâgal Kanarese inscription and Telugu plate of the reign of **Dēvarâya II.**, the son of Vijaya:—

No. 227: (L. 1).—Śaka-varusha 1353neya Sâdhâraṇa-saṁvachchha(tsa)rada Phâlgu[na]-su(śu) 10.

¹ By Mr. Rice the year is taken to be Ś. 1294.

² Read *puṇyê*.

³ Compare below, No. 496.

⁴ Compare above, No. 469.

⁵ This date fell in the *first* Âshâḍha of Ś. 1346.

⁶ For another Châmarâja see above, No. 454.

⁷ The above equivalent of the date is correct only on the supposition that the word *Karkâṭaka* of the date has been put erroneously instead of *Kārttigai*.

No. 26 : (L. 3).—Śālivāhana-Śaka-varuṣam[ga]lu 1353nê Sādhāraṇa-nāma-saṁvatsarada Phālguna(na)-śu 10.

493.—*South-Ind. Inscr.* Vol. I. No. 79, p. 109. Paḍavēḍu Tamil inscription of the reign of the *Rājādhirāja Vīra-Dēvarāya (Dēvarāya II.)* :—

‘On the tenth day of the month of Māsi of the Pramādīcha year.’

[Pramādin = Ś. 1355.]

494.—*South-Ind. Inscr.* Vol. I. No. 80, p. 109. Paḍavēḍu Tamil inscription of the reign of the *Mahārājādhirāja Vīra-Dēvarāya (Dēvarāya II.)* :—

‘On the 2nd day of the month of Āḍi of the Ānanda year.’

[Ānanda = Ś. 1356.]

495.—*Inscr. at Śravaṇa-Belgoḷa*, No. 125, p. 95. Inscription recording the date of the death of *Pratāpa-Dēvarāya* (the younger brother¹ of *Dēvarāya II.* ?) :—

(L. 1).—Kṣhayāhvaya-kuvatsarē dvitayayukta-Vaiśākhakê Mahītanaya-vārakê yuta-balakṣha-pakṣh-ētarê | Pratāpanidhi-Dēvarāt pralayam=āpa hant=āsamaś=chaturdaśa-diné katham Pitri-patê (?)² nivāryā gatiḥ ||

[Kṣhaya = Ś. 1368]: Tuesday, 24th May A.D. 1446; see *Ind. Ant.* Vol. XXV. p. 346, No. 5.

496.—Ś. 1368.—*South-Ind. Inscr.* Vol. II. No. 71, p. 339. Tanjore (Rājārājēśvara temple) Tamil inscription of the reign of *Dēvarāya II.* :—

‘(On the day) of the *nakṣatra* Pūrva-Phalgunī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of ³ . . . in the Kṣhaya *saṁvat[sara]* which was current after the Śaka year 1368.’

Wednesday, 29th June A.D. 1446.

497.—Ś. 1371.—*South-Ind. Inscr.* Vol. I. No. 81, p. 110. Paḍavēḍu (Sōmanāthēśvara temple) incomplete Tamil inscription of the reign of the *Mahāmaṇḍalēśvara Rājādhirāja Vīrapratāpa Praudha-Immaḍi-Dēvarāya (i.e. Mallikārjuna⁴)* :—

‘On the day of Uttirāḍam (*i.e.* Uttarāshāḍhā), which corresponds to the *yōga* Āyushmat and to Saturday, the thirteenth lunar day of the former half of the month of Simha of the Śukla year, which was current after the Śaka year 1371.’

Saturday, 2nd August A.D. 1449; see *Ind. Ant.* Vol. XXIII. p. 132, No. 114.

498.—Ś. 1377.—*South-Ind. Inscr.* Vol. II. No. 23, p. 118, and Plate v. Tanjore (Rājārājēśvara temple) Sanskrit and Tamil inscription of the *Mahāmaṇḍalēśvara Mēdinimīsaragaṇḍa Kaṭṭāri Sāluva-sāluva Tirumalaidēva-mahārāja* :⁵—

‘[On the 17th day] of the month of Śittirai in the Yuvan year, which was current after the Bhāva year (and) after the Śaka year one thousand three hundred and seventy-seven.’

499.—Ś. 1387.—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Arulāḷa-Perumāl temple) Tamil inscription of the reign of *Mallikārjuna*, a son of *Vīrapratāpa Dēvarāya (Dēvarāya II.)* :—

‘On the day of Kṛittikā, which corresponded to Sunday, the full-moon *tithi* of the first fortnight of the month of Vṛiśchika in the Pārthiva year, which was current after the Śaka year 1387.’

Sunday, 3rd November A.D. 1465.

¹ Compare above, No. 487.

² The Kanarese transcript (on p. 123) has *pitriyutō*; read *Pitri-patēr=*.

³ The word that has to be supplied is *dakṣiṇāyana-saṁkrānti*.

⁴ Compare *e.g.* *Ep. Carn.* Vol. III. p. 18, and *Ind. Ant.* Vol. XXV. p. 346, note 6.

⁵ He was a brother of the Sāluva Nṛsiṁharāya, the father of Immaḍi-Nṛsiṁha, below, No. 501; compare *Ep. Ind.* Vol. VII. p. 77, note 2.

500.—**Ś. 1392.**—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Arulâla-Perumâl temple) Tamil inscription of the reign of **Virûpâksha II.**, a son of **Dêvarâya II.** :—

‘At the auspicious time of the *Ardhodaya* on the day of *Śravaṇa*, which corresponded to Sunday, the new-moon *tithi* of the second fortnight of the month of Makara in the Vikriti year, which was current after the Śaka year 1392.’

Sunday, 20th January A.D. 1471.¹

501.—**Ś. 1427*.**—*Ep. Ind.* Vol. VII. p. 80, and Plate. Dêvulapalli plates of (the Sâluva chief) the **Mahârâya Immaḍi-Nṛisimha**, represented as ruler of the province of Penugonḍa :—

(L. 62).—*Śākê=bdê parisamkhyâtê giri-nêtra-yug-êmdubhiḥ | Raktâkshy-âkhyê Bhâdra-pada-paurpamâsyâm Ravêr=dinê | cchâmdrôparâga-samayê mahâpunyaphala-pradê |*

Sunday, 25th August A.D. 1504 ; a lunar eclipse, visible in India.

In the Moon’s family, Guṇḍa [I.] ; had six sons, Guṇḍa [II.] Bomma, Mâdirâja, Gautaya [I.], Vîrahôbala, Sâvitri-Maṅgi, and Sâluva-Maṅgi ; the last’s son Gauta [II.] ; his son Guṇḍa [III.], married Mallâmbikâ ; their son Nṛisimharâya² (surnamed Mîsaragaṇḍa, Kaṭhâri, Sâluva, Dharanîvarâha, Dharâvarâha, Barbarabâha, etc.) married Śrîraṅgamâmbâ ; their son Immaḍi-Nṛisimha.³

502.—**Ś. 1430** (for 1431).—*Ep. Ind.* Vol. I. p. 363 ; (compare *Ind. Ant.* Vol. V. p. 73, and *PSOCI.* No. 115). Hampe Sanskrit and Kanarese inscription of the **Mahârâjâdhirâja Kṛishṇarâya**, residing at Vijayanagara :—

(North face, l. 27).—*Śâlivâhana-Śaka-varsha 1430 saṁdu mêle naḍava Śukla-saṁvatsarada Mâgha-śu 14lu . . . paṭṭâbhishêkôtsava-punyakâladalu.*⁴

Mythical genealogy from the Moon to Turvasu. In Turvasu’s race, Timma (famous among the Tuḷuva kings), married Dêvakî ; their son, Îśvara,⁵ married Bukkamâ ; their son Narasa (Nṛisimha),⁶ was succeeded by his son, from Tippâjî, Vîra-Nṛisimha (-Narasimha, -Nârasimha) ; succeeded by Narasa’s son from Nâgalâ (Nâgâmbikâ), Kṛishṇarâya (Kṛishṇadêva-mahârâya, Vîrapratâpa Vîra-Kṛishṇarâya).

503.—**Ś. 1434** (for 1435).—*Jour. Bo. As. Soc.* Vol. XII. p. 381. Kuppêlûr Sanskrit and Kanarese plates⁶ of **Kṛishṇarâya** :—

(L. 52).—*Śak-âbdê Śâlivâhasya sahasrêṇa chatuḥ-śataih | chatustrimśat-samair=yuktê samkhyâtê gaṇita-kramât || Śrîmukhî-vatsarê ślâghyê Mâghê ch=âsita-pakshakê | Śivarâtrau mahâtithyâm 7pumṇya-kâlê śubhê dinê ||*

Genealogy as in No. 502.

504.—**Ś. 1435.**—*Ep. Ind.* Vol. IV. p. 267. Śaṅkalâpura Sanskrit and Kanarese inscription of **Kṛishṇarâya**, the son of Nṛihari (Narasa) and Nâgâmbikâ :—

(L. 76).—*[Śâl]ivâhana-Śaka-varushaṁgaḷu 1435neya Śrîmukhi-saṁvatsara nija-Bhâdrapada-ba 6 Maṁgaḷavâra Ka[pi]la-shashṭhî-8pumṇyakâladalû.*

Tuesday, 20th September A.D. 1513 ; see *ibid.* p. 267, and *Ind. Ant.* Vol. XXV. p. 345, No. 3.

¹ On this day the *tithi* of the date commenced 5 h. 19 m. after mean sunrise.

² Being minister and general of the first dynasty of Vijayanagara, he overthrew that dynasty. For inscriptions of his (of **Ś. 1394** and **Ś. 1404**) see *South-Ind. Inscr.* Vol. I. Nos. 116 and 119.

³ For an inscription of his of **S. 1418** see *ibid.* No. 115. See also *Ep. Ind.* Vol. VII. p. 79, note 7.

⁴ *I.e.* either the day of the king’s coronation or an anniversary of it.

⁵ They were both generals of the Nṛisimharâya in No. 501. After the usurpation of the Vijayanagara kingdom by Nṛisimharâya (see No. 501), Narasa in turn took it away from Nṛisimharâya’s family ; see *Ep. Ind.* Vol. VII. p. 78.—For a date, corresponding to the 13th December A.D. 1498, of the time of Narasa, see *Ind. Ant.* Vol. XXVI. p. 330, No. 3.

⁶ The text of the inscription is interspersed with parenthetical remarks (such as would ordinarily be made by a commentator) regarding the contents and import of the different parts of the inscription.

⁷ Read *pumya*.

⁸ Read *-punya*.

505.—Ś. 1435 (for 1436).—*As. Res.* Vol. XX. p. 30. Translation of a Kṛishṇāpuram inscription of Kṛishṇarāya :—

‘In the reign of Śālivāhana 1435, corresponding to the year Bhāva, in Phālguna sudi Trītiyā, Śukravār.’

Friday, 16th February A.D. 1515; see below, No. 506.

506.—Ś. 1436.—*As. Res.* Vol. XX. pp. 21 and 37. Kṛishṇāpuram Sanskrit and Kanarese inscription of Kṛishṇarāya :—

Śālivāhana-Śak-ābdāḥ || 1436 || . . . Bā(Bhā)va-nāma-saṁvatsara-Phālguna(na)-śuddha 3 Śukravāra.

Friday, 16th February A.D. 1515; see *Ind. Ant.* Vol. XXIII. p. 120, No. 43.

507.—Ś. 1436.—*Archæol. Surv. of West. India*, Vol. III. p. 115. Reference to a Saundatti Kanarese inscription of the time of Kṛishṇarāya :—

Śālivāhana-Śaka-varushaṁgaḷu 1436neya Bhāva-saṁvatsaradallu.

508.—Ś. 1437-1443.—*Ep. Ind.* Vol. VI. p. 117. Maṅgalagiri and Kāzā pillar inscriptions¹ of the reign of Kṛishṇarāya of Vijayanagara, recording grants by his prime-minister Sālva-(Sālva-)Timma (the son of the minister Rācha and grandson of the minister Vēma, and husband of Lakshmī), and by the two ministers Appa and Gōpa (Nādiṇḍla-Appa and Nādiṇḍla-Gōpa), sons of the minister Timma and his wife Kṛishṇāmbā (Kṛishṇamāmbā) who was a sister of Sālva-Timma. The inscription records the capture of Koṇḍavīṭi (Koṇḍavīḍu) from the Gajapati (of Orissa) by Sālva-Timma on the following date :²—

(L. 47).—Sālvaṁka-Śakavatsara-gaṇy-Āshāḍha-śudhdha(ddha)-Harivāsara-Saurau (on which there is the remark : Sālvaṁka akshara-saṁjña | 1437 Śaka-varshālu).

Saturday, 23rd June A.D. 1515.

509.—Ś. 1442.—*Ep. Ind.* Vol. VI. p. 233. Koṇḍavīḍu Sanskrit and Telugu pillar inscription of the reign of Kṛishṇarāya of Vijayanagara, recording grants by Nādiṇḍla-Gōpa, the governor of Koṇḍavīḍu, made for the benefit of Kṛishṇarāya's minister Sālva-Timma and his wife Lakshmī (Lakshamma);³ (the Sanskrit part was composed by Lōlla-Lakshmīdhara Yajvan) :—

(L. 92).—Śak-ābdê=kshi-yug-ābdhi-chāndra-gaṇitê saṁvatsarê Vikramê.

(L. 109).—Jayābhyudaya-Śālivāhana-Śaka-varshāmbulu 1442agunēṁṭi Vikrama-saṁvatsara Vaisākha-śudhdha(ddha) 15 Bu | sōmagrahaṇa-puṇyakālam=aṁdu.

Wednesday, 2nd May A.D. 1520; a lunar eclipse, visible in India.

510.—Ś. 1442.—*As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Kṛishṇarāya :—

‘In the year of Śālivāhana 1442, corresponding to . . . Vikrama, in Māgha sudi-saptamī . . . on Rādhāsaptamī,⁴ the 7th of the moon.’

511.—Ś. 1444 (for 1445).—*PSOCI.* No. 27; *Mysore Inscr.* No. 135, p. 242. Śimoggā Sanskrit and Kanarese plates of Kṛishṇarāya :—

(L. 77).—Śālivāhana-nirmī(rṇi)tê Śak-ābdê daśabhiḥ śataiḥ | chatuś-śatais=chatuś-chatvārimśatā gaṇitê kramāt | Svabhānu-vatsarê Pushya-māsê Makara-saṁkramê | Hasta-rkshe Bhaumavārê cha.

Tuesday, 29th December A.D. 1523; see *Ind. Ant.* Vol. XXIV. p. 5, No. 142.

Genealogy as in No. 502.

¹ With a few explanatory remarks in Telugu.—For another inscription of Ś. 1437 see below, under *Addenda*.

² The other (very numerous) dates it is impossible to give here. In one of the dates, in lines 151 and 152, *indra-jalad(dh)-tmdu* appears to be wrong for *indu-jaladh-tmdra* (1441).

³ See above, No. 508.

⁴ This should be *rathā-saptamī*.

512.—**Ś. 1448.**—*As. Res.* Vol. III. p. 39. Translation with specimen lithograph of the text of Conjeeveram plates of **Kṛishṇarāya** :—

‘ One thousand four hundred and forty-eight years of the *Sacābda*, or era established in memory of Śālivāhana, being elapsed ; in the year *Vyaya*, in the month of *Pushya*, when the sun was entering *Macara*, in the dark fortnight, on the day of *Bhṛigu*, and on that venerable *tithi*, the tenth of the moon ; under the constellation *Viśāchā*.’

Friday, 28th December A.D. 1526.¹

513.—**Ś. 1450 and 1451.**—*Ep. Ind.* Vol. I. p. 399. Kṛishṇāpuram Sanskrit and Kanarese inscription of the *Mahārājādhirāja Virapratāpa Vīra-Kṛishṇarāya* (**Kṛishṇarāya**), reigning at Vijayanagara :—

(L. 1).—Śālivāhana-Śaka-varuṣaṅgaḷu 1451neya Virōdhi-samvatsarada Vaisākha-śudā (ddha) 15 Śudalū (i.e. Śukravāradallū) . . .

(L. 22).—Virōdhi-samvatsarada Vaisākha-śu 15 Śudallū sōmagrā(gra)haṇa-punyakāladallū.

Friday, 23rd April A.D. 1529 ; a lunar eclipse, visible in India ; see *Ind. Ant.* Vol. XXIII p. 120, No. 45.

(L. 45).—Śākē sārdaish=chaturbhiḥ=²daśabhir=api śataiḥ sammitē Sarvadā(dhā)riḥ = abdhē(bdē) Chaitr-ākhyā-māsē sita-Madana-tithau Jīvavārē=ryamarkshē |

Thursday, 2nd April A.D. 1528 ; see *ibid.* p. 120, No. 44.

514.—**Ś. 1452.**—*Ind. Ant.* Vol. IV. p. 328 ; *PSOCI.* No. 129 ; *Mysore Inscr.* No. 22, p. 38. Harihar Sanskrit and Kanarese inscription of the reign of the *Rājādhirāja Virapratāpa Achyutarāya*, recording a grant by *Nārāyaṇadēva*, the son of Timmarasa :—

(L. 4).—Śālivāhana-Śaka-varsha 1452 Vikru(kṛi)ti-samvatsarada Śrāvāṇa-bahula 8yu Sōmavāra Jayantī-³punṇyakāladalli śrī-Kru(kṛi)shṇavatāra-samayadalli.

Monday, 15th August A.D. 1530 ;⁴ see *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

515.—**Ś. 1453.**—*PSOCI.* No. 130 ; *Mysore Inscr.* No. 25, p. 43. Harihar Kanarese inscription of the time of **Virapratāpa Achyutarāya**, reigning at Vijayanagara :—

(L. 3).—Śālivāhana-Śaka-varuṣa(sha)ṅgaḷu 1453neya Khara-samva[tsa]rada Āśvija-śu 10 Saumyavāradalu.

Wednesday, 20th September A.D. 1531.⁵

516.—**Ś. 1455*.**—*Ind. Ant.* Vol. V. p. 19 ; *PSOCI.* No. 72. Tolachguḍ (Bādāmi) fragmentary Kanarese inscription of the reign of **Virapratāpa Achyutarāya**,⁶ and of his *Sénādhipati Chinnapa-Nāyaka* :—

(L. 4).—Śālivāhana-Śaka-varsha 1455neya Namdana-samvatsarada Jē(jyē)shṭha-śu 5 Guruvāradalū.

Thursday, 9th May A.D. 1532 ; see *Ind. Ant.* Vol. XXIII. p. 129, No. 97.

517.—**Ś. 1460.**—*Ind. Ant.* Vol. IV. p. 330, and Plate in Vol. V. p. 362 ; *PSOCI.* No. 131 ; *Mysore Inscr.* No. 21, p. 36. Harihar inscription of the reign of **Achyutarāya**, recording a grant by his minister **Achyutamallapaṇṇa (Akkapa)** ; (the verses were composed by *Vādhūla Mallanārādhyā*, the son of *Timmanārādhyā*, of the family of *Kōṭīśa*⁷) :—

(L. 15).—Śālivāhana-nirṇīta-Śaka-varuṣa-⁸kram-āgatē | vyōma-tarkka-chatuś-chandra-samkhyayā cha samanvitē || Viḷambi-nāmakē varshē māsē Kārttika-nāmani | paurnamāsyām sitē pakshē vārē Śāsisutasya cha || Sōmōparāga-samayē.

¹ On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

² Read *sārdhaiś=chaturbhir=*.

³ Read *-punya°*.

⁴ On this day the *tithi* of the date commenced 12 h. 45 m. after mean sunrise.

⁵ On this day the *tithi* of the date commenced 1 h. 46 m. after mean sunrise.

⁶ For an inscription of his of Ś. 1454, the year Nandana, see *South-Ind. Inscr.* Vol. I. No. 123, p. 133.

⁷ Read *-varsha-*.

⁸ Compare above, No. 475.

Wednesday, 6th November A.D. 1538; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 120, No. 46.

518.—Ś. 1461.—*PSOCI.* No. 132; *Mysore Inscr.* No. 19, p. 29. Harihar Sanskrit and Kanarese inscription of **Virapratâpa Achyutarâya** :—

(L. 8).—Śākê chamdra-ras-Âmarêndra-gaṇitê . . . Bhâdrapadasya . . . dvâdaśy-abbikhyê tithau vâre Bhûmisutasya;¹ (*Mys. Inscr.*: 'the 12th day of the moon's increase, the nakshatra being Śravaṇa').

Tuesday, 26th August A.D. 1539 (when the nakshatra was Śravaṇa).

519.—Ś. 1462.—*Ep. Ind.* Vol. III. p. 151, and Plates. Ūṇamâñjêri plates² of **Achyutarâya**, residing at Vijayanagara, recording a grant made at the request of his minister **Virûpâksha-Nâyaka**, who was born in the family of Ananta and belonged to the [Â]diyappêndra Nâyakas; (composed by Sabhâpati) :—

(L. 91).—Śak-âbdê Śâlivâhasya sahasrêṇa chatuś-śataih | dvishashtyâ cha samâyuktê(ktai)r-gaṇanâm prâpitê kramât || Śârvarî-nâmakê varshê mâsi Kârttika-nâmani | śukla-pakshê cha puṇyâyâm=utthâna-dvâdaśî-tithau ||

Genealogy as far as Kṛishṇarâya as in No. 502; he was succeeded by his younger brother Achyutêndra (Achyutarâya), the son of Nṛsimha (Narasa) from Ōbâmbikâ.

520.—Ś. 1463*.—*As. Res.* Vol. XX. p. 26. Translation of a Vijayanagara Kanarese inscription of the time of **Achyutarâya** :³—

'In the year of Śâlivâhana 1463, corresponding to the year Śârvarî, in the month of Kârttika, sudi-paũchamî, Guruvâr.'

The date is irregular.

521.—*Ind. Ant.* Vol. X. p. 64, and Plate; *PSOCI.* No. 45. Bâdâmi Kanarese pillar inscription of the time of **Sadâśivarâya**, and of the *Haḍapadaḷa*⁴ **Kṛishṇappa-Nâyaka**, and **Koṇḍarâja** :⁵—

(L. 1).—Śôbhakru(kṛi)t-samvatsarada Âshâḍa(ḍha)-śu 15lû.

[Śôbhakṛit=Ś. 1465.]

522.—*Ind. Ant.* Vol. X. p. 64; *Archæol. Surv. of West. India*, Vol. I. Plate xxxiv. 10; *PSOCI.* No. 46. Bâdâmi Kanarese pillar inscription of **Koṇḍarâja** :⁶—

(L. 1).—Śôbhakru(kṛi)ttu(tu)-samvatsarada Âśâḍa-su⁶ 15lu.

[Śôbhakṛit=Ś. 1465.]

523.—Ś. 1466*.—*Ind. Ant.* Vol. X. p. 66. Tolachguḍ(Bâdâmi) Kanarese inscription of the reign of the *Mahârâjâdhirâja* **Virapratâpa Sadâśivarâya**, recording a grant by the *Haḍapadaḷa*⁷ **Kṛishṇappa-Nâyaka** :—

(L. 2).—Śâlivâhana-Śaka-varusha 1466neya Śôbhakru(kṛi)t-samvatsarada Â[śviya-śu]dha-(ddha) . . . [1]û.

524.—Ś. 1467.—*As. Res.* Vol. XX. p. 35. Translation of a Vijayanagara inscription of the time of **Sadâśivarâya** :—

'In the year of Śâlivâhana 1467, corresponding to the year Viśvâvasu, in Krishna(!) sudi-tṛitîyâ, Guruvâram.'

525.—Ś. 1469.—*Ind. Ant.* Vol. X. p. 64. Bâdâmi Kanarese inscription of the reign of the *Mahârâjâdhirâja* **Virapratâpa Sadâśivarâya** :—

(L. 2).—Śâlivâhana-Śaka 1469neya Plavaṅga-samvatsarada A(â)śvayuja-śu 15yalû.

¹ See *Ind. Ant.* Vol. XII. p. 214, No. 89.

² For an inscription of his of Ś. 1463 expired, the year Plava, see *South-Ind. Inscr.* Vol. I. No. 118, p. 132.

³ See *Ep. Ind.* Vol. III. p. viii, note on p. 208.

⁴ Read *Âshâḍha-tu*.

⁵ The plates are marked with numeral figures.

⁶ See below, No. 531.

⁷ See above, No. 521.

526.—S. 1470.—*PSOCL.* No. 240 ; *Mysore Inscr.* No. 126, p. 224. Bêlûr Kanarese inscription of the reign of **Sadâśivarâya** :—

‘Śâlivâhana-Śaka 1470 (in figures, l. 4), the Kîlaka *saṁvatsara* ; Monday, the eleventh day of the dark fortnight of Âshâdha.’

The date is irregular.

527.—S. 1471.—*South-Ind. Inscr.* Vol. I. No. 57, p. 84. Viriñchipuram Tamîl inscription of **Bommu-Nâyaka** [of Vêlûr¹] :—

‘On Thursday, the day of Purnarvasu, which corresponds to the seventh lunar day of the former half of the month of Mêsha of the Saumya year, which was current after the Śâlivâha-Śaka year 1471.’

Thursday, 4th April A.D. 1549 ; see *Ind. Ant.* Vol. XXIII. p. 132, No. 115.

528.—S. 1476.—*PSOCL.* No. 133 ; *Mysore Inscr.* No. 17, p. 25. Harihar Kanarese inscription of the reign of **Virapratâpa Sadâśivarâya**, residing at Vidyânagara, recording a grant by **Kṛishṇappa-Nâyaka**, the son of Bayappa-Nâyaka :—

(L. 3).—Śâlivâhana-Śaka-varsha 147[6]neya Ânamda-saṁvatsarada Vayaśâkha-²ba 14 Sôma-vâradalu . . . śrî-Narasihva-³jayaṁtî-⁴pum̐yakâladalû.

Monday, 16th April A.D. 1554 ; see *Ind. Ant.* Vol. XXIII. p. 120, No. 47.

529.—S. 1477.—*PSOCL.* No. 241 ; *Mysore Inscr.* No. 127, p. 225. Bêlûr Kanarese inscription of the reign of **Virapratâpa Sadâśivarâya**, residing at Vidyânagara :—

‘Śâlivâhana-Śaka 1477 (in figures, l. 3), the Râkshasa *saṁvatsara* ; the fifth day of the bright fortnight of Mâgha.’

530.—S. 1478.—*Ep. Ind.* Vol. IV. p. 12. British Museum (formerly Sir W. Elliot’s) plates⁵ of **Sadâśivarâya**, residing at Vijayanagara (Vidyânagarî) ; recording a grant made at the request of (king Raṅgarâja’s, Śrîraṅgarâya’s, son) Râmarâja,⁶ the ruler of the Karṇâṭa kingdom, who had been requested in this matter by the prince **Koṇḍarâja** (descended from king Bukka of Âṇavîḍu) ; (composed by Sabhâpati) :—

(L. 115).—Kramâd=vasu-hay-âbdh-îndu-gaṇitê Śaka-vatsarê | Naḷa-saṁvatsarê mâsi Mârgaśîrsha iti śrutê | sūryôparâgê-mâvâsyâ-tithâ(thau) Mârttâmḍa-vâsarê |

The date is irregular ; see *Ind. Ant.* Vol. XXIV. p. 17, No. 199.

Genealogy as far as Achyutarâya as in No. 519, except that according to this inscription Ôbâmbikâ bore to Nṛsimha (Narasa) two sons, Raṅga and Achyutarâya. Achyutarâya was succeeded by his son Venkaṭarâya, and when the latter died, Râma,⁶ the ruler of the Karṇâṭa kingdom and ‘husband of (Sadâśiva’s) sister,’⁷ made the ministers install Sadâśivarâya, the son of (Achyutarâya’s brother) Raṅga and Timmâmbâ.—The inscription also gives the genealogy of Koṇḍarâja.

531.—S. 1482 (for 1483).—*PSOCL.* No. 134 ; *Mysore Inscr.* No. 24, p. 41. Harihar Sanskrit and Kanarese inscription of the reign of **Virapratâpa Sadâśivarâya**, residing at Vidyânagara :—

(L. 8).—Śâlivâhanahana-⁸Śaka-varsha 1482 Duṁmati-saṁvatsarada Mâgha-śu 15 Sôma-vâra sômôparâga-⁴pum̐yakâladalû.

¹ See below, No. 534.

² Read *Vaiśâkha*.

³ Read *Narasimha*, and compare *Ind. Ant.* Vol. XXVI. p. 180, l. 1.

⁴ Read *-pūṇya*°.

⁵ The plates are marked with numeral figures.—The grant is remarkable for the large number of villages mentioned in it.

⁶ I.e. Râmarâja II. of the third Vijayanagara dynasty ; see below, No. 539.

⁷ More probably Sadâśiva’s cousin, the daughter of Kṛishṇarâya.

⁸ Read *Śâlivâhana*.

20th January A.D. 1562, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 9, No. 159.

532.—Ś. 1483.—*As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Sadāśivarāya:—

‘In the year of Śālivāhana 1483, corresponding to the year Durmati, in Chaitra sudi-pañchamī, Śānivār, . . . in the season of Makara-saṁkrānti-puṇyakāla.’

The date is irregular.

533.—Ś. 1482 (? for 1485).—*PSOCI.* No. 246; *Mysore Inscr.* No. 129, p. 228. Hāsan Kanarese inscription of Sadāśivarāya, residing at Vidyānagara, and of Kṛishṇappa-Nāyaka, the son of Bayappa-Nāyaka:—

(L. 5).—Śālivāhana-Śaka-varsha 1482(?)ya varttamānakka(kke) nilāva¹ Rudhirōdgāri-saṁvatsarada Śrāvaṇa-śu 13 Sōmavāra ²puṇyakāladalli.

For Rudhirōdgārin = Ś. 1485 the date would correspond to Monday, 2nd August A.D. 1563.

534.—Ś. 1488.—*South-Ind. Inscr.* Vol. I. Nos. 43-46, p. 70 ff. Four Tamil inscriptions at Aṟappakkam, Ariyūr, Arumbaritti and Śaduppēri (all near Vêlūr), of the reign of Sadāśivarāya; recording grants made by the Mahāmaṇḍalēśvara Tirumalarāja (I., the younger brother of Rāmarāja II. of Kārṇāṭa³) at the request of Śiṇṇa-Bommu-Nāyaka of Vêlūr:—

‘On Wednesday, the twelfth lunar day of the latter half of the month of Kumbha of the Akshaya-saṁvatsara, which was current after the Śaka year 1488.’

Wednesday, 5th February A.D. 1567; see *Ind. Ant.* Vol. XXIII. p. 133, No. 116.

535.—Ś. 1497.⁵—*South-Ind. Inscr.* Vol. I. Nos. 47-49, p. 73 ff. Three Tamil inscriptions at Śattuvāchchēri, Śamaṅginellūr and Perumai (all near Vêlūr), of the reign of the Mahāmaṇḍalēśvara Śrīraṅgarāya II.³ (usually described as I.); recording grants made by Kṛishṇappa-Nāyaka Ayyaṇ at the request of Śiṇṇa-Bommu-Nāyaka of Vêlūr:—

‘On Wednesday, the thirteenth lunar day of the dark half of the month of Makara of the Yuva-saṁvatsara, which was current after the Śaka year 1497.’

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 200.

536.—Ś. 1500.—*PSOCI.* No. 242; *Mysore Inscr.* No. 121, p. 220. Bêlūr Kanarese inscription of the reign of the Mahārājādhirāja Vīrapratāpa Śrīraṅgarāya II.³ (usually described as I.), recording a grant by Kṛishṇappa-Nāyaka, [the son of] Veṅkaṭādri-Nāyaka:—

‘Śālivāhana-Śaka 1500 or 1560 (in figures, l. 10), the Bahudhānya saṁvatsara; Saturday, the eighth day of the dark fortnight of Śrāvaṇa;’ (*Mys. Inscr.*: ‘the year 1500’).

Saturday, 26th July A.D. 1578.⁷

537.—Ś. 1506.—*PSOCI.* No. 28; *Mysore Inscr.* No. 140, p. 252. Dêvanhalli plates of Śrīraṅgarāya II.³ (usually described as I.):—

(L. 114).—Khyât-āṅg-āmbara-bāṇ-ēndu-gaṇitē Śaka-vatsarē | vatsarē Tāraṇ-ābhikhyē māsi Kārttika-nāmani || Pakshē valakshē puṇyāyām paurnimāyām mahātithau | sōmōparāga-samayē.⁸

7th November A.D. 1584; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 48.

¹ Read *salluva* (P).

² Read *puṇya*.

³ See below, No. 539.

⁴ See above, No. 527.

⁵ For plates of Śrīraṅgarāya II. of the same year see *Ind. Ant.* Vol. XIII. p. 155.

⁶ See above, No. 534.

⁷ On this day the *tithi* of the date (which was the *Kṛishṇaśṣṭamī*) commenced 2 h. 42 m. after mean sunrise.

⁸ See *Ind. Ant.* Vol. XII. p. 213, No. 74.

538.—Ś. 1514.—*South-Ind. Inscr.* Vol. I. No. 58, p. 85. Viriñchipuram Tamil inscription of the reign of the *Mahamaṇḍalīśvara Venkaṭapati I.*,¹ recording a grant by *Periya-Erama-Nāyaka* of *Puṇṇārrūr* :—

‘On the 6th solar day of the month of Tai of the Nandana year, which was current after the Śaka year 1514.’

539.—Ś. 1523.—*Ep. Ind.* Vol. IV. p. 272; *Ind. Ant.* Vol. II. p. 371, and Plates. *Velāppākam* (*Vilāpāka*) plates² of *Vira-Venkaṭapati-mahārāya* (*Venkaṭapati I.*) of *Karṇāṭa*, recording a grant which was made at the request of *Liṅga*, the son of *Bomma* of *Vēlūru*³ and grandson of *Vīrappa-Nāyaka*; (composed by *Rāma*, the son of *Kāmakōṭi* and grandson of *Sabhāpati*) :—

(L. 109).—Śakti-nētra-kaḷamb-ēṁdu-gaṇitē Śaka-vatsarē | [Pla]va-saṁvatsarē puṇyē māsi(si) Vaiśākha-nāmani | pakshē [va]ḷakshē puṇya-rkshē puṇyāyām dvādasī(śi)-tithau |

In the Moon’s race (after mythical and legendary beings), *Tāta-Pinnama* [I.]; his son *Sōmidēva*; his son *Rāghavadēva*; his son *Pinnama* [II.], lord of *Āravīḍu*; his son *Bukka* (firmly established the kingdom of *Sāluva-Nṛisimha*⁴); his son *Rāmarāja* [I.]; his son *Śrīraṅgarāja* [I.]; his sons *Rāmarāja* [II.],⁵ *Tirumalarāya* [I.],⁶ and *Venkaṭādri*, of whom *Tirumalarāya* [I.] was installed as king; his son *Śrīraṅgarāya* [II.];⁷ his younger brother *Venkaṭapati* [I.] (defeated *Mahamandaśāhu*, the son of *Malikībharāma*, i.e. *Muḥammad Shāh*, the son of *Malik Ibrāhīm* of *Golkonda*).

540.—Ś. 1543.—*PSOCI.* No. 29; *Mysore Inscr.* No. 136, p. 247. Śimoggā Sanskrit and Kanarese plates² of the reign of *Rāmadēva* [IV. of *Karṇāṭa* ?]:⁸—

‘Śaka 1543 (in words, l. 18 of the first side; *vēda*, 3; *ambudhi*, 4; *śara*, 5; and *kshōṇī*, 1), the *Durmati saṁvatsara*; Saturday, the third day of the bright fortnight of *Vaiśākha*.’⁹

Saturday, 14th April A.D. 1621; see *Ind. Ant.* Vol. XXIII. p. 121, No. 49.

541.—Ś. 1547.—*PSOCI.* No. 243; *Mysore Inscr.* No. 122, p. 221. Bēlūr Kanarese inscription of *Krishṇappa-Nāyaka*, *Venkaṭādri-Nāyaka*, and others :—

(L. 4).—Śālivāhana-Sha(śa)ka-varuṣaṁgaḷu 1547nē Krōdhana-saṁvatsarada Māgha-ba 5 Sōmaṁvāra.

Monday, 6th February A.D. 1626.

542.—Ś. 1556.¹⁰—*Ep. Ind.* Vol. III. p. 240. Kūniyūr plates² of *Vira-Venkaṭapati-mahārāya* (*Peda-Venkaṭa*, *Venkaṭapati II.*, the elder son of *Śrīraṅgarāya IV.* who was a son of *Rāmarāja II.*) of *Karṇāṭa*, residing at *Penugonḍa*; recording a grant which was made at the request of *Tirumala-Nāyaka* (of *Madhurā*); (composed by *Rāma*, the son of *Kāmakōṭi* and grandson of *Sabhāpati*) :—

(L. 103).—Ri(ri)tu-bāṇa-kaḷamb-ēṁdu-gaṇitē Śaka-vatsarē | Bhāv-ābhidā(dhā)nakē varshē māsi Vaiśākha-nāmani | pakshē vaḷakshē puṇya-rkshē paurṇa(rṇa)māsyām mahātithau |

For a full genealogy of the family to which *Venkaṭapati II.* belonged, see the Table facing *ibid.* p. 238.

Genealogy of *Tirumala*: *Nāga* of the *Kāśyapa gōtra*; his son *Viśvanātha*; his son *Kṛishṇappa-Nāyaka*; his son *Vīrapa*; his son *Viśvapa-Nāyaka*; his son *Muddukṛishṇa*; his sons *Mudduvīra* and *Tirumala*.

¹ See No. 539.

² The plates are marked with numeral figures.

³ See No. 535.—*South-Ind. Inscr.* Vol. I. No. 133, dated Ś. 1524, records a grant by *Bommu-Nāyaka*’s son *Liṅgama-Nāyaka*.

⁴ See No. 501.

⁵ See No. 530.

⁶ See No. 534.

⁷ See Nos. 535-537.

⁸ Compare *Ep. Ind.* Vol. III., Table facing p. 238.

⁹ In the photograph the greater part of the date is illegible.

¹⁰ For a *Viriñchipuram* Tamil inscription of the same king, and of the year Śrīmukha=Ś. 1556*, see *South-Ind. Inscr.* Vol. I. No. 133, p. 136.

543.—**Ś. 1558.**—*Ind. Ant.* Vol. XIII. p. 128. Konḍyāta¹ (now Madras Museum) plates of **Veṅkaṭapati II.** of Karnāṭa; (composed by Rāma, the son of Kāmakôṭi and grandson of Sabhâpati):—

(L. 121).—Vasu-bâṇa-kaḷamb-êṁdu-gaṇitê Śaka-vatsarê | Dhâṭṭri-saṁvatsarê(ra-)nâṁni mâsi ch=Āshâḍha-nâmani | pakshê vaḷakshê puṇya-rkshê dvâdasyâm(śyâm) cha mahâtithau |

The greater part of the genealogical portion of this record is identical with the corresponding portion of No. 542.

544.—**Ś. 1560*.**—*PSOCI.* No. 237; *Mysore Inscr.* No. 119, p. 218. Haḷêbîḍ Kanarese inscription of the time of **Veṅkaṭâdri-Nâyaka Ayya**, the son of Kṛishṇappa-Nâyaka Ayya, of Bêlûr:—

‘Śâlivâhana-Śaka 1560 (in figures, l. 9), the Îsvara saṁvatsara; Thursday, the fifth day of the bright fortnight of Phâlguna.’

Thursday, 8th February A.D. 1638;² see *Ind. Ant.* Vol. XXIV. p. 3, No. 136.

545.—**Ś. 1566.**—*Ind. Ant.* Vol. XIII. p. 156. Kaḷḷakurśi³ plates of **Śrīraṅgarâya VI.** (usually described as II.) of Karnāṭa, the son of Pina(China)-Veṅkaṭa III. who was the younger brother of Veṅkaṭapati II., and adopted son of Gôpâla who was the son of Śrīraṅga V. and grandson of Veṅkaṭâdri, the youngest brother of Râmarâja II.;⁴ (composed by Rāma, the son of Kāmakôṭi and grandson of Sabhâpati):—

(L. 105).—Rasa-rtu-bâṇa-chaṁdr-âkhyâ-gaṇitê Śaka-vatsarê [] Târu(ra)ṇ-âkhyê mahâ-varshê mâsi Phâlguna(na)-nâmakê | pakshê vaḷakshê puṇya-rkshê dvâdasyâm(śyâm) cha mahâtithau |

546.—**Ś. 1615.**—*Coorg Inscr.* No. 11, p. 16. Kaṭṭepura Kanarese plate of **Kṛishṇappa-Nâyaka**, the son of Veṅkaṭâdri-Nâyaka and grandson of Kṛishṇappa-Nâyaka, of Bêlûr:—

Śâlivâhana-Śaka-varushagaḷu 1615neya Śrīmukha-nâma-saṁvatsarada Pushya-śu 12lu
... . Makarasankramaṇa-puṇyakâladalli.

29th December A.D. 1693.

J.— The Eastern Chalukyas (or Châlukyas, including those of Piṭhâpuram and Śrīkûrmam) and minor chiefs of the Telugu country.⁵

547.—*Ind. Ant.* Vol. XIX. p. 309, and Plate. Sâtârâ (now British Museum) plates of the E. Chalukya⁶ **Yuvarâja Vishṇuvardhana**⁷ I. **Vishamasiddhi**; of the 8th year (of the reign) of the **Mahârâja** (the W. Chalukya **Pulakêsin II.**⁸); issued from Kurumarathyâ:—

(L. 13).—Kârttika-paurṇamâsyâm.

(L. 35).—śrī-mahârâjasya pravarddhamânaka-saṁvatsarê ashtamê.

In the family of the Chalukyas, Raṇavikrama Satyâśraya [Pulakêsin I.]; his son Kîrti-varman [I.]; his son Vishṇuvardhana [I.] Vishamasiddhi.

548.—*Ind. Ant.* Vol. XX. p. 16; Dr. Burnell's *South-Ind. Palæography*, 2nd ed., Plate xxvii. Chîpurupalle plates of the 18th year (of the reign) of the E. Chalukya **Mahârâja Vishṇuvar-**

¹ This is the name of the village granted; I do not know where the plates were found.

² On this day the *tithi* of the date commenced 3 h. 12 m. after mean sunrise.

³ This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.

⁴ Compare *Ep. Ind.* Vol. III., Table facing p. 238.

⁵ *Viz.* the chiefs of Koṇḍapadmaṭi, Velanâṇḍu and Kônamandala (Nos. 581-583), the Kâkatîyas (Nos. 584-589), the chiefs of Amarâvatî and Nâtavâḍi (Nos. 590-592), the Redḍis of Koṇḍavîḍu and Râjam chēndranagara (Nos. 593-599), the Matsyas of Oḍḍavâḍi (No. 600) and Nâmaya-Nâyaka of Piṭhâpurî (No. 601).

⁶ The original has *Chalikya*.

⁷ On the seal called Bittarasa.—He is the Kubja-Vishṇuvardhana of No. 557 ff.

⁸ See above, No. 9 ff.

dhana I. Vishamasiddhi, the younger brother of the *Mahārāja* Satyāśraya (Pulakēśin II.); issued from Cherupūra :—

(L. 14).—Śrāvāṇa-māsē chandragrahāṇa-nimittē.

(L. 20).—sam 10 8 mā (?) 4 (?) di 10 5.

[Ś. 554]: 7th July A.D. 632; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XX. p. 4.

The *ājñapti* (or *dūtaka*) of the grant was Aṭavidurjaya of the Matsya¹ family.

549.—*Ind. Ant.* Vol. XIII. p. 137, and Plate. Pedda-Maddāli plates of the 18th year of the reign of the E. Chalukya *Mahārāja* Jayasimha I. (Sarvasiddhi), the son of [Vishamasiddhi²] and grandson of Kīrtivarman I.; issued from Udayapūra :—

(L. 18).—vishuva-nimittē vijayarājya-samvatsarē ashtādaś[ê*].

550.—*Ind. Ant.* Vol. VII. p. 186, and Plates in Vol. VIII. p. 320. Nellore district (formerly Sir W. Elliot's, now British Museum ?) plates of the second year of the reign of the E. Chalukya *Mahārāja* Vishṇuvardhana II. (Vishamasiddhi), the grandson of the *Mahārāja* Vishṇuvardhana I., and son of Indra-bhaṭṭāraka who was the younger brother of the *Mahārāja* Jayasimha I. :—

(L. 65).—varddhamāna-rājya-dvaya-³samvatsarē Chaitra-māsē śukla-pakshē daśamyām Maghā-nakshatrē Budhavārēshu.

[Ś. 586]: Wednesday, 13th March A.D. 664; see *ibid.* Vol. XX. p. 8.

551.—*Ind. Ant.* Vol. VII. p. 191, and Plate. Maṭṭewāḍa (? , formerly Sir W. Elliot's, now British Museum ?) first and second plates⁴ only of the 5th year of the reign of the E. Chalukya *Mahārāja* Vishṇuvardhana II. (Vishamasiddhi), the great-grandson of Kīrtivarman I., grandson of the *Mahārāja* Vishṇuvardhana I., and son of Indra-bhaṭṭāraka who was the brother of the *Mahārāja* Jayasimha I. :—

(L. 19).—a(â)tmanô vijayarājya-pañchamē samvatsarē Phālguna(na)-māsē amāvāsya-yām sūryyagra[ha*]ṇa-nimi[tte*].

[Ś. 589]: 17th February A.D. 668; a solar eclipse (in the *pūrṇimānta* Phālguna), not visible in India;⁵ see *ibid.* Vol. XX. p. 9.

552.—*Ind. Ant.* Vol. XX. p. 105. Madras Museum plates of the 20th year of the reign of the E. Chalukya *Mahārāja* Sarvalōkāśraya (Vijayasiddhi, i.e. Maṅgi-yuvarāja⁶), the son of the *Mahārāja* Vishṇuvardhana II., who was the son of Indra-bhaṭṭāraka, the younger brother of the *Mahārāja* Jayasimha I. :—

(L. 24).—uttarāyaṇa-nimittē . . . [pravarddhamāna-vija]yarājya-samvatsarē viśaḥ.⁷

553.—*South-Ind. Inscr.* Vol. I. No. 35, p. 33; *Ind. Ant.* Vol. XX. p. 415. British Museum (formerly Sir W. Elliot's) plates of the E. Chalukya *Mahārājādhirāja* Vijayāditya II. Narēndramṛigarāja, the son of the *Mahārāja* Vishṇuvardhana IV. and grandson of the *Mahārāja* Vijayāditya I. :—

(L. 42).—chandru(ndra)grahāṇa-nimittē.

The inscription mentions as *ājñapti* (or *dūtaka*) Narēndramṛigarāja's brother, the prince Nṛipa-Rudra, born in the Haihaya family.

554.—*Ep. Ind.* Vol. V. p. 120, and Plate. Êḍêru (now Madras Museum) plates of the E. Chalukya *Mahārājādhirāja* Vijayāditya II., the son of the *Mahārāja* Vishṇuvardhana IV. and grandson of Vikramarāma (i.e. Vijayāditya I.) :—

(L. 20).—sū[r*]yyagrahāṇa-nimittē.

¹ Compare below, No. 600.

² I.e. Vishṇuvardhana I. Vishamasiddhi; the actual name is omitted in the grant.

³ Read -dvitīya-.

⁴ The two plates are numbered with numerical symbols.

⁵ Compare above, No. 9.

⁶ Compare below, No. 557 ff.

⁷ Read *viśaḥ*.

555.—*Ind. Ant.* Vol. XIII. p. 186, and Plates. Ahadanakaram (formerly Sir W. Elliot's, now British Museum) Sanskrit and Telugu¹ plates of the E. Châlukya *Mahârāja Vishṇuvardhana V.* (*i.e.* *Kali-Vishṇuvardhana*²), the son of the *Mahârāja Vijayāditya II.* and grandson of the *Mahârāja Vishṇuvardhana IV.*

556.—*Ep. Ind.* Vol. V. p. 123, and Plate. Masulipatam (? formerly Sir W. Elliot's) plates³ of the E. Châlukya *Mahârāja Vijayāditya III.* (who in battle slew Maṅgi), the son of the *Mahârāja Vishṇuvardhana V.* who was the son of the *Mahârāja Vijayāditya II.* (here also called Châlukya-Ārjuna⁴):—

(L. 27).—chandragrahana-nimittê.

557.—*Ep. Ind.* Vol. V. p. 128, and Plate. Bezvâda plates⁵ of the E. Châlukya *Mahârājādhirāja Bhîma I. Vishṇuvardhana* (also called *Châlukya-Bhîma I.*):—

(L. 20).—nija-paṭṭabandha-samayê.

In the Châlukya family, Satyâśraya's⁶ brother Kubja-Vishṇuvardhana [Vishṇuvardhana I.] (reigned 18 years); his son Jayasimha [I.] (33 ys.); his younger brother Indra-bhaṭṭâraka's son Vishṇuvardhana [II.] (9 ys.); his son Maṅgi-yuvarāja (25 ys.); his son Jayasimha [II.] (13 ys.); his younger brother from a different mother, Kokkili (6 months); his eldest brother Vishṇuvardhana [III.]⁷ (37 ys.); his son Vijayāditya-bhaṭṭâraka [Vijayāditya I.] (18 ys.); his son Vishṇurāja [Vishṇuvardhana IV.] (36 ys.); his son Vijayāditya [II.] (40 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] (1½ ys.); his son Vijayāditya [III.] (44 ys.); Bhîma [*i.e.* Châlukya-Bhîma I.] is the son of his brother, the *Yuvarāja Vikramāditya* [I.].

558.—*Ep. Ind.* Vol. V. p. 132, and Plate. Masulipatam (now Madras Museum) plates of the E. Châlukya *Mahârāja Ammarāja I. Vishṇuvardhana*, recording a grant to Mahākāla, a general, and son of a foster-sister, of Ammarāja's grandfather Bhîma I.

Genealogy with lengths of reigns as far as Vijayāditya [III.] substantially as in No. 557. From his younger brother, the *Yuvarāja Vikramāditya* [I.], sprang Bhîma [I., *i.e.* Châlukya-Bhîma I.] (who reigned 30 ys.); his son Vijayāditya [IV.] (6 months); his son Ammarāja [I.].

559.—*South-Ind. Inscr.* Vol. I. No. 36, p. 39. Êḍêru (now Madras Museum) plates of the E. Châlukya *Mahârāja Amma I. Vishṇuvardhana*, surnamed *Râjamahendra*; recording a grant to one of the king's military officers named Bhaṇḍanāditya-Kuntāditya, of the Paṭṭavardhini family.

Genealogy with lengths of reigns from Kubja-Vishṇuvardhana⁸ to Vishṇuvardhana [IV.] substantially as in No. 557. Vishṇuvardhana's son Vijayāditya [II.] (reigned 44 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] (1½ ys.); his son Vijayāditya [III.] (cut off the head of Maṅgi; frightened Kṛishṇa and Saṅkila, and burnt their city [Kiranapura];⁹ reigned 44 ys.); his younger brother Vikramāditya's son Châlukya-Bhîma¹⁰ [I.] (30 ys.); his son Vijayāditya¹¹ [IV.]; his son Amma [I.].

¹ The whole of the donative part of the grant is in Telugu.

² See below, No. 557 ff.

³ There is no information as to what has become of the plates.

⁴ He also is described as a fire of destruction to the Gaṅga family.

⁵ The plates are quasi-palimpsests.

⁶ *I.e.* Pulakêsin II., above, No. 9 ff.

⁷ Compare below, No. 634.

⁸ The inscription mentions an enemy of his, (a king) Daddara.

⁹ See *Ep. Ind.* Vol. IV. p. 226; the Kṛishṇa mentioned above is by Dr. Hultzsch suggested to be a Paramâra of Mâlava; but he may be the Râshṭrakûṭa Kṛishṇarāja II. See below, No. 560.

¹⁰ Here also called Drôhârjuna.

¹¹ Here also called Kaliyarttyaṅka.

560.—*Ind. Ant.* Vol. XIII. p. 213, and Plates. Pāganavaram (formerly Sir W. Elliot's, now British Museum) plates of the E. Chalukya *Mahārājādhirāja* **Chalukya-Bhīma II. Vishṇuvardhana**, surnamed **Gaṇḍamahēndra**,¹ the son of Vijayāditya IV. and Mēlāmbā.

Genealogy with lengths of reigns as far as Vishṇuvardhana [IV.] substantially as in No. 557. His son Narēndramṛigarāja [Vijayāditya II.] (reigned 48 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] (1½ ys.); his son Guṇaga-Vijayāditya [Vijayāditya III.] (slew Maṅgi, and burnt Kirānapura;² reigned 44 ys.); his younger brother the *Yuvarāja* Vikramāditya's son Chālukya-Bhīma [I.] (30 ys.); his son Vijayāditya [IV.] (6 months); his eldest son Ammarāja [I.] (7 ys.); having expelled his son Vijayāditya [V.], Tāha (one month); having slain him, Chālukya-Bhīma's son Vikramāditya [II.] (11 months); having defeated him, Amma's son Bhīma (8 months); having killed him, Tāha's eldest son Malla [Yuddhamalla II.] (7 ys.); having expelled him, [Chalukya-] Bhīma [II.].

561.—*Ep. Ind.* Vol. V. p. 135, and Plate. Masulipatam (? formerly Sir W. Elliot's, now British Museum) plates of the E. Chālukya *Mahārājādhirāja* **[Chālukya-Bhīma³ II.] Vishṇuvardhana**, the son of Vijayāditya IV. and Mēlāmbā:—

(L. 31).—uttarā[yaṇa-nim]ittē.

Genealogy with lengths of reigns as far as Vikramāditya [II.] substantially⁴ as in No. 560. The inscription then immediately goes on to the son of Mēlāmbā and Vijayāditya [IV.].

562.—*South-Ind. Inscr.* Vol. I. No. 37, p. 44. Kolaveṇṇu (now Madras Museum) plates⁵ of the E. Chālukya *Mahārājādhirāja* **Chālukya-Bhīma II. Vishṇuvardhana**, surnamed **Rājamārtanḍa**, the son of Vijayāditya IV. and brother of Ammarāja I. from a different mother; recording a grant made at the request of the prince **Vājaya** of the Pānara family:—

(L. 30).—uttarāyaṇa-nimittē.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially⁶ as in No. 560. His son Vijayāditya [V.] (reigned half a month); Tālāpa (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (one year); Chālukya-Bhīma [II.], the son of Vijayāditya [IV.] (conquered Tātabikyaṇa and Dhaḷadi).

563.—*Ind. Ant.* Vol. VII. p. 15, and Plates. British Museum (? formerly Sir W. Elliot's) plates of the E. Chālukya *Mahārājādhirāja* **Ammarāja II. Vijayāditya VI.**, the son of Chālukya-Bhīma II. and Lōkamahādēvī:⁷—

(L. 51).—sōmagrahaṇa-nimittam.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially⁸ as in No. 560. Having expelled his son Vijayāditya [V.], Tālāpa (reigned one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (11 months); Tālāpa's son Yuddhamalla [II.] (7 ys.); having expelled him, Ammarāja's younger brother Bhīma [i.e. Chālukya-Bhīma II.] (12 ys.). His son Ammarāja [II.] assumed the crown in the 12th year of his life on the date—

(L. 31).—Giri-rasa-vasu-saṁkhy-ābdō Śaka-samayō Mārggaśīrsha-māsē=smin kṛishṇa-trayōdaśa-dinē Bhṛiguvārē Maitra-nakshatrē || Dhanushi ravau Ghaṭa-lagnē.

[Ś. 867]: Friday, 5th December A.D. 945; see *ibid.* Vol. XXIII. p. 123, No. 62.

¹ Compare above, No. 126.

² See above, No. 559.

³ This name is not given in the inscription.

⁴ But Guṇaga-Vijayāditya is here called Guṇaka-Vijayāditya.

⁵ The grant on these plates was left incomplete.

⁶ But the length of the reign of Vijayāditya-II. Narēndramṛigarāja is given as 40 years (see No. 557); and Guṇaga-Vijayāditya is called Guṇakenalla-Vijayāditya.

⁷ The poetry of the grant is by Mādhavabhaṭṭa.

⁸ But the length of the reign of Jayasimha I. is given (wrongly) as 30 years; Guṇaga-Vijayāditya is called Guṇagāṅka-Vijayāditya; and Vijayāditya IV. is called Kollabigaṇḍa-Vijayāditya.

564.—*Ep. Ind.* Vol. V. p. 140, and Plate. Masulipatam (now Madras Museum) plates of the E. Châlukya *Mahârāja Rājādhirāja*¹ **Ammarāja II. Vijayāditya VI.**, surnamed **Rājamahendra**, the son of Châlukya-Bhîma II. and Lōkamahādêvî; recording a grant to the *Yuvarāja* Ball[â]ladêva-Vêlâbhata, also called Boḍḍiya, the son of (the lady) Pammavâ of the Paṭṭavardhinî family.

Genealogy with lengths of reigns substantially² as in No. 563.

565.—*Ind. Ant.* Vol. XII. p. 91, and Plates. Elavaṅṅru plates³ of the E. Châlukya *Mahârājādhirāja* **Ammarāja II. Vijayāditya VI.**, the son of Châlukya-Bhîma II. and Lōkamahādêvî:⁴—

(L. 54).—uttarâyana-nimittê.

Genealogy with lengths of reigns substantially as in No. 564.

566.—*Ind. Ant.* Vol. XIII. p. 249, and Plate. British Museum (formerly Sir W. Elliot's) plates of the E. Châlukya *Mahârājādhirāja* **Ammarāja II. Vijayāditya VI.**, surnamed **Rājamahendra**, the son of Châlukya-Bhîma II. and Lōkamahādêvî; recording a grant made at the request of the king's wife's parents Kâma and Nâyamâmbâ:⁵—

(L. 28).—uttarâyana-nimittê.

Genealogy with lengths of reigns as far as Bhîma (*i.e.* Châlukya-Bhîma I.) substantially as in No. 560. His son Kollabigaṇḍa-bhâskara [Vijayāditya IV.] (reigned 6 months); his eldest son Ambarāja [Ammarāja I.] (7 ys.); his eldest son Vijayāditya [V.] (half a month); having put him in prison, Tâla, the son of Yuddhamalla [I.] who was the paternal uncle of Châlukya-Bhîma [I.] (one month); Vikramāditya [II.] (1 y.); Kollabigaṇḍa's son Bhîma [Châlukya-Bhîma II.], surnamed Kaṇayilladâta (12 ys.); his son Ammarāja [II.].

567.—*South-Ind. Inscr.* Vol. I. No. 38, p. 47. Masulipatam (now Madras Museum) plates⁶ of the E. Châlukya *Mahârājādhirāja* **Ammarāja II. Vijayāditya VI.**, the son of Châlukya-Bhîma II. and Lōkamahādêvî.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially as in No. 560. After him, Tâlapa (reigned one month); having expelled him, Châlukya-Bhîma's son Vikramāditya [II.] (1 y.); Yuddhamalla [II.] (7 ys.); having expelled him, Ammarāja's younger brother [Châlukya-Bhîma [II.]] (12 ys.); his son Ammarāja [II.].

568.—*Ep. Ind.* Vol. VI. p. 351, and Plates. Raṇastipûṇḍi⁷ plates⁸ of the 8th year (of the reign) of the E. Châlukya *Mahârājādhirāja* **Vimalāditya Vishṇuvardhana**:⁹—

(L. 97).—asṭama-varsha-varddhanê Simha-m[â*]sê.

Date of Vimalāditya's coronation:—

(L. 42).—Anal-ânala-randhra-gatê Śaka-varshê Vṛishabha-mâsi sita-pakshê [*] yash-shashṭhyâm Guru-Pushyê Simhê lagnê prasiddham=abhishikṭah | (||)

[Ś. 933]: Thursday, 10th May A.D. 1011; but the *tithi* which ended on this day was the 5th, not the 6th; see *ibid.* p. 349.

Mythical genealogy from Nârâyana (Vishṇu), through the Moon, to Udayana who was the first of 59 kings of Ayôdhyâ. Descended from them, Vijayāditya, was killed in battle with Trilôchana-Pallava; his posthumous son Vishṇuvardhana; his son (from a

¹ Perhaps a mistake for *Mahârājādhirāja*.

² But the length of the reign of Jayasimha I. is given (correctly) as 33 years; and Tâlapa is called Tâl-âdhipa and Tâl-âdhipati.

³ The grant is partly a quasi-palimpsest.

⁴ The poetry of the grant is by Pôtanabhaṭṭa.

⁵ The poetry of the grant is by Mâdhavabhaṭṭa.

⁶ They are all much worn, and of the third plate one entire half is lost.

⁷ This is the name of the village granted; the plates were found in the Amalâpuram tâluka and belong to an inhabitant of Amalâpuram.

⁸ The description of the boundaries of the village granted is in Sanskrit and Telugu.

⁹ The poetry of the grant is by Bhîmanabhaṭṭa.

Pallava princess) Vijayāditya; his son Polakêśivallabha (Pulakêśin I.); his son Kîrtivarman [I.]. Then genealogy with lengths of reigns from Kubja-Vishṇuvardhana to Yuddhamalla [II.] substantially¹ as in No. 563. Having expelled Yuddhamalla [II.], Râjabhîma (Bhîma, Châlukya-Bhîma [II.]), the younger brother of Ammarâja [I.], (reigned 12 years); his son Ammarâja [II.] (25 ys.); Dâna or Dânarîva, his brother from a different mother (3 ys.); an interregnum of 27 years; Dâna's son Śaktivarman (12 ys.); after him Vimalāditya² (Tribhuvanânkuṣa, Birudaṅka-Bhîma,³ Mummaḍi-Bhîma, Bhûpamahendra), the son of Dâna and Âryâ-mahādêvî.

569.—*Ind. Ant.* Vol. XIV. p. 50, and Plates. Korumelli (formerly Sir W. Elliot's, now British Museum) plates⁴ of the E. Châlukya *Mahârâjâdhirâja Râjarâja I. Vishṇuvardhana*, the son of Vimalāditya and his wife Kundavâ who was the younger sister of [the Chôla king] Râjendra-Chôḍa [I.] and daughter of [the Chôla king] Râjarâja [I.] of the solar race :⁵—

(L. 103).—imûparâgê.

Date of Râjarâja's coronation :—

(L. 65).—Yô rakshitum vasumatim Śaka-vatsarêshu vêd-âmburâśi-nidhi-varttishu Simha-gê=rkkê [I*] kṛishṇa-dvitiya-divavas-⁶Ôttarabhadrikâyâm vâre Gurôr=Vvaniji lagna-varê=bhishiktah ||

[Ś. 944.]: Thursday, 16th August A.D. 1022; see *ibid.* Vol. XXIII. p. 131, No. 110.

Mythical genealogy, *etc.*, as far as the interregnum substantially as in No. 568; Dâna's son Châlukya-Chandra [Śaktivarman] (reigned 12 ys.); his younger brother Vimalāditya (7 ys.); his son Râjarâja [I.].

570.—*Ep. Ind.* Vol. IV. p. 303. Madras Museum Sanskrit and Telugu⁷ plates (Nandamapûṇḍi grant) of the 32nd year of the reign of the E. Châlukya *Mahârâjâdhirâja Râjarâja I. Vishṇuvardhana*, the son of Vimalāditya and his wife Kundavâ of the solar race :⁸—

(L. 78).—sômagrahaṇa-nimittê.

(L. 92).—dvâttrimśattamê vijayarâjya-varsh[ê] varddha[mâ*]nê.

The lunar eclipse mentioned is probably that of the 28th November A.D. 1053 [in Ś. 975], which was visible in India; see *ibid.* p. 303.

Date of coronation and genealogy with lengths of reigns substantially as in No. 569.

571.—*Ep. Ind.* Vol. VI. p. 336, and Plates. Têki plates⁹ of the E. Châlukya *Mahârâjâdhirâja Chôḍagaṅga Râjarâja Vishṇuvardhana*, ruler of Vêṅgî, of the 17th year of the reign (of Kulôttuṅga-Chôḍa I.) ; issued from Jananâthanagarî :—

(L. 108).—śrî-vijayarâjya-samvatsara(rê) saptadaśê.

Date of Chôḍagaṅga's appointment as ruler of Vêṅgî :—

(L. 61).—Śâk-âbdê rasa-kh-âmbar-êṁdu-ganitê Jyêsthê=dha(tha) mâsê sitê pakshê pûrṇa(rṇa)-tidhau(thau) dinê Suragurôr=Jyêsthâm śasâmkê gate [I*] Śimha(hê) lagna-varê.

[For Ś. 1006] the date is irregular.

¹ But Indrarâja (Indra-bhattâraka) is here stated to have reigned for 7 days, and Tâlapa is called Tâḍapa.

² He amongst others defeated the Śakas, Lâṭas and Gurjaras.

³ Compare Birudaṅka-Râma, above, in No. 309, note.

⁴ The first plate is a quasi-palimpsest.

⁵ The poetry of the grant is by Chêtanabhaṭṭa, the son of Bhîma (No. 568). — For the Chôla kings Râjarâja I. and Râjendra-Chôḍa (-Chôla I.) see below, Nos. 696 ff. and 721 ff.

⁶ Read -divas-.

⁷ The description of the boundaries of the village granted is in Telugu.

⁸ The poetry of the grant is by Nanniyabhaṭṭa.

⁹ Composed by Viddayabhaṭṭa; see Nos. 572 and 573.—The plates do not refer to a grant of land, but confer certain honorary privileges.

Genealogy, *etc.*, as far as Vimalāditya substantially as in No. 569. His son Râjarâja [I.] (reigned 41 years), married Ammaṅgadêvî, the daughter of [the Chôla] Râjendra-Chôḍa [I.] of the solar race. Their son Râjendra-Chôḍa [II.], at first ruler of Vêṅgî, as Kulôttuṅgadêva (Kulôttuṅga-Chôḍa I.) was anointed in the Chôḍa kingdom.¹ He had many queens and from them several sons. He first appointed his son Mummaḍi-Chôḍa [Râjarâja] to the sovereignty of Vêṅgî (which had been held before by Kulôttuṅga's paternal uncle Vijayāditya [VII.]² for 15 years), and Mummaḍi-Chôḍa held it for one year. Kulôttuṅga then appointed the latter's younger brother Vîra-Chôḍa, but recalled him after six years. He then appointed his eldest son Chôḍagaṅga.

572.—*South-Ind. Inscr.* Vol. I. No. 39, p. 53; *Ind. Ant.* Vol. XIX. p. 427. Chellûr (formerly Sir W. Elliot's, now British Museum) plates³ of the E. Châlukya **Mahârajâdhirâja Vîra-Chôḍa Vishṇuvardhana**, ruler of Vêṅgî, of the 21st year of the reign (of Kulôttuṅga-Chôḍa I.):⁴—

(L. 113).—śrî-vijayarâjya-saṁvatsarê êkaviṁśê.

Date of Vîra-Chôḍa's appointment as ruler of Vêṅgî:—

(L. 76).—Śâk-âbdê śâśi-khadvay-êṁdu-gaṇitê Simh-âdhirûḍê(ḍhê) ravau chaṁdrê vṛiddhimati trayôḍaśa-tithau vâre Gurôr=Vṛiśchikê [1*] lagnê=tha Śravaṇê.

[Ś. 1001*]: Thursday, 23rd August A.D. 1078;⁵ see *Ind. Ant.* Vol. XXIV. p. 2, No. 128.

Genealogy, *etc.*, as far as Kulôttuṅga (Kulôttuṅga-Chôḍa I.) substantially as in No. 571. He married Madhurântakî, the daughter of [the Chôla] Râjendradêva, and appointed his son Vîra-Chôḍa to the sovereignty of Vêṅgî (which had been held before by Kulôttuṅga's paternal uncle Vijayāditya [VII.] for 15 years, and by Vîra-Chôḍa's elder brother [Mummaḍi-Chôḍa] Râjarâja for one year).

573.—*Ep. Ind.* Vol. V. p. 74; specimen plate in Dr. Burnell's *South-Ind. Palæography*, 2nd ed., Plate xxix. Piṭhâpuram (now Madras Museum?) plates⁶ of the E. Châlukya **Mahârajâdhirâja Vîra-Chôḍa Vishṇuvardhana**, ruler of Vêṅgî, of the 23rd year of the reign (of Kulôttuṅga-Chôḍa I.):⁴—

(L. 186).—uttarâyaṇa-nimitt[ê*].

(L. 279).—śrî-vijayarâjya-saṁvatsarê tryutta[ra*]-viṁśati-saṁvatsarê.

Date of Vîra-Chôḍa's appointment as ruler of Vêṅgî and genealogy, *etc.*, substantially⁷ as in No. 572.

574.—Ś. 1056 (for 1065).—*Ind. Ant.* Vol. XIV. p. 56, and Plates. Chellûr (formerly Sir W. Elliot's, now British Museum) plates³ of the reign of the E. Châlukya **Kulôttuṅga-Chôḍa II.**, recording a grant by his **Daṇḍâdhinâtha Kâṭa**, otherwise called **Kolani-Kâṭama-Nâyaka**, *i.e.* Kâṭama-Nâyaka of Kolanu:—

(L. 49).—Śâk-âbdânâm pramâṇê rasa-viśikha-viyach-chaṁdra-saṁkhyâm prayâtê . . . s-Ârdra-rkshê pûrvva-ma(pa)kshê vishuvati sutithâ(thau).

For Ś. 1056 the date is irregular; for Ś. 1065 it regularly corresponds to the 24th March A.D. 1143;⁸ compare *Ep. Ind.* Vol. VII. p. 9.

¹ See below, No. 756 ff.

² See below, No. 754.

³ In the description of the boundaries the language is a mixture of Sanskrit and Telugu.

⁴ The poetry of the grant is by Viddayabhaṭṭa; see No. 571.

⁵ On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

⁶ In the description of the boundaries the language is a mixture of Telugu and Sanskrit.—The grant is remarkable for the large number of donees (536 Brâhmanas whose names are given).

⁷ But Guṇaga-Vijayāditya (probably by a mistake of the writer) is stated to have reigned 40 (instead of 44) years.

⁸ The writer of the date has written *rasa-viśikha* instead of *viśikha-rasa*.

Genealogy¹ with lengths of reigns from Kubja-Vishṇuvardhana to Ammarāja [II.] substantially² as in No. 563. Ammarāja [II.] (reigned 25 years); his eldest brother Dānārṇava (30 ys.); his son Śaktivarman (12 ys.); his younger brother Vimalāditya (7 ys.); his son Rājarāja [I.] (41 ys.); his son Kulōttuṅga-Chōḍa [I.] (49 ys.); his son Vikrama-Chōḍa (15 ys.); his son Kulōttuṅga-Chōḍa [II.].

575.—Ś. 1079.—Date of the coronation of Vijayāditya III., one of the E. Chālukyas of Piṭhāpuram, as given in the Piṭhāpuram inscription of Mallapadēva III. (below, No. 576):—

(L. 74).—Yô rājēmddu[h] Śak-[ā]bdê nidhi-jaladhi-[vi]yach-chandra-gê Māgha-māsê śuklê pakshê daśamyāv(m)=Inatanaya-dinê Rôhinî-tâarakâ[yâm] [Mî]nê [la]gnê=bhishi[ktô]

Saturday, 11th January A.D. 1158; see *Ep. Ind.* Vol. IV. p. 228.

576.—Ś. 1124.—*Ep. Ind.* Vol. IV. p. 231, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the *Mahārāja Malla* or *Mallapadēva III.* Vishṇuvardhana *alias* Mallapadēva-Chakravartin, E. Chālukya of Piṭhāpuram, dated on the day of his coronation:—

(L. 78).—Śāk-[ā]bdê vêda-nêtra-kshiti-śāsi-gaṇitê Śrêshṭha-kṛishṇê [da*]śamyâm Bhânû(nô)r=vvârê [su]-lagnê mahatî Mṛigapatâv=Aśvi-be(bhê) Piṭhapu[ryyâm].

(L. 85).—Śakavarshambhu(bu)lu 11[2]4gu[nêm]ti Jyêshṭha-ba[hu][la*]-daśamiyun=Ādivāramu nām̐ti Simhodayamuna |

Sunday, 16th June A.D. 1202; see *ibid.* Vol. IV. p. 228.

After giving the genealogy with the lengths of the reigns of the E. Chalukyas from Kubja-Vishṇuvardhana to Vikrama-Chōḍa (surnamed Tyāgasamudra, compare No. 807), the inscription gives the following genealogy of Mallapadēva: Bêta (Kaṇṭhikâ-Bêta, or Vijayāditya³ [I.], who was the son of Ammarāja [I.] and had been expelled by Tādapa); his son Satyāśraya (Uttama-Chālukya), married Gaurî of the Gaṅga race; their sons Vijayāditya [II.], Vimalāditya, Vikramāditya, Vishṇuvardhana [I.], Mallapa [I.], Kâma, and Rājamārtanḍa. Of these, Vijayāditya [II.] married Vijayâ of the solar race; their sons Vishṇuvardhana [II.], Mallapa [II.], and Sâmidêva. Of these, Mallapa [II.] married Chandaladêvî, the daughter of the Haihaya Brahman, lord of the Sagara-vishaya; their son Vijayāditya [III.] (crowned in Ś. 1079, see No. 575), married Gaṅgâ, the daughter of the lord of [Āra]davâḍa; their son Malla (Mallapa [III.] Vishṇuvardhana).

577.—Ś. 1195.—*Ep. Ind.* Vol. V. p. 32. Śrîkûrmam pillar inscription of Vijayāditya II. a descendant of the E. Chālukya Rājarāja I.:—

(L. 19).—Svasti śrî-Śāka-varshê śara-nidhi-śāsi-bhû-sammitê[=rkkê] Tulâ-stê(sthê) Rudrâhê Saumyavârê sita-yuji.

The date is irregular; see *ibid.* p. 34, note 3.

In the race of the Moon, the [E.] Chālukya Vimalāditya (above, No. 568); his son Rājarāja [I.] (translated into Andhra, *i.e.* Telugu, the history of the Bhārata race, *i.e.* the *Mahābhārata*; resided at Rājamāhēndrapaṭṭana). In his race, Vijayāditya [I.]; his son Rājarāja, was minister of Vira-Nṛisimha;⁴ his son Vijayāditya [II.].

578.—Ś. 1199.—*Ep. Ind.* Vol. V. p. 34. Śrîkûrmam Sanskrit and Telugu pillar inscription of (the E. Chālukya) Purushōttama, a son of Rājarāja (and brother of Vijayāditya II.; see No. 577):—

(L. 1).—Svasti śrî-Śāka-vatsarê [nava]-nidhi-kshôṇ-îmdubhis=sammitê.

(L. 4).—Śāka-[va*]rshambulu || 1199yagunêmti.

¹ An introductory verse implies that the family belongs to the *Sôma-vam̐sa*.

² But Indrarāja (Indra-bhattāraka) is stated to have reigned for 7 days; and Tālapa is called Tādapa.

³ *I.e.* Vijayāditya V. of the E. Chalukya genealogy.

⁴ *I.e.* the E. Gaṅga king (of Kalinga) Narasimha I.; see *North. Insor.* No. 367.

579.—**Ś. 1231.**—*Ep. Ind.* Vol. V. p. 35. Śrīkūrmam Sanskrit and Telugu pillar inscription of the [3rd] year of the reign of the (E. Chālukya) **Sāmanta Viśvanātha (Jagannātha)**, a son of Purushōttama (see No. 578); and of the reign of **Vīra-Bānudē.a**:¹—

(L. 1).—Svasti śrī-Śāka-varshê śaśi-guṇa-ravi-gê ch=Ā[śvayuk-śu]kla-pakshê māsê Kaumtēya-tithyām Suraguru-divasê.

(L. 11).—srī-Śāka-varshambhu(bu)lu 1231gunēm[tṭi] śrī-Jaga[nn]āthadēvara vijaya-rājya-sam[vva]tsarambulu [3]gu śrāhi Kanya-śukla 5yu Guruvāramuna.

The date is irregular; see *ibid.* p. 36, note 4.

580.—**Ś. 1240.**—*Ep. Ind.* Vol. V. p. 36. Śrīkūrmam pillar inscription of (the E. Chālukya) **Purushōttama**, the brother of Vijayārka (Vijayāditya II.) who was a son of Rājarāja (see No. 577); (composed by Nṛisimha):—

(L. 5).—Śākê vyōma-yug-ô[shṇa]didi(dhi)ti-yut(tê) vasê(rshê) Nabhō-va(mâ)si.

581.—**Ś. 1093.**—*Ep. Ind.* Vol. VI. p. 269. Tsandavōlu² Sanskrit and Telugu pillar inscription³ of the **Mahāmaṇḍalēśvara Buddharāja** of **Koṇḍapaḍmaṭi**—surnamed Aniyaṅkabhīma and Eladāyasimha, and described as ‘a worshipper of the feet of Kulōttuṅga-Chōḍadēva’ (i.e. the E. Chālukya Kulōttuṅga-Chōḍa II.)—of the Durjaya family:—

(L. 49).—Śāk-ābdê śakti-Nam̐d-āmbara-śaśi-gaṇite . . saummyāyanê.

(L. 70).—Śāka-varshambulu 1093nēmṭi [u]ttā(tta)rāyana-nimittamuna.

Buddhavarman (of the Chaturthābhijana or Śūdra caste) was a feudatory of Kubja-Vishṇu⁴ of the lunar race. After some ancestors had passed away, there was in his family Maṇḍa (Maṇḍana) [I.]; his son Gaṇḍa; his son Maṇḍa [II.], married Kundāmbikā; their son Buddharāja (whose sister Aṅkama⁵ was the wife of Goṅka’s⁶ son Rājendra-Chōḍa).

582.—**Ś. 1108.**—*Ep. Ind.* Vol. IV. p. 39, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of (the **Mahāmaṇḍalēśvara**) **Prithviśvara**⁷ of **Velanāṇḍu**, recording a grant by his mother **Jāyāmbikā**, the queen of the **Mahāmaṇḍalēśvara Goṅka III.**; (composed by Ayyapillāya):—

(L. 136).—Nāga-vyōm-ēṁdu-rūpa-pramita-Śāka-śaran-Mēshasaṁkrānti-kālê pu[nyê] . . .

(L. 139).—Śakava[r*]shāmbulu 1108gunēmṭi Mēshasaṁkrānti-nimittamuna.

The inscription gives the following genealogy⁸ of the family which belonged to the Chaturthānvaya or Śūdra caste: After a number of fictitious personages, Malla [I.]; his son Eriyavarman; his son Kuḍiyavarman [I.]; his son Malla [II.] Piḍuvarāditya; his son Kuḍiyavarman [II.] (feudatory of the E. Chālukya Vimalāditya; above, No. 568); his son Erraya; his son Nannirāja; his sons Vedula [I.], Gaṇḍa, Goṅka [I.] (feudatory of the E. Chālukya Kulōttuṅga-Chōḍa I.), Mallaya, and Paṇḍa; Gaṇḍa’s son Vedula [II.] (feudatory of the E. Chālukya Vīra-Chōḍa); Goṅka’s son Chōḍa (feudatory and adopted son of the E. Chālukya Kulōttuṅga-Chōḍa I.), married Guṇḍāmbikā; their son Goṅka [II.], married Sabbāmbikā; their son **Vīra-Rājendra-Chōḍa**⁹ (Rājendra-Chōḍa, Velanāṇṭi-Kulōttuṅga-Rājendra-Chōḍayarāja), married **Akkāmbikā**; ¹⁰ their son Goṅka [III.] (Kulōttuṅga-Manma-Goṅkarāja), married Jāyāmbikā (Jāyamāmbā, Jāyamadēvī); their son **Prithviśvara**.

¹ I.e. the E. Gaṅga king (of Kalinga) Bhānudēva II.; see *North. Inscr.* No. 369.

² This is the modern name of Dhanadapura (Dhanadaṣṭrōlu), the capital of the chiefs of Velanāṇḍu; see below, No. 582.

³ For abstracts of 14 other inscriptions of the Koṇḍapaḍmaṭi chiefs and for the pedigrees derived from them see *Ep. Ind.* Vol. VI. p. 274 ff. Names of chiefs occurring in them, besides those given above, are Chōḍa (Chōḍe-rāja), Erra-Manḍa, Malla (Mallerāja), Maṇḍerāja and Manma-Manḍa.

⁴ I.e. the E. Chalukya Kubja-Vishṇuvardhana.

⁵ Called Akkāmbikā in No. 582.

⁶ I.e. Goṅka II. of No. 582.

⁷ See No. 583.

⁸ See *Ep. Ind.* Vol. IV. p. 35.

⁹ He killed a certain Bhīma, who had taken refuge on an island in a lake (probably the Kollerulake).

¹⁰ Called Aṅkama in No. 581.

583.—**Ś. 1117.**—*Ep. Ind.* Vol. IV. p. 87, and Plate in Vol. VI. p. 270. Piṭhâpuram Sanskrit and Telugu pillar inscription of the *Mahâmaṇḍalêśvaras* **Mallidêva** and **Manma-Satya II.** of **Kônamaṇḍala** (probably dependents of “Kulôttuṅga-Prithvîśvara¹ of Velanânḍu, who was again a vassal of [a king] Râjarâja, a descendant of the E. Châlukya dynasty”) :—

(L. 109).—Śaka-varṣhamāṇḍu² 1117gunêṁṭṭi Mêshasaṁkrânti-nimittamuna.

After giving the genealogy of the E. Châlukya dynasty with the lengths of the reigns as far as Maṅgi-yuvarâja, and a reference to a king Râjarâja of the Châlukya family who appears to be represented as reigning at the time, the inscription gives a genealogy of the chiefs of Kônamaṇḍala, who derived their descent from Kârtavîrya, the grandson of Haihaya, a descendant of Yadu. The names given are :³ Mummaḍi-Bhîma [I.]; Venna; Râjapareṇḍu [I.]; Mummaḍi-Bhîma [II.]; Râjendra-Chôḍa [I.]; Satya [I.] (Satyâśraya); Bêta; Mallidêva; Manma-Chôḍa [II.]; Sûrya; Lôkabhûpâlaka (Lôkamahîpâla); Râjapareṇḍu [II.]; Bhîma [III.]; Vallabha; Manma-Satya [II.] (Manma-Satti); Mahîpâlareṇḍu.

584.—**Ś. 1084.**—*Ind. Ant.* Vol. XI. p. 12, and Plates. Anmakonḍa Sanskrit and Telugu pillar inscription of the **Kâkatya (Kâkatiya) Mahâmaṇḍalêśvara Rudradêva**, whose capital was Anumakonḍa (Anmakonḍa, Anmakunḍâ); (composed by Achintêndravara, the son of Râmêśvara-dîkshita and disciple of Advayâmṛita) :—

(L. 6).—Śaka-varṣhamulu 1084vunêṁṭṭi Chitrabhânu-saṁvatsara Mâgha-śu 13 Vadḍa-vâramu nâṁḍu.

Saturday, 19th January A.D. 1163;⁴ see *ibid.* Vol. XXIV. p. 2, No. 129.

In the Kâkatya family, Tribhuvanamalla; his son Prôlêrâja (Prôla; made captive the [W.] Châlukya Tailapadêva, *i.e.* Taila III.;⁵ defeated Gôvinda-râja and Guṇḍa of Mantrakûṭa; conquered but re-instated king Udaya, *i.e.* Chôḍôdaya; put to flight Jagaddêva [compare No. 237] *etc.*), married Muppamadêvi; their son Rudradêva (subdued a certain Domma, conquered Mailigidêva,⁶ burnt the city of Chôḍôdaya, *etc.*).

585.—**Ś. 1135.**⁷—*Ep. Ind.* Vol. V. p. 143. Chêbrôlu Sanskrit and Telugu pillar inscription of **Jâya (Jâyana)**,⁸ chief of the elephant-troop of the Kâkatiya **Gaṇapati**⁹ (surnamed Chhala-mattigaṇḍa) who granted to Jâya ‘the city of Shanmukha’ (*i.e.* Tâmrapurî, Chêbrôlu) on the date here given :—

(L. 82).—Pañchattrimśad-upêta-Rudra-śata-saṁkhyâtê Śak-âbdê Madhau mâsi Śrîmukha-vatsarê.

In the solar race, in the family of the Raghus, Durjaya; his son Bêta [Tribhuvanamalla]; after him, Prôla; his son Rudra; his brother Mahâdêva; his son Gaṇapati.

586.—**Ś. 1153.**—*Ep. Ind.* Vol. III. p. 84, and Plate. Gaṇapêśvaram Sanskrit and Telugu pillar inscription of the time of the Kâkatiya **Gaṇapati**, and of his general **Jâya (Jâyana, Jâyapa-Nâyaka)** :—

(L. 119).—Guṇa-śara-Bhava-mita-Śâkê Khara-varshê Mâdhavê sitê Gauryyâḥ | tidhyâm(thyâm).

¹ *I.e.* the Prithvîśvara of No. 582.

² Read *-varṣhamāṇḍu*.

³ See *Ep. Ind.* Vol. IV. p. 85.

⁴ On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

⁵ See above, No. 239 ff. — The inscription mentions the death of Taila III.

⁶ According to Dr. Hultzsch probably the Dêvagiri-Yâdava Mallugi; see *Ind. Ant.* Vol. XXI. p. 198, and above Nos. 351 and 369.

⁷ The inscription itself may have been incised some years later, because it records works of piety accomplished by Jâya at Chêbrôlu.

⁸ For an account of another inscription of Jâya and his sovereign Gaṇapati, at Tsandavôlu, the capital of the chiefs of Velanânḍu, see *Ep. Ind.* Vol. V. p. 150.

⁹ Compare above, Nos. 343 and 369.

Prôla, residing at Anmakonḍa, 'the family capital of the kings sprung from the race of Kâkati,' (defeated Mantena-Guṇḍa,¹ Tailapadêva, i.e. the W. Châlukya Taila III., and Gôvinda-Daṇḍêśa, and re-instated Chôḍodaya), married Muppala-dêvî; their sons Rudra and Mahâdêva. Rudra succeeded his father, and was succeeded by Mahâdêva, whose son by Bayyâmbikâ was Gaṇapati. Gaṇapati (who had defeated the kings of Chôḷa, Kalinga, Sêvaṇa,² Karṇâṭa and Lâṭa, and conquered the country of Velanânḍu) married Nârama (Nârâmbâ) and Pêrama (Pêramâmbâ), the elder sisters of Jâya (whose genealogy is given).

587.—Ś. 1157.—*Ep. Ind.* Vol. VI. p. 39. Chêbrôlu Sanskrit and Telugu pillar inscription of the general Jâya (Jâyana), for the greatest part identical with No. 586:—

(L. 142).—giri-sara-kshmâ-chandra-saṁkhyêṁ³ Śakêṁdr-âbdê Mâdhava-mâsa-śudṭha(ddha)-Girijâ-tithyâm Śanêr-vvâsarê.

Saturday, 21st April A.D. 1235.⁴

588.—Ś. 1172*.—*Ind. Ant.* Vol. XXI. p. 200. Conjeeveram (Êkâmrânâtha temple) inscription of the Kâkatiya Gaṇapati,⁵ and his minister and general Sâmantha-Bhôja:⁶—

(L. 13).—Śâk-âbdê tu dvisaptaty-adhika-Śiva-śata-khyâta-saṁkhyâna-mânê Saṁmy-âbdê Śrêshṭha-mâsê bahula-Hari-dinê Bhaumavârê samê=hni.

Tuesday, 8th June A.D. 1249; see *ibid.* Vol. XXIII. p. 130, No. 104.

In the solar race, king Betmarâja [Tribhuvanamalla]; after him, Prôḍarâja Jagatikêśarin; after him, Rudradêva; his younger brother Mahâdêva; his son Gaṇapati (defeated [the Dêvagiri-Yâdava] Siṁhaṇa (Singhaṇa),⁷ the Kalinga king, etc.).

589.—[Ś. 1172*].⁸—*Ep. Ind.* Vol. III. p. 96. Yenamadala fragmentary Sanskrit and Telugu pillar inscription of the Kâkatiya princess Gaṇapâmbâ, recording the building of temples, etc., in honour of her deceased husband Bêta and of her father Gaṇapati.

In the family of the Kâkatiśas (Kâkatiyas), Prôla; his son Mâdhava (i.e. Mahâdêva, was killed in battle); his son Gaṇapati (Gaṇapa); his daughter Gaṇapâmbâ (Gaṇapâmbikâ), was married to Bêta, the son of Rudrarâja and grandson of Kêtarâja,⁹ lord of the Konnâtavâḍi-vishaya (residing at Śrî-Dhânyâṅkapura, i.e. Amarâvatî).

590.—Ś. 1104.—*Ep. Ind.* Vol. VI. p. 148. Amarâvatî Sanskrit and Telugu pillar inscription of the Mahâmaṇḍalêśvara Kêta II. (Kôṭa-Kêtarâja), 'lord of Śrî-Dhânyakâṭaka':¹⁰—

(L. 103).—Śâk-âbdê yuga-kh-êṁdu-rûpa-gaṇitê Mâghê daśamyâm tithau śuklâyâm Guru-vâsarê.

This date¹¹ (though repeated four times) is irregular; see *ibid.* p. 147, note 6.

In the city of Śrî-Dhânyakâṭaka, in a family of kings born from the feet of the Creator (i.e. in the Śûdra caste), was Bhîma [I.]; his son Kêta [I.]; his son Bhîma [II.], married Sabbamâdêvî (Sabbamadêvî); their son Kêta [II.],¹² whose elder brother was Chôḍerâja.

¹ In No. 587 the name is spelt *Manthena-Guṇḍa*.

² I.e. the Dêvagiri-Yâdavas; compare No. 588.

³ Read *-saṁkhyê*.

⁴ On this day the *tithi* of the date (as a *kṣâya-tithi*) commenced 0 h. 51 m. and ended 22 h. 7 m. after mean sunrise.

⁵ Compare below, No. 904.

⁶ For a short inscription of his at Kâlahastî, according to which his father was the minister Dôchi and his mother Vâchâmbâ, see *Ep. Ind.* Vol. III. p. 93.

⁷ Compare above, Nos. 343 and 369.

⁸ See *Ep. Ind.* Vol. III. p. 95.

⁹ I.e. Kêta II. of No. 590.

¹⁰ Dhânyakâṭaka is the old name of the present Amarâvatî.

¹¹ Probably the day of the king's accession.

¹² See above, No. 589.

591.—Ś. 1123.—*Ep. Ind.* Vol. VI. p. 159. Bezvāda Telugu pillar inscription of the *Mahāmaṇḍalēśvara Rudradēvarāja*¹ of Maḍapalla in Nātavāḍi, the son of Buddarāja, who was the brother-in-law of the Kākatiya king Gaṇapati :—

(L. 1).—Śaka-va[r*]shambulu 1123[ḍa]gu Durmukhi-saṁvatsara-Vaiśākha-śudhdha(ddha) 15 Guruvāramuna.

Thursday, 19th April A.D. 1201.²

592.—Ś. 1156.—*Ep. Ind.* Vol. VI. p. 157. Amarāvati Sanskrit and Telugu pillar inscription of Bayyamāmbā (Kōṭa-Bayyalamahādēvi),³ the daughter of the *Mahāmaṇḍalēśvara Rudradēva-mahārāja*, the son of Budda and grandson of Durga, who belonged to the Chaturtha-kula or Śūdra caste and resided at Maḍapalli in the Nāthavāḍi (or Nāthavāṭi) district :⁴—

(L. 212).—Śāk-ābdē tarkka-bāṇa-kshiti-ra(śa)śi-gaṇitē vatsarē=smim⁵ Jay-ākhyē Jyēsthā mā[s=ī]jyavārē Muraipu-divasē śukla-pakshē praśa[stē].

Thursday, 11th May A.D. 1234.

593.—Ś. 1296.—*Ep. Ind.* Vol. III. p. 288. Naḍupūru⁶ (formerly Sir W. Elliot's, now British Museum?) Sanskrit and Telugu plates⁷ of Anna-Vēma of the Redḍi dynasty of Koṇḍaviḍu, recording a grant made for the spiritual benefit of his sister Vēmasāni :—

(L. 28).—Śāk-ābdē rasa-ratna-bhānu-1296-gaṇi[tē] grastē vidhau Rāhu[n]ā Kārt[t*]ikyām.

The date is irregular; see *ibid.* p. 287.

In the caste sprung from Viṣṇu's foot (*i.e.* the fourth or Śūdra caste) was king Prōla; his son Vēma; his son Anna-Vōta; his younger brother Anna-Vēma (Ana-Vēma, surnamed Vasantarāja and Pallava-Trinētra); his sister Vēmasāni, was married to a prince Nallanūka.

594.—Ś. 1300 (for 1301).—*Ep. Ind.* Vol. III. p. 60, and Plate. Vānapalli (now Madras Museum) plates of Anna-Vēma of the Redḍi dynasty of Koṇḍaviḍu; (composed by Trilōchanārya) :—

(L. 41).—Śāk-ābdē gagan-ābhra-viśva-gaṇitē Sidhdhā(ddhā)rdhdhi(rthi)-saṁvatsarē Māghē kṛṣṇa-chaturdāśi-Śiva-tidhau(thau).

Genealogy of Anna-Vēma (Ana-Vēma, here surnamed Jaganobbagaṇḍa,⁸ Kshurikākali-vētāla, and Karpūravasantarāja) as in No. 593.

595.—Ś. 1313.—*Ep. Ind.* Vol. IV. p. 328, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the Redḍi Vēma (Kāṭamareḍḍi-Vēmireḍḍi, *i.e.* Kāṭaya-Vēma), the son of Kāṭa II. (Kāṭamareḍḍi) and Doḍḍasāni-amma (a daughter of Anna-Vōta [of Koṇḍaviḍu]), grandson of Māra, and great-grandson of Kāṭaya I. :—

(L. 4).—Śaka-varshambulu 1313agunēmṭi Prajāpati-saṁvatsara-Pushya-śu 2 Gu | nāmṭi Makarasamkrānti-[pu]ṇyakālamamdu.

Thursday, 28th December A.D. 1391; see *ibid.* Vol. IV. p. 328.

596.—Ś. 1333.—*Ep. Ind.* Vol. IV. p. 321. Tottaramūḍi (now Madras Museum) Sanskrit and Telugu plates⁷ of Vēma (Kāṭaya-Vēma) of Rājamahēndranagara, minister of Kumāragiri of Koṇḍaviḍu; (composed by Śrīvallabha, the son of Śrīvallabhārya and Lakshmī) :—

(L. 45).—Śrī-Śākē guṇa-Rāma-viśva-gaṇitē Kārt[t*]iky-ahē=bdē Kharē.

¹ Compare below, No. 592.

² On this day the *tithi* of the date commenced 1 h. 38 m. after mean sunrise.

³ According to Dr. Hultsch, she very probably was one of the wives of Kēta II. in No. 590.

⁴ See above, No. 591.

⁵ Read =smim.

⁶ This is the name of the village granted; the grant was edited from Sir W. Elliot's impression.—Naḍupūru (Vēmapura) was in Kōṇasthala.

⁷ The plates are numbered with Telugu numeral figures.

⁸ *I.e.* 'the only hero in the world.'

In the *Paṇṭa kula* of the fourth caste, *Vêma*, surnamed *Jaganobbagaṇḍa*;¹ his son *Ana-Vôta* (*Anna-Vôta*); his younger brother *Anna-Vêma* (*Ana-Vêma*, surnamed *Vasantarâya*, and *Kshurikâsahâya*); *Ana-Vôta*'s son *Kumârâgiri*, resided at his capital of *Koṇḍavîḍu*.—His minister *Kâṭaya-Vêma* (*Kâṭaya-Vêmaya*)² received from him the eastern country with *Râjamahêndranagarî* as capital.

597.—**Ś. 1336.**—*Ep. Ind.* Vol. IV. p. 329. *Drākshârâma* Sanskrit and Telugu pillar inscription of a subordinate of *Vêma* (*Kâṭamareḍḍi-Vêmâreḍḍi*, i.e. *Kâṭaya-Vêma*):—

(L. 10).—*Śaka-varshambulu* 1336^{agunêmti} *Jaya-samvatsara-Kârt[t*]ika-sû* 15 *Bhâ | nâmḍu*.

Sunday, 28th October A.D. 1414; see *ibid.* p. 328.

The inscription mentions a son of *Vêma*'s, named, in Telugu, *Komaragireḍḍi*.

598.—**Ś. 1328** (for 1338).—*Ep. Ind.* Vol. IV. p. 330. *Drākshârâma* Sanskrit and Telugu pillar inscription of the wife of the subordinate, mentioned in No. 597, of *Vêma* (i.e. *Kâṭaya-Vêma*):—

(L. 15).—*Śaka-varshambulu* 1328[a]^{gunêmt[i]} *Durmmukha-samvatsara-Chaitra-[śú]* 11 *Sô | nâmḍu*.

Monday, 9th March A.D. 1416; see *ibid.* p. 328.

This inscription also mentions *Vêma*'s son *Komaragireḍḍi*.

599.—**Ś. 1352.**—*Ep. Ind.* Vol. V. p. 57. *Koṅkuduru* (now Madras Museum) Sanskrit and Telugu plates³ of the *Redḍi Dodḍa II. (Allaya-Dodḍa)* of *Râjamahêndranagara*:—

(L. 45).—*Śrî-Śâkê kara-bâṇa-viśva-gaṇitê* *Sâdhârâṇê vatsarê* *Paushê-rdhôdaya-nâmni* *puṇya-samayê*.

Sunday, 14th January A.D. 1431; see *ibid.* p. 55, and *Ind. Ant.* Vol. XXV. p. 345, No. 2.

In the *Paṇṭa kula* of the fourth caste, *Dodḍa [I.]* of the [*Po*]lvôla *gôtra*; his sons *Annavrôla*, *Kôṭaya* and *Alla (Allâḍa)*. Of these, *Alla* married *Vêmâmbikâ* (a daughter of a *Chôḍa* prince *Bhîma*), and had four sons, *Vêma*, *Vîrabhadra*, *Dodḍa [II.]* and *Anna*. The eldest of these, *Vêma (Allaya-Vêma)*, had for his capital *Râjamahêndranagara*, of which he was joint ruler with *Vîrabhadra*. Their younger brother *Dodḍa [II.] (Allaya-Dodḍa, Allâḍareḍḍi-Dodḍa)* had the surnames *Karpûravasantarâya*, *Samgrâmabhîma* and *Jaganobbagaṇḍa*.¹

600.—**Ś. 1191.**—*Ep. Ind.* Vol. V. p. 110, and Plates. *Dibbida* (now Madras Museum) plates⁴ of *Arjuna* of the *Matsya* family of *Oḍḍavâdi*:⁵—

(L. 31).—*Śâk-âbdê* *chandra-ramdhra-kshiti-śâsi-gaṇitê* *y=âkshay-âdyâ* *tritiyyâ(yâ)* *Vaiśâkhê mâsi tasyâm* *Ravisuta-divasê*.

Saturday, 6th April A.D. 1269; see *ibid.* p. 109.

A mythical being, named *Satyamârtanḍa*, was appointed by *Jayatsêna*, the lord of *Utkala*, to rule over the *Oḍḍavâdi* country, and founded the *Matsya* family. In this family there were: *Bhîma*'s younger brother *Gaṅga*; his son *Vallabha*; his son *Yuddhamalla*; his son *Gôṇaṅga [I.]*; his son *Bhîma [I.]*; his son *Rêvaṇa [I.]*; his son *Kokkila*; his son *Guḍḍa [I.]*; his son *Âditya*; his son *Kaṇḍi [I.]*; his sons *Bhîma [II.]* and *Rêvaṇa [II.]*; *Rêvaṇa*'s sons *Gôṇaṅga [II.]* and *Guḍḍa [II.]*; *Guḍḍa*'s son *Kaṇḍi [II.]*; his son *Ârya* (did not reign); his son *Paragaṇḍa*; his sons *Guḍḍa [III.]* and *Bhîma [III.]*; *Bhîma*'s son *Nṛisimha*; his son *Maṅkâditya*; his son *Bhîma [IV.]*; his younger brother *Jayanta*, married *Chiṅgamâmbâ*; their son *Arjuna*.

¹ See above, No. 594, note.

² For his genealogy see No. 595; his mother's name here is *Dodḍâmbikâ*; his wife was *Mallâmbikâ* (a sister of *Kumârâgiri*).

³ The plates (excepting the 5th and 7th) are numbered with Telugu numeral figures.

⁴ The plates are numbered with Telugu numeral figures.—The text contains some Telugu words.

⁵ See Mr. Venkayya's *Report* for 1899-1900, p. 32.

601.—*Ś. 1259* (for 1260 ?).—*Ep. Ind.* Vol. IV. p. 358, and Plates in Vol. V. p. 265. Donepūṇḍi¹ (now Madras Museum) Sanskrit and Telugu plates of the *Sāmanta Nāmaya-Nāyaka* (*Nāmi-Nēni*), surnamed *Pagamechchuganḍa*² (the son of *Prōlaya-Nāyaka* and *Chōḍamāmbā*, and grandson of *Koppulakāpa-Nāyaka*), of *Piṭhāpuri* :—

(L. 31).—*Śāk-ābdē* *Naṁda-bāṇ-ārka-mitē* *Bhādrapadē* *tathā* | *paurṇa(rṇṇa)māsyām* *Ravêr=vvârê*.

Probably Sunday, 30th August A.D. 1338; see *ibid.* Vol. IV. p. 358.

K.—The Kadambas.³

602.—*Ind. Ant.* Vol. VI. p. 23, and Plate; *PSOCL.* No. 2. *Halsî* (now Dr. Fleet's) plates of the Kadamba *Yuvarāja Kākusthavarman*, of the 80th year; issued at *Palāsikā* :—

(L. 4).—*svavaijayikē asītitaṁ sām̐vatsarē*.

603.—*Ep. Carn.* Vol. IV. Introduction, p. 1. Notice of a *Tālgund* pillar inscription,⁴ recording the foundation of a tank by the Kadamba *Kākustha* (*Kākusthavarman*); (composed by *Kubja* by order of *Kākusthavarman's* son *Śāntivarman*).

In the Kadamba family was the *Brāhmaṇ* *Mayūraśarman*⁵ (who was anointed ruler of a tract of country by the *Pallavas*⁶ of *Kāñchî*); his son *Kaṅg[a]varman*; his son *Bhagīratha*; his son *Raghu*; his brother *Kākustha*; his son *Śāntivarman*.

604.—*Ind. Ant.* Vol. VII. p. 35, and Plate; *PSOCL.* No. 3. *Dēvagēri* plates of the 3rd year of the reign of the Kadamba *Mahārāja Mṛigēśavaravarman* (*Mṛigēśavarman*), the son of *Śāntivaravarman*, of the lineage of *Kākustha*; issued at *Vaijayantî* :—

(L. 7).—*ātmanaḥ rājyasya tṛitīyē varshē* *Paushē sām̐vatsarē* *Kārttikamāsa-bahulapakshē* *daśamyām tithau* *Uttarābhadrapadē nakshatrē*.⁷

605.—*Ind. Ant.* Vol. VII. p. 37, and Plates; *PSOCL.* No. 4. *Dēvagēri* plates of the 4th year (of the reign) of the Kadamba *Dharmamahārāja Vijaya-Śiva-Mṛigēśavarman*,⁸ issued at *Vaijayantî* :—

(L. 4).—*Mṛigēśavarmmaṇaḥ vijay-āyur-ārōgy-aiśvaryya-pravarddhana-karaḥ sām̐vatsaraḥ* *chaturthah varshā-pakshaḥ asṭamah tithiḥ* *paurṇamāsī anay=ānupūrvyā*.

606.—*Ind. Ant.* Vol. VI. p. 24, and Plate; *PSOCL.* No. 5. *Halsî* (now Dr. Fleet's) plates of the 8th year (of the reign) of the Kadamba king *Mṛigēśa* (*Mṛigēśavarman*), the eldest son of *Śāntivaravarman* who was a son of *Kākustha*; issued at *Vaijayantî* :—

(L. 10).—*svavaijayikē asṭamē* *Vaiśākhē sām̐vatsarē* *Kārttika-paurṇamāsyām*.

607.—*Ep. Ind.* Vol. VI. p. 14, and Plate. *Kūdgere* plates of the 2nd year (of the reign) of the Kadamba *Dharmamahārāja Vijaya-Śiva-Māndhātṛivarman*, issued at *Vaijayantî* :—

(L. 6).—*savassarē*⁹ *dvitīyē* *Vaiśākha-paurṇamāsyām*.

¹ This is the name of the village granted by this record.—The plates are numbered with Telugu numeral figures.

² *I. e.* 'the destroyer of the pride of adversaries.'

³ For the later Kadambas see above, p. 26, note 1, c.

⁴ I owe a photograph (furnished by Mr. Rice) of the inscription to Dr. Fleet.—Compare Dr. Fleet's *Dynasties*, p. 286, and *Nachrichten Ges. d. Wiss. Göttingen*, 1899, p. 182.

⁵ Compare above, No. 210.—The genealogical Table in *Ep. Carn.* Vol. VI. Introduction, p. 4, is incorrect.

⁶ See below, No. 616 ff.

⁷ Here either the *nakshatra* *Uttara-Bhadrapadā* has been quoted erroneously instead of *Uttara-Phalgunī*, or *bahula-pakshē* is a mistake for *sukla-pakshē*. Compare Nos. 480 and 853.

⁸ For other (*Hitnahebbāgilu*) plates of the 7th year (of the reign) of the same king see *Ep. Carn.* Vol. IV. p. 136, No. 18, and Plates.

⁹ Read *sām̐vatsarē*.

608.— *Ind. Ant.* Vol. VI. p. 25, and Plates; *PSOCI.* No. 6. Halsî (now Dr. Fleet's) plates of the Kadamba king **Ravi (Ravivarman)**, recording grants and ordinances made at Palâsikâ. The inscription mentions the king's predecessors Kâkusthavarman, Śântivarman, and Mrigêsa.

609.— *Ind. Ant.* Vol. VI. p. 29, and Plate; *PSOCI.* No. 8. Halsî (now Dr. Fleet's) plates of the Kadamba king **Ravi (Ravivarman)** (who conquered Vishṇuvarman¹ and other kings), residing at Palâsikâ.

610.— *Ind. Ant.* Vol. VI. p. 28, and Plate; *PSOCI.* No. 7. Halsî (now Dr. Fleet's) plates of the 11th year of the reign of the Kadamba *Dharmamahârâja* **Ravivarman**, the son of Mrigêsa who was the eldest son of Śântivarman, the son of Kâkustha; recording donations made by Ravivarman's younger brother **Bhânuvarman**, at Palâsikâ :—

(L. 11).— pravarddhamânarâjya-śrî- Ravivarmma-dharmamahârâjasya êkâdasê samvatsarê hêmanta-shashṭha-pakshê daśamyâm tithau.

611.— *Ind. Ant.* Vol. VI. p. 30, and Plate; *PSOCI.* No. 9. Halsî (now Dr. Fleet's) plates of 4th year of the reign of the Kadamba *Mahârâja* **Harivarman**, recording donations made by him at the advice of his paternal uncle Śivaratha; issued at Uchchaśringî :—

(L. 6).— svarâjya-samvatsarê chaturthê Phâlguna(na)-śukla-trayôdaśyâm.

612.— *Ind. Ant.* Vol. VI. p. 31, and Plate; *PSOCI.* No. 10. Halsî (now Dr. Fleet's) plates of the 5th year of the reign of the Kadamba *Mahârâja* **Harivarman**, the son of the *Mahârâja* Ravivarman, recording donations made at the request of king **Bhânuśakti** of the family of the Sêndrakas; issued at Palâsikâ :—

(L. 8).— svarâjya-samvatsarê pañchamê.

613.— *Ind. Ant.* Vol. VII. p. 33, and Plate; *PSOCI.* No. 1. Dêvagêri plates of the *Yuvarâja* **Dêvavarman**, son of the Kadamba *Dharmamahârâja* Kṛishṇavarman [I. ?]; issued at Triparvata.

614.— *Ep. Ind.* Vol. VI. p. 18, and Plate. Bannahalli (now Halêbîd) plates of the 7th year of the reign of the Kadamba *Mahârâja* **Kṛishṇavarman II.**, the son of the *Mahârâja* Simhavarman, who was a son of the *Dharmamahârâja* Vishṇuvarman,² who was begotten by the *Dharmamahârâja* Kṛishṇavarman I. on a daughter of Kaikêya :—

(L. 13).— varddhamâna-vijayarâjya-samvatsarê saptamê Kârttika-mâsê âpûryyamâna-pakshê pañchamyâm Jyêshṭhâ-nakshatrê.

615.— *Ind. Ant.* Vol. XXI. p. 93. Konṇûr rock inscription of the Kadamba king Dâmôdara.

L.—The Pallavas, Gaṅga-Pallavas, Bâṇas and Gaṅga-Bâṇas.³

616.— *Ind. Ant.* Vol. IX. p. 101, and Plate. Guṇṭûr district (formerly Sir W. Elliot's, now British Museum) Prâkrit plates⁴ of the queen of the Pallava *Yuvamahârâja* **Vijaya-Buddhavarman**, of the reign of the *Mahârâja* **Vijaya-Skandavarman** :—

(L. 1).— Siri-Vijayakhandavamma-mahârâjassa samvachhara

¹ Perhaps the Vishṇuvarman of No. 614. See also Dr. Fleet's *Dynasties*, p. 322.

² For (Bîrûr spurious?) plates of the *Dharmamahârâja* Vishṇuvarman, the eldest son of the *Dharmamahârâja* Kṛishṇavarman, recording a grant made with the permission of Vishṇuvarman's father's eldest brother (*jyêshṭha-pitri*), the *Dharmamahârâja* Śântivarman, see *Ep. Carn.* Vol. VI. pp. 91, No. 162, and Plates.

³ Nos. 616-643; 644-658; 659-668; and 669-671.

⁴ The three plates are numbered (wrongly) with numerical symbols.— Compare also *Ep. Ind.* Vol. I. p. 2, notes.

617.— *Ep. Ind.* Vol. VI. p. 86, and Plates.¹ Mayidavôlu (now Madras Museum) Prākṛit plates² of the Pallava Yuvamahārāja Śivaskandavarman, of the 10th year (of the reign of his predecessor); issued from Kāñchīpura :—

(L. 25).— sa[m̐]vachhara[m̐] dasamam 10 gimhâ pakho chhaṭho 6 divasam pañchami 5.³

618.— *Ep. Ind.* Vol. I. p. 5, and Plates. Hīrahaḍagalli Prākṛit plates⁴ of the 8th year (of the reign) of the Pallava Dharmamahārājādhirāja Śivaskandavarman, issued from Kāñchīpura :—

(L. 49).— samva 8 vāsa 6 diva 5.³

619.— *Ind. Ant.* Vol. V. p. 51, and Plates; *PSOCI.* No. 267. Ururupalli⁵ plates of the Pallava Dharmayuvamahārāja Vishṇugōpavarman, the son of the Mahārāja Skandavarman II., grandson of the Mahārāja Viravarman, and great-grandson of the Mahārāja Skandavarman I.; of the 11th year (of the reign) of the Mahārāja Simhavarman I.; issued from Palakkada :⁶—

(L. 33).— Simhavarmma-mâ(ma)hârājasya vijaya-samvatsarê êkâdasê Paushya(sha)-mâsê kṛishṇa-pakshê dasamyâm.

620.— *Ind. Ant.* Vol. V. p. 155, and Plates. Māṅgaḷūr⁵ plates of the 8th year of the reign of the Pallava Dharmamahārāja Simhavarman II., the son of the Yuvarāja Vishṇugōpa (Vishṇugōpavarman), grandson of the Mahārāja Skandavarman II., and great-grandson of the Mahārāja Viravarman; issued from Daśanapura :—

(L. 26).— samêdhamâna-vijayarâjy-âsṭama-samvatsara-Chaitramâsa-śuklapaksha-pañchamyâm.

621.— *Ep. Ind.* Vol. III. 145; *Ind. Ant.* Vol. VIII. p. 168, Plates. Udayêndiram (spurious⁷) plates of the first year of the reign of the Pallava Dharmamahārāja Nandivarman, the son of the Mahārāja Skandavarman, grandson of the Mahārāja Simhavarman, and great-grandson of the Rājā Skandavarman; issued from Kāñchīpura :—

(L. 19).— pravardhamâna-ve(vi)je(ja)yarâjya-prata(tha)[ma*]-sa[m̐va*]tsarê Va(vai)-śâka(kha)-mâsê śukuksh[ê]⁸ pañchamyâ[m̐*].

The plates contain a Tamil endorsement of the 26th year (of the reign) of king Parakêśarivarman who took Madirai, i.e. the Chôla king Parântaka I.⁹

622.— *Ep. Ind.* Vol. I. p. 398, and Plate. Darśi (now Madras Museum) first plate only of a great-grandson of the [Pallava] Mahārāja Virakôrchavarman, issued from Daśanapura.

623.— *South-Ind. Inscr.* Vol. II. No. 72, p. 341, and Plate. Vallam cave Tamil inscription, recording the foundation of a temple by Skandasêna, the son of Vasantapriyarāja, a vassal of Pagâppidugu¹⁰ Lalitânkura Śatrumalla Guṇabhara Mahêndrapôtarāja (i.e., probably, the Pallava Mahêndravarman I.).

624.— *Ep. Ind.* Vol. IV. p. 153, and Plate. Mahêndravâḍi inscription of Guṇabhara (Mahêndra), (i.e., probably, the Pallava Mahêndravarman I.).

¹ For the seal see *Ep. Ind.* Vol. VI. Plate facing p. 294.

² Plates ii. to viii. are numbered with numerical symbols. The alphabet closely resembles that of No. 1014.

³ These numbers are denoted by numerical symbols.

⁴ The (eight) plates are numbered with numerical symbols.— See also *Ep. Ind.* Vol. II. p. 483.

⁵ This is the name of the village granted; the inscription was edited from Sir W. Elliot's impressions. The plates are numbered with numerical symbols.

⁶ The inscription records a grant to a temple founded by a *Sêdpati* Vishṇuvarman. See the same name above, in Nos. 609 and 614.

⁷ See *Ind. Ant.* Vol. XXX. p. 215, No. 9.

⁸ See below, No. 634 and No. 681 ff.

⁹ Read *śukla-pakshê*.

¹⁰ I.e. 'the thunderbolt which cannot be split.'

625.— *South-Ind. Inscr.* Vol. I. Nos. 33 and 34, p. 29 f., and Plate x. facing Vol. II. p. 340; *Ep. Ind.* Vol. I. p. 59 f. Trichinopoly cave inscriptions of the Pallava **Guṇabhara** (**Satya-saṁdha**, **Śatrumalla**, **Purushôttama**), (*i.e.*, probably, the Pallava **Mahēndravarman I.**).

626.— *Ep. Ind.* Vol. VI. p. 320, and Plate. Śīyamaṅgalam cave inscription of **Lalitāṅkura** (*i.e.*, probably, the Pallava **Mahēndravarman I.**), recording the construction of a temple called **Avanibhājana-Pallavêśvara**.

627.— *Ind. Ant.* Vol. IX. p. 100, and Plate; *PSOOL.* No. 38. Bādāmi fragmentary rock inscription of the time of the Pallava [**Narasim**]havishṇu (? *i.e.* **Narasimhavarman I.** ?):¹—
(L. 1).— . . . [saṁ]vatsarê ātmanô rājya-varshê cha varddhamânê tra[yôdaśê] .

The fragment contains the epithet or *biruda* Mahāmalla,² and the name Vâtâpi.

628.— *South-Ind. Inscr.* Vol. I. No. 151, p. 148; Vol. II. Plates xi. and xii. Kûram Sanskrit³ and Tamil plates of the Pallava king **Paramêśvaravarman I.** (who defeated [the W. Chalukya] **Vikramāditya** [I.]), the son of **Mahēndravarman II.**, and grandson of **Narasimhavarman I.** (who defeated [the W. Chalukya] **Pulakêsin** [II.]);⁴ recording a grant made at the request of the Pallava lord (*Pallav-ādhirāja*) **Vidyāvinīta**.— The historical part of the grant is preceded by a mythical genealogy of Pallava (the supposed founder of the Pallava race) whose descent is derived from the god Brahman.

629.— *South-Ind. Inscr.* Vol. I. Nos. 24-26, p. 12 ff. Conjeeveram inscriptions of the Pallava **Râjasimha** (**Atyantakāma**, **Śribhara**, **Raṇajaya**), (*i.e.* **Narasimhavarman II.**), the son of **Ugradanḍa Paramêśvara** (*i.e.* **Paramêśvaravarman I.**) who destroyed the city of **Raṇarasika** (*i.e.* the W. Chalukya **Vikramāditya I.**).⁵

630.— *South-Ind. Inscr.* Vol. I. No. 31, p. 24. Panamalai inscription of the Pallava **Râjasimha** (*i.e.* **Narasimhavarman II.**), consisting of one verse which is identical with the last verse of *South-Ind. Inscr.* Vol. I. No. 24, above, No. 629.

631.— *South-Ind. Inscr.* Vol. I. Nos. 29 and 30, p. 23 f. Conjeeveram inscriptions of **Raṅgapatākā**, the queen of the Pallava **Narasimhavishṇu** (*i.e.* **Râjasimha**, **Narasimhavarman II.**).

632.— *South-Ind. Inscr.* Vol. I. No. 27, p. 22. Conjeeveram inscription of the Pallava **Mahēndra** (*i.e.* **Mahēndravarman III.**), the son of **Râjasimha** (*i.e.* **Narasimhavarman II.**), who was the son of **Lôkāditya** (*i.e.* **Paramêśvaravarman I.**) who defeated **Raṇarasika** (*i.e.* the W. Chalukya **Vikramāditya I.**).⁶

633.— *Madras Christian College Magazine* of August 1890. Conjeeveram Tamil inscription of the 18th year of the reign of [the Pallava] **Nandipôttarsayan** (*i.e.* **Nandivarman**).⁷

634.— *South-Ind. Inscr.* Vol. II. No. 74, p. 365; *Ind. Ant.* Vol. VIII. p. 274, Plates. Udayēndiram plates⁸ of the 21st year (of the reign) of the Pallava **Nandivarman Pallavamalla**, recording a grant made at the request of his military officer or feudatory **Udayachandra** who was of the Pûchân family and lord of Vilvalapura:—

(L. 37).— tasy=aiva Nandivarmanṇo(ṇa) êkaviṁśati-saṁkhyâm pûrayati saṁvatsarê.

¹ See Dr. Fleet's *Dynasties*, p. 328.

² Compare above, No. 20, note.

³ The Sanskrit part is called a *prastāvi*, the name of the author of which, if it was given, is broken away.

⁴ Compare above, No. 20.

⁵ See Dr. Fleet's *Dynasties*, p. 329, and above, No. 20, note.

⁶ See above, No. 629.

⁷ See above, No. 49.

⁸ The inscription on these plates (numbered with numeral figures), if genuine, is a copy, made at a later date, of two inscriptions, one of Nandivarman, and one of the Chôla king **Parāntaka I.**

Mythical genealogy from Brahman to Pallava. In his race, *Simhavishṇu*; his son *Mahēndravarman* [I.]; his son *Narasimhavarman* [I.] (conquered *Vallabharāja*, i.e. the W. Chalukya *Pulakēśin* II.); his son *Mahēndravarman* [II.]; his son *Paramēśvaravarman* [I.] (defeated *Vallabha*, i.e. the W. Chalukya *Vikramāditya* I.); his son *Narasimhavarman* [II.]; his son *Paramēśvaravarman* [II.]; his son¹ *Nandivarman*.— *Udayachandra* slew the Pallava king *Chitramāya*; defeated the Śabara king *Udayana*,² and the *Nishāda* chief *Prithivivāghra*; and subjected the district of *Vishṇurāja* (i.e. the E. Chalukya *Vishṇuvardhana* III.) to the Pallava.

The inscription ends³ with the same Tamil endorsement as No. 621 above, of the 26th year of king *Parakēsarivarman* who took *Madirai*, i.e. the Chōla king *Parāntaka* I.

635.— *South-Ind. Inscr.* Vol. II. No. 73, p. 346, and Plates. *Kāśākūṭi* Sanskrit⁴ and Tamil plates of the 22nd year of the reign of the Pallava *Mahārāja Nandivarman Pallavamalla* (also called *Kshatriyamalla* and *Śrīdhara*), recording a grant made at the request of his prime-minister *Brahmaśrīrāja* (*Brahmayuvarāja*):—

(L. 79).— *sāmrajya-samvatsarē dvāvimśē [va]rttamānē*.

Mythical genealogy from Brahman to *Aśōkavarman*. After him came the Pallava kings among whom were *Skandavarman*, *Kalindavarman*, *Kāṇagōpa*, *Vishṇugōpa*, *Vīrakūrcha*, *Vīrasimha*, *Simhavarman*, *Vishṇusimha*, and others. Then came *Simhavishṇu* (called *Avanisimha*); after him, *Mahēndravarman* [I.]; his son *Narasimhavarman* [I.] (conquered *Vātāpi*);⁵ his son *Mahēndravarman* [II.]; then, *Paramēśvarapōtavarman* (i.e. *Paramēśvaravarman*) [I.]; his son *Narasimhavarman* [II.]; his son *Paramēśvarapōtavarman* (i.e. *Paramēśvaravarman*) [II.]. At the time of the inscription his kingdom was ruled by *Nandivarman* (*Nandipōtarāja*, *Nandin*), who was descended from *Simhavishṇu*'s younger brother *Bhīmavarman*, between whom and *Nandivarman* there intervened the Pallava rulers *Buddhavarman*, *Ādityavarman*, *Gōvindavarman*, and *Nandivarman*'s father *Hiranya* (whose wife was *Rōhinī*).

636.— *Ep. Ind.* Vol. IV. p. 137, and Plate facing p. 142. *Pañchapāṇḍavamalai* Tamil inscription, recording that the image, near which it is, was caused to be engraved in the 50th year (of the reign) of *Nandippōttaraśar* (*Nandipōtarāja*), (i.e. the Pallava *Nandivarman*).

637.— *South-Ind. Inscr.* Vol. I. Nos. 1-16, p. 2, and Plate x. facing Vol. II. p. 340. *Māmallapuram* *Dharmarāja-Ratha* inscriptions containing *birudas* of a Pallava king *Narasimha*.

638.— *South-Ind. Inscr.* Vol. I. Nos. 17-20, p. 4 ff., and facsimile of No. 17 on Plate x. facing Vol. II. p. 340. *Māmallapuram* inscriptions of a Pallava king *Atyantakēma*, a successor of *Narasimha*.

639.— *South-Ind. Inscr.* Vol. I. Nos. 21-23, p. 6 ff. *Śālavāṅkuppam* inscriptions of a Pallava king *Atirapachanḍa*.

640.— *South-Ind. Inscr.* Vol. I. No. 28, p. 23. *Conjeeveram* inscription describing a temple as 'the temple of the holy *Nityavinītesvara*' (founded by a Pallava king *Nityavinīta*?).

641.— *South-Ind. Inscr.* Vol. I. No. 32, p. 25. *Amarāvati* (now *Madras Museum*) pillar inscription⁶ of a Pallava king *Simhavarman* [II.]; mentions Pallava's son *Mahēndravarman*, his son *Simhavarman* [I.], his son *Arkavarman*, *Ugravarman*, *Simhavishṇu*'s son *Nandivarman*, and *Simhavarman* [II.].— The inscription opens with an invocation of *Buddha* and with a mythical genealogy from Brahman to Pallava.

¹ But see No. 635.

² Possibly the *Udayana* of *North. Inscr.* No. 614 ff.

³ The preceding Sanskrit part is called a *prastāvi*, composed by *Paramēśvara*, the son of *Chandradēva*, of the family of *Mēdhāvin*.

⁴ The Sanskrit part, called a *prastāvi*, was composed by *Trivikrama*.

⁵ See below, No. 680.

⁶ The inscription is read from the bottom upwards; compare above, No. 5.— In the first verse the author appears to have imitated a verse of *Bāṇa*'s *Kādambarī*.

642.—*Ep. Ind.* Vol. VII. p. 26. Taṇḍalam Tamil rock inscription¹ of the 10th year (of the reign) of Śatti (Śakti), the king of the Kāḍavas, i.e. Pallavas, recording the building of a sluice:—

‘In (the year) twice five (i.e. ten), which was engraved on palm-leaves, from the year when (the name of) Śatti, the king of the Kāḍavas, was entered on a gold leaf.’²

643.—*Mysore Inscr.* No. 115, p. 212; *PSOCI.* No. 226. Nandi (Bhōga-Nandi) Kanarese inscription of a Pallava Nōlambādhirāja.³

644.—*Ep. Ind.* Vol. V. p. 51, and Plate. Rāyakōṭa (formerly Sir W. Elliot’s, now British Museum?) Sanskrit and Tamil plates⁴ of the 14th year (of the reign) of [the Gaṅga-Pallava] Skandaśishya (king Vijaya-Skandaśishyavikramavarman), recording a grant made at the request of (his feudatory) Mahāvali-Vāṇarāja.⁵

Mythical genealogy from Brahman to Aśvatthāman; his son (?) by a Nāga woman was the Adhirāja Skandaśishya; in his family was born the Skandaśishya who issued this grant.

645.—*Ep. Ind.* Vol. IV. p. 360, and Plate. Kīl-Muṭṭugūr (now Madras Museum) Tamil memorial stone of the 3rd year (of the reign) of king Vijaya-Narasimhavarman.

646.—*Ep. Ind.* Vol. IV. p. 178, and Plate facing p. 182. Kīl-Muṭṭugūr (now Madras Museum) Tamil inscription of the 18th year (of the reign) of king Vijaya-Narasimhavarman.

647.—*Ep. Ind.* Vol. VII. p. 23, and Plate. Baṅgavādi Tamil memorial stone of the 24th year (of the reign) of king Vijaya-Narasimhavikramavarman, recording the death of a servant of a Bāṇa chief named Skanda (Skanda-Bāṇādhirāja).

648.—*Ep. Ind.* Vol. VI. p. 321, and Plate. Śīyamaṅgalam Tamil cave inscription of the 3rd year (of the reign) of king Vijaya-Nandivikramavarman,⁶ recording the building of a *maṇḍapa* by a certain person with the permission of a Gaṅga chief named Nērguṭṭi, who must have been subordinate to Vijaya-Nandivikramavarman.

649.—*South-Ind. Inscr.* Vol. III. No. 43, p. 93. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription⁷ of the 17th year⁸ (of the reign) of king Vijaya-Nandivikramavarman, recording a grant which was made at the request of Māvali-Vāṇarāja *alias* Vikkiramāditta-Vāṇarāja (i.e., according to Dr. Hultzsch, probably the Bāṇa king Vikramāditya I. of No. 663).

650.—*South-Ind. Inscr.* Vol. I. No. 108, p. 130. Notice of a Śaduppēri (near Vêlūr) fragmentary Tamil inscription of the 52nd year (of the reign) of king Vijaya-Nandivikramavarman.⁹

651.—*South-Ind. Inscr.* Vol. III. No. 42, page 91, and Plate. Tiruvallam Tamil rock inscription of the 62nd year (of the reign) of king Vijaya-Nandivikramavarman, “while the

¹ According to Dr. Hultzsch perhaps of about the second half of the 9th century A.D.

² “This seems to refer to some custom observed at the coronation of a king.”

³ See Dr. Fleet’s *Dynasties*, p. 332.

⁴ The alphabet according to Dr. Hultzsch is more developed than that of Nos. 628 and 635, but more archaic than that of No. 670.

⁵ An hereditary designation of the Bāṇa chiefs.

⁶ Identical with Nandivarman, the father of Vijaya-Nripatūṅavarman in No. 652.

⁷ The inscription professes to be a copy of a stone inscription which existed before the *maṇḍapa* of the temple had been pulled down and re-erected.

⁸ For another inscription of the 17th year of the same king see below, under *Addenda*.

⁹ For inscriptions of the 9th and 47th years of the same king see *South-Ind. Inscr.* Vol. I. Nos. 124 and 125, p. 133.

glorious **Māvali-Vānarāya** (or **Mahāvali-Vānarāya**), born from the family of Mahābali, . . . was ruling the **Vaḍugavaḷi** (i.e. 'the Telugu road') twelve-thousand."

652.—*Ep. Ind.* Vol. IV. p. 180. Notice of the Bāhūr Sanskrit and Tamil plates of the 8th year of the reign of king **Vijaya-Nṛpatuṅgavarman**.¹—Mythical genealogy from Brahman to Pallava; in his family, Vimala, Koṅkaṇika and other kings; after them, Dantivarman;² his son Nandivarman, married Śaṅkhā³ of the Rāshtrakūṭa family; their son Nṛpatuṅgadēva.

653.—*Ep. Ind.* Vol. IV. pp. 182 and 183, and Plate. Two Āmbūr Tamil memorial stone inscriptions of the 26th year (of the reign) of king **Vijaya-Nṛpatuṅgavikramavarman**, recording the death of servants of **Pirudi-Gaṅgaraiyar** (i.e., according to Dr. Hultzsch, perhaps the W. Gaṅga king Prithivīpati I. in No. 670).

654.—*Ep. Ind.* Vol. VII. p. 25, and Plate. Hebbiṇi Tamil memorial stone inscription of the 12th year (of the reign) of king **Vijaya-Īśvaravarman**, recording the death of a hero who was killed by a Bāṇa chief named **Kārōniri** (Kārōniri-Bāṇarāja).

655.—*Ep. Ind.* Vol. VII. p. 24, and Plate. Two Hanumantapuram Tamil memorial stone inscriptions of the 17th year (of the reign) of king **Vijaya-Īśvaravarman**, recording the death of two heroes in the service of **Kāṭṭirai**⁴ (i.e. 'the king of the forest,' a title of the Pallavas).

656.—*South-Ind. Inscr.* Vol. I. No. 53, p. 78; *Ep. Ind.* Vol. VII. p. 194, and Plate. Śōlapuram (near Vēlūr) incomplete Tamil inscription of the 23rd year (of the reign) of king **Vijaya-Kampa-vikramavarman**.⁵

657.—*South-Ind. Inscr.* Vol. III. No. 8, p. 13. Ukkal (Vishṇu temple) Tamil inscription⁶ of the 10th year (of the reign) of **Kampavarman**.⁷

658.—*South-Ind. Inscr.* Vol. III. No. 5, p. 9, and Plate. Ukkal (Vishṇu temple) Tamil inscription⁶ of the 15th year (of the reign) of **Kampavarman**.

659.—*South-Ind. Inscr.* Vol. III. No. 47, p. 99. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,⁸ recording a gift by **Vāṇa-mahādēvi** (i.e. 'the great queen of the Bāṇa'), the daughter of Pratipati-Araiyaṇ,⁹ the son of Koṅguṇi-dharmamahārāja, the supreme lord of Kuṇilapura,¹⁰ *alias* Śrīnātha, the glorious Śivamahārāja-¹¹Perumāṇḍigaḷ, (and) the great queen of **Vāṇavidyādharaṇāya** *alias* **Vānarāya** (i.e. the Bāṇa king Vāṇavidyādhara¹²), born from the family of Mahābali.

660.—*South-Ind. Inscr.* Vol. III. No. 48, p. 100. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,¹³ recording a gift by **Kundavvaiyār** *alias* **Vāṇa-mahādēvi** (i.e. 'the great

¹ For other plates (which cannot be traced now) of the 6th year of his reign see Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 30, No. 209.—For inscriptions of the 21st year see below, under *Addenda*.

² Perhaps identical with the Dantiga in No. 62.

³ Perhaps a daughter of the Rāshtrakūṭa Amōghavarsha I. Nṛpatuṅga; see above, No. 63 ff.

⁴ Compare *Kāḍava*, above, No. 642.

⁵ He was perhaps a brother of Vijaya-Nṛpatuṅgavikramavarman in Nos. 652 and 653 above; see *Ep. Ind.* Vol. VII. p. 196.—For an inscription of the 8th year of Vijaya-Kampa see below, under *Addenda*.

⁶ According to Dr. Hultzsch, the archaic alphabet of these inscriptions "proves that Kampavarman must be anterior to the Chōla occupation of Tondai-maṇḍalam. A stone inscription of the 9th year of the same king is quoted in the unpublished Madras Museum plates of Parakēsarivarman *alias* Uttama-Chōladēva."

⁷ Probably identical with king Vijaya-Kampavikramavarman, above, No. 656.

⁸ The inscription professes to be a copy of an earlier stone inscription.

⁹ I.e., according to Dr. Hultzsch, the W. Gaṅga Prithivīpati I., the son of Śivamāra II., in No. 670.

¹⁰ A mistake of the copyist for Kuvalāpura. Compare Nos. 640, 708 and 724.

¹¹ I.e. Śivamāra II. For Śivamāra I. see above, No. 123.

¹² I.e., according to Dr. Fleet and Dr. Hultzsch, the Bāṇa king Vikramāditya I. of No. 663; see also No. 662.

¹³ The inscription was copied from an earlier stone inscription.

queen of the Bâna'), the daughter of Pratipati-Araiya, the son of Koṅṅunivarma-dharma-mahârâja, the supreme lord of Nipunilapura,¹ *alias* Śrînâtha, the glorious Śivamahârâja-Perumâṇaḍigal, (and the queen of) Vâṇavidyâdhararâja *alias* Vâṇarâya (*i.e.* the Bâna king Vâṇavidyâdhara), born from the family of Mahâbali.²

661.—*South-Ind. Inscr.* Vol. III. No. 46, p. 98. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription, recording a gift by the queen of Vâṇavidyâdhara-Vâṇarâya, born from the family of Mahâbali.³

662.—*Ind. Ant.* Vol. X. p. 39, No. II., and Plate; *Mysore Inscr.* No. 164, p. 305. Gûlgânpode Sanskrit and Kanarese memorial stone of the reign of the Bâna king Vikramâditya Jayamêru, surnamed Bâṇavidyâdhara (*i.e.* Vikramâditya I.).³

663.—*Ep. Ind.* Vol. III. p. 75, and Plate. Udayêndiram fragmentary plates of the Bâna king Vikramâditya II. Vijayabâhu.

The Asura Bali; his son Bâna; in his lineage, Bânâdhirâja. When he and many other Bâna princes had passed away, there was in this family Jayanandivarman, who ruled the land west of the Andhra country. His son Vijayâditya [I.]; his son Malladêva Jagadêkamalla; his son Bâṇavidyâdhara; his son Prabhumêru; his son Vikramâditya [I.]; his son Vijayâditya [II.] Pugaḷvippavargaṇḍa;⁴ his son Vikramâditya [II.] Vijayabâhu (was a friend of Kṛṣṇarâja⁵).

664.—*Ś. 810.*—*South-Ind. Inscr.* Vol. III. No. 44, p. 95. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription,⁶ dated “(during the reign of some) Mahâvali-Vâṇarâja, [born from the family of Mahâbali] . . . in the Śaka year eight hundred and ten.”

665.—*South-Ind. Inscr.* Vol. III. No. 45, p. 96. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription⁷ of the reign of some Mahâvali-Vâṇarâya, born from the family of Mahâbali.

666.—*Ind. Ant.* Vol. X. p. 39, No. I., and Plate; *Mysore Inscr.* No. 163, p. 304. Gûlgânpode Kanarese memorial stone of the reign of some Mahâvali-Baṇarasa, born in the family of Mahâvali.

667.—*Ep. Ind.* Vol. IV. p. 142, and Plate. Vaḷḷimalai Kanarese inscription⁸ (in Grantha characters), recording that the image below which it is engraved represents a pupil of the spiritual preceptor of Bâṇarâya (or ‘a king of the Bâna family’).

668.—*Ś. 261.*—*Ind. Ant.* Vol. XV. p. 175. Muḍiyanûr (spurious⁹) plates of the 23rd year (of the reign) of the Bâna king Śrîvadhûvallabha Malladêva-Nandivarman, ruler of the seven and a half lakh country in the Ândhra maṇḍala; issued from Âvanyapura:—

(L. 23).—êkashashtyuttara-dvayaśatê Śak-âbdaḥ pravarddhamân-âtmanah trayôvimśati varttamâna-Viḷambi-saṁvatsarê Kârttikâ(ka)-śuklapakshê trayôdaśyâm Sôma-vârê Âśvinyâm nakshatrê.

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 167.

The inscription mentions the Dâna Mahâbali, Nandivarman, and his son Vijayâditya.

¹ A mistake of the copyist for Kuvaḷâlapura.

² See No. 659.

³ See No. 663.

⁴ *I.e.* ‘the disgracer of vainglorious (kings);’ compare below, No. 698.

⁵ *I.e.*, probably, the Râshtrakûta Kṛṣṇarâja II.; see above, No. 82 ff.

⁶ The inscription was copied from an earlier stone inscription.

⁷ The inscription apparently was copied from an earlier stone inscription.

⁸ Immediately above this inscription is another, short inscription in the Kanarese alphabet and language, recording that the image below which it is engraved was founded by (the Jaina preceptor) Ajjanandi, (Âryanandin); see *Ep. Ind.* Vol. IV. p. 141, and Plate. The same personage (named Ajjanandi, the pupil of Bâlachandra) is mentioned in another Kanarese inscription, *ibid.* p. 142, and Plate facing p. 140.

⁹ See *Ind. Ant.* Vol. XXX. p. 221, No. 47. — The record is, at least in part, a palimpsest.

669.—Sholinghur Sanskrit and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakêsarivarman, *i.e.* the Chôla king Parântaka I.], recording a grant which was executed by his feudatory Hastimalla Vira-Chôla (*i.e.* the Gaṅga-Bâṇa Prithivîpati II.), 'the king of the people of Paṇivai.'—See below, No. 681.

670.—*South-Ind. Inscr.* Vol. II. No. 76, p. 382, and Plate. Udayêndiram Sanskrit and Tamil plates, recording a grant by the Gaṅga-Bâṇa king Prithivîpati II. Hastimalla (Śembiyan Mâvali-Vâṇarâyar), 'lord of Paṇivipurî, lord of Nandi,' made with the permission, and in the 15th year (of the reign), of his sovereign, the Chôla king Parântaka I. (king Parakêsarivarman who took Madirai).¹

Genealogy of Parântaka I. ; see below, No. 685.

Genealogy of Prithivîpati II. : In the Gaṅga family, which was descended from the sage Kaṇva, and which obtained increase through the might of Śimhanandin, there was at Kuvalâlapura Koṅkaṇi; in his lineage (in which were Vishṇugôpa, Hari, Mâdhava, Durvinîta, Bhûvikrama,² *etc.*) was the son of Śivamâra [II.,]³ Prithivîpati [I.] Aparâjita (saved king Diṇḍi's sons Iriga and Nâgadanta, the one from [the Râshṭrakûṭa] Amôghavarsha [I.], the other from death; defeated the Pândya Varaguna); his son Mârasimha [I.]; his son Prithivîpati [II.] Hastimalla (was made by Parântaka I. lord of the Bâṇas).

671.—*Ep. Ind.* Vol. III. p. 80, and Plate in *Ind. Ant.* Vol. IX. p. 47. Udayêndiram second and fifth plates⁴ only of Vira-Chôla (*i.e.* the Gaṅga-Bâṇa king Prithivîpati II. Hastimalla), the subordinate of Parakêsarivarman (*i.e.* the Chôla king Parântaka I.).⁵

M.—The Chôlas.⁶

672.—*South-Ind. Inscr.* Vol. I. No. 85, p. 116. Conjeeveram (Kailâsanâtha temple) Tamil inscription of the 4th year (of the reign) of king Parakêsarivarman (perhaps⁷ identical with Vijayâlaya, the grandfather of Parântaka I.).

673.—*South-Ind. Inscr.* Vol. I. No. 148, p. 141. Conjeeveram (Kailâsanâtha temple) fragmentary Tamil inscription of the 15th year (of the reign) of king Parakêsarivarman (perhaps identical with Vijayâlaya, the grandfather of Parântaka I.).

674.—*South-Ind. Inscr.* Vol. III. No. 11, p. 17. Ukkal (Vishṇu temple) Tamil inscription of the 16th year (of the reign) of king Parakêsarivarman (perhaps identical with Vijayâlaya, the grandfather of Parântaka I.).

675.—*Ep. Ind.* Vol. V. p. 42, and Plate. Śuchîndram (Sthâpunâtha temple) Tamil inscription of the 34th year (of the reign) of king Parakêsarivarman (perhaps identical with Vijayâlaya, the grandfather of Parântaka I.).

676.—*South-Ind. Inscr.* Vol. I. No. 84, p. 116. Conjeeveram (Kailâsanâtha temple) Tamil inscription of the 3rd year⁸ (of the reign) of king Râjakêsarivarman (perhaps⁹ identical with Âditya I., the father of Parântaka I.).

677.—*South-Ind. Inscr.* Vol. III. No. 27, p. 50. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Râjakêsarivarman (perhaps identical with Âditya I., the father of Parântaka I.).

¹ Compare *Ep. Ind.* Vol. IV. p. 222.

² Compare above, No. 108 ff.

³ For Śivamâra I. see No. 123.

⁴ The plates are marked with the Tamil numerals 2 and 5.

⁵ See *Ep. Ind.* Vol. IV. p. 223.—Compare below, No. 681; also above, No. 103.

⁶ These include some Telugu-Chôḍas, Nos. 880—888.

⁷ See *South-Ind. Inscr.* Vol. III. p. 17, note 4; and below, No. 712.—See also under *Addenda*.

⁸ For a fragmentary Conjeeveram Tamil inscription of the same year of Râjakêsarivarman, see *South-Ind. Inscr.* Vol. I. No. 147, p. 140.

⁹ See *ibid.* Vol. III. p. 2, note 4; and below, No. 712.

678.—*South-Ind. Inscr.* Vol. III. No. 13, p. 20. Ukkal (Vishṇu temple) unfinished Tamil inscription of the 122nd day of the 17th year (of the reign) of king **Rājakēsarivarman** (perhaps identical with **Āditya I.**, the father of **Parāntaka I.**).

679.—*South-Ind. Inscr.* Vol. III. No. 1, p. 2, and Plate. Ukkal (Vishṇu temple) Tamil inscription of the 23rd year (of the reign) of king **Rājakēsarivarman** (perhaps identical with **Āditya I.**, the father of **Parāntaka I.**).

680.—*Ep. Ind.* Vol. III. p. 279, and Plate. Tirukkalukkunṇam (Vēdagirīśvara temple) Tamil inscription of the 27th year (of the reign) of king **Rājakēsarivarman** (perhaps identical with **Āditya I.**, the father of **Parāntaka I.**); recording the renewal of a grant which had been made by a [Pallava] king **Skandasīshya** (*i.e.*, probably, **Skandavarman**) and confirmed by the king **Narasīngappōttaraiyar** who took **Vâtâpi** (*i.e.* **Narasimhavarman I.**).¹

681.—*Ep. Ind.* Vol. IV. p. 223. Sholinghur Sanskrit² and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [**Parakēsarivarman**, *i.e.* the Chôla king **Parāntaka I.**], recording a grant which was executed by his feudatory **Hastimalla Vīra-Chôla** (*i.e.* the Gaṅga-Bâṇa king **Prithivīpati II.**).—See above, No. 669.

In the race of the Sun, **Āditya [I.]**; his son **Vīra-Nârâyana Parāntaka [I.]**, conferred the title of 'lord of the Bâṇas' on **Prithivīpati [II.] Hastimalla Vīra-Chôla** of the Gaṅga lineage.

682.—Udayēndiram second and fifth plates only of **Vīra-Chôla** (*i.e.* the Gaṅga-Bâṇa **Prithivīpati II. Hastimalla**), the feudatory of **Parakēsarivarman** (*i.e.* the Chôla king **Parāntaka I.**).—See above, No. 671.

683.—*Ep. Ind.* Vol. III. p. 281, and Plate. Tirukkalukkunṇam (Vēdagirīśvara temple) Tamil inscription of the 13th year (of the reign) of king **Parakēsarivarman** who took **Madirai** (*i.e.* the Chôla king **Parāntaka I.**).

684.—*South-Ind. Inscr.* Vol. I. Nos. 82 and 83, pp. 113 and 114. Two Conjeeveram (Kailāsanātha temple) Tamil inscriptions of the 15th year (of the reign) of king **Parakēsarivarman** who took **Madirai** (*i.e.* the Chôla king **Parāntaka I.**).

685.—Udayēndiram plates (above, No. 670), recording a grant by the Gaṅga-Bâṇa king **Prithivīpati II. Hastimalla**, made in the 15th year (of the reign) of his sovereign, king **Parakēsarivarman** who took **Madirai** (*i.e.* the Chôla king **Parāntaka I.**).

Genealogy of **Parāntaka I.**: From Brahman through the Sun to Śibi; in his race (in which there were Kōkkilli, Chôla, Karikāla, Kōchchaṅkan and other kings) there was **Vijayālaya**; his son **Āditya [I.]**; his son **Vīra-Nârâyana** (**Samgrāma-Rāghava**, **Parakēsarīn**, **Parāntaka [I.]**) uprooted two Bâṇa kings, defeated the **Vaidumba**, and the **Pāṇḍya Rājasiṃha**, *etc.*—For the rest see above, No. 670.

686.—Tamil endorsement of the 26th³ year (of the reign) of king **Parakēsarivarman** who took **Madirai** (*i.e.* the Chôla king **Parāntaka I.**), in the Udayēndiram (spurious) plates of the Pallava **Nandivarman** and the Udayēndiram plates of the Pallava **Nandivarman Pallavamalla**; above, Nos. 621 and 634.

687.—*Ep. Ind.* Vol. IV. p. 179, and Plate. Kīl-Muṭṭugūr (now Madras Museum) Tamil memorial stone of the 29th year (of the reign) of king **Parakēsarivarman** who took **Madirai** (*i.e.* the Chôla king **Parāntaka I.**).

688.—*Ep. Ind.* Vol. IV. p. 179, and Plate facing p. 360. Kīl-Muṭṭugūr (now Madras Museum) Tamil inscription of the 32nd year (of the reign) of king **Parakēsarivarman** who

¹ See above, No. 635.

² The Sanskrit part of this '*prafasti*' was composed by Kumāra.

³ For inscriptions of the 23rd and 28th years see below, under *Addenda*.

took Madirai (*i.e.* the Chôla king Parântaka I.), on a stone set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuṭṭûr (*i.e.* the modern Kîl-Muṭṭugûr).

689.—*South-Ind. Inscr.* Vol. II. No. 75, p. 375. Uyyakkoṇḍân-Tirumalai (Ujjîvanâtha temple) Tamil pillar inscription of the 34th year (of the reign) of king Parakêsarivarman who took Madirai (*i.e.* the Chôla king Parântaka I.), recording donations by the queen of Pirântakan-Kaṇḍarâdittadêvar (*i.e.* Gaṇḍarâdityavarman, the second son of Parântaka I.).

690.—*South-Ind. Inscr.* Vol. III. No. 12, p. 19, and Plate. Ukkal (Vishṇu temple) Tamil inscription of the 37th year (of the reign) of king Parakêsarivarman who took Madirai (*i.e.* the Chôla king Parântaka I.).

691.—*Ep. Ind.* Vol. VII. p. 1, No. 55. Date of a Kûram (Kêśava-Perumâl temple) Tamil inscription of the 40th year (of the reign) of king Parakêsarivarman who took Madirai and entered Îlam (*i.e.* the Chôla king Parântaka I.) :—

‘In the fortieth year . . . at night on the day of Rôhiṇî, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of [Karkaṭa]ka in this year.’

Between A.D. 900 and 985 the date would be correct only for Saturday, 24th July A.D. 919 [in *Ś.* 841], and Saturday, 25th July A.D. 946 [in *Ś.* 868].

692.—*Ep. Ind.* Vol. V. p. 43, and Plate. Śuchîndram (Sthâpunâtha temple) Tamil inscription of the month of Kumbha of the 40th year (of the reign) of king Parakêsarivarman who took Madirai and Îlam (*i.e.* the Chôla king Parântaka I.).

693.—*South-Ind. Inscr.* Vol. I. No. 145, p. 140. Conjeeveram (Kailâsanâtha temple) fragmentary Tamil inscription of the reign of king Parakêsarivarman who took Madirai (*i.e.* the Chôla king Parântaka I.).

694.—*South-Ind. Inscr.* Vol. III. No. 14, p. 21. Ukkal (Vishṇu temple) Tamil inscription of the 4th year (of the reign) of king Parakêsarivarman¹ who took the head of Vîra-Pâṇḍya.²

695.—*Ep. Ind.* Vol. IV. p. 331. Karikal Tamil inscription of the 5th year (of the reign) of king Râjakêsarivarman who took Madirai.³

696.—*South-Ind. Inscr.* Vol. III. No. 49, p. 102. Tiruvallam (Bilvanâthêśvara temple) incomplete Tamil inscription of the 7th year (of the reign) of king Râjarâjakêsarivarman (*i.e.* the Chôla king Râjarâja I.) :⁴—

‘In the 7th year . . . on the day of an eclipse of the moon at the equinox which corresponded to (the day of) Rêvatî and to a full-moon *tithi* of the month of Aippaśi in this very year.’

[*Ś.* 913]: 26th September A.D. 991; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 66, No. 1.

The inscription records a visit to the temple by a certain Gaṇḍarâditya, son of Madhurântaka. —According to Dr. Hultzsch, he perhaps was an (otherwise unknown) son of Madhurântaka, the son of Gaṇḍarâditya and immediate predecessor of Râjarâja I.; compare below, No. 712.

697.—*South-Ind. Inscr.* Vol. III. No. 50, p. 103. Another Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 7th year (of the reign) of king Râjarâjakêsarivarman (*i.e.* the Chôla king Râjarâja I.).

¹ According to Dr. Hultzsch, this king may be identified with Âditya II. surnamed Karikâla, the elder brother of Râjarâja I. (see below, No. 712).—But Âditya II. would be expected to be a Râjakêsarivarman.

² According to Dr. Hultzsch “this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pâṇḍya king;” see *South-Ind. Inscr.* Vol. III. p. 215, note 4.

³ By Dr. Hultzsch identified with the “Madhurântaka who, according to the large Leyden grant (below, No. 712), was the son of Gaṇḍarâditya [the second son of Parântaka I.] and ruled between Âditya II. and Râjarâja I.”—But that Madhurântaka would be expected to be a Parakêsarivarman.

⁴ The accession of Râjarâja I. took place between (approximately) the 25th June and the 25th July A.D. 985; see *Ep. Ind.* Vol. VII. p. 6.

698.—*Ep. Ind.* Vol. IV. p. 139. Pañchapāṇḍavamalai Tamil Jaina rock inscription of the 8th year (of the reign) of king Rājārājakēsarivarman (*i.e.* the Chōla king Rājārāja I.), containing an order of the Lāṭarāja Vira-Chōla, the son of Puṅgalvippavargaṇḍa.¹

699.—*Ep. Ind.* Vol. V. p. 44, and Plate. Śuchīndram (Sthāpunātha temple) Tamil inscription of the 10th² year (of the reign) of king Rājārājakēsarivarman (*i.e.* the Chōla king Rājārāja I.), dated 'in the month of Karkāṭaka with which (this) year began.'

700.—*South-Ind. Inscr.* Vol. I. No. 146, p. 140. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the 12th year (of the reign) of king Rājārājakēsarivarman who destroyed the ships (at) Kāṇḍalūr-Śālai; (*i.e.* the Chōla king Rājārāja I.).

701.—*South-Ind. Inscr.* Vol. III. No. 2, p. 4, and Plate. Ukkal (Viṣṇu temple) Tamil inscription of the 13th year (of the reign) of king Rājārājakēsarivarman who destroyed the ships (at) Śālai;³ (*i.e.* the Chōla king Rājārāja I.).

702.—*South-Ind. Inscr.* Vol. III. No. 3, p. 5. Ukkal (Viṣṇu temple) Tamil inscription of the 14th year (of the reign) of king Rājārājakēsarivarman who, having destroyed the ships (at) Śālai,³ conquered Vēṅgaiñṇāḍu (Vēṅgai-nāḍu), Gaṅga-pāḍi, Taḍiya-vaḷi (Taḍigai-pāḍi) and Nuḷamba-pāḍi; (*i.e.* the Chōla king Rājārāja I.).

703.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śuchīndram (Sthāpunātha temple) Tamil inscription of the month of Vṛiśchika of the 14th year (of the reign) of king Rājārājakēsarivarman who, having destroyed the ships (at) Kāṇḍalūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiga-vaḷi (Taḍigai-pāḍi) and Vēṅgai-nāḍu; (*i.e.* the Chōla king Rājārāja I.).

704.—*South-Ind. Inscr.* Vol. III. No. 19, p. 29. Mēlpāḍi (Sōmanāthēśvara temple) Tamil inscription of the 14th year (of the reign) of the glorious Mummuḍi-Chōlādēva⁴ (*alias*) king Rājārāja Rājākēsarivarman who . . . was pleased to destroy the ships (at) Kāṇḍalūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiya-pāḍi (Taḍigai-pāḍi), Vēṅgai-nāḍu and Kuḍamalai-nāḍu (*i.e.* Malabar), and deprived the Śēliyas (*i.e.* Pāṇḍyas) of (their) splendour; (*i.e.* the Chōla king Rājārāja I.).

705.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śuchīndram (Sthāpunātha temple) Tamil inscription of the 15th year (of the reign) of king Rājārājakēsarivarman, described as in No. 704; (*i.e.* the Chōla king Rājārāja I.) :—

'In the year fifteen . . . on the day of Pūrva-Bhadrpadā, . . . Tuesday, three evenings having expired of the month of Kanyā.'

[Ś. 921]: Tuesday, 29th August A.D. 999; see *ibid.* p. 48, No. 25.

706.—*Ep. Ind.* Vol. V. p. 197. Date of a Maṇimaṅgalam (Vaikuṇṭha-Perumāl temple) Tamil inscription of the 15th year (of the reign) [of the Chōla king Rājārāja I.] :—

'In the 15th year . . . on the day of Hasta, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Rishabha.'

[Ś. 922]: 15th May A.D. 1000;⁵ but the day was a Wednesday, not a Thursday.

707.—*Ep. Ind.* Vol. V. p. 46, and Plate. Shērmādēvi (Rāmasvāmin temple) unfinished Tamil inscription of the 15th year (of the reign) of king Rājārājakēsarivarman, described as in No. 704; (*i.e.* the Chōla king Rājārāja I.).

¹ *I.e.* 'the disgracer of vainglorious (kings)'; compare above, No. 663.

² For inscriptions of the 9th and 11th years see below, under *Addenda*.

³ *I.e.* Kāṇḍalūr-Śālai.

⁴ *I.e.* 'the Chōla king (who wears) three crowns,' *viz.* those of the Chōla, Pāṇḍya and Chēra kingdoms.—But compare Dr. Fleet in *Ep. Ind.* Vol. VI. p. 51, note 4.

⁵ That the above is the proper equivalent of the date follows from the fact that Rājārāja's reign commenced between the 25th June and the 25th July A.D. 985; see above, No. 696, note.

708.—*South-Ind. Inscr.* Vol. III. No. 51, p. 104. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 16th year (of the reign) of king **Râjarâja Râjakêsarivarman** (*i.e.* the Chôla king **Râjarâja I.**).—To the conquests enumerated in No. 704 the inscription adds those of Kollam and Kalingam.

The inscription records the sale of some land to “Śamkaradêva, (the son of) Koṅṅunivarmadharmamahârâja, the supreme lord of Nipunilapura,¹ Śrînâtha, the glorious Śivamahârâja-Tiruvaiyaṇ,” who granted it to a temple.

709.—*South-Ind. Inscr.* Vol. III. No. 6, p. 9. Ukkal (Vishṇu temple) Tamil inscription of the 1[7]th year (of the reign) of king **Râjarâja Râjakêsarivarman** (*i.e.* the Chôla king **Râjarâja I.**).—The conquests enumerated are the same as in No. 708.

710.—*South-Ind. Inscr.* Vol. III. No. 52, p. 106. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 20th year (of the reign) of king **Râjarâja Râjakêsarivarman** *alias* the glorious **Râjarâjadêva** (*i.e.* the Chôla king **Râjarâja I.**).—To the conquests enumerated in No. 708 the inscription adds that of Îla-maṇḍalam.

The inscription records the gift of a lamp by a chief of the Vaidumba family.

711.—*South-Ind. Inscr.* Vol. I. No. 66, p. 94. Tirumalai Tamil rock inscription of the 21st year (of the reign) of king **Râjarâjakêsarivarman** *alias* the glorious **Râjarâjadêva** [I].²—The conquests enumerated are the same as in No. 710.

712.—*Archæol. Surv. of South. India.* Vol. IV. p. 206. The large Sanskrit³ and Tamil Leyden grant⁴ (on 21 plates) of the 21st year of the reign of **Râjarâja Râjâśraya Râjakêsarivarman** (*i.e.* the Chôla king **Râjarâja I.**).

Mythical genealogy from the Sun to Chôla; then Râjakêsarin and Parakêsarin (after whom the kings of this family are alternately called Râjakêsarin and Parakêsarin); in their family there were Suraguru Râjendra Mṛityujit, Vyâghrakêtu, Pañchapa, Karikâla, Kôchchaṅkaṇṇân and Kôkkilli. Then, Vijayâlaya; his son Âditya [I.]; his son Parântaka [I.]; he had three sons, Râjâditya, Gaṇḍarâditya, and Arimjaya; Gaṇḍarâditya's son was Madhurântaka; Arimjaya's son, Parântaka [II.]; his two sons were Âditya [II.] Karikâla and Râjarâja [I.].—The succession from Vijayâlaya to Râjarâja I. was: 1, Vijayâlaya; 2, Âditya [I.]; 3, Parântaka [I. Parakêsarivarman]; 4, Râjâditya (conquered [the Râshtrakûṭa] Kṛishṇarâja [III.],⁵ but fell in battle); 5, Gaṇḍarâditya (Gaṇḍarâdityavarman); 6, Arimjaya; 7, Parântaka [II.]; 8, Âditya [II.] Karikâla (while a boy, played sportively in battle with Vîra-Pâṇḍya); 9, Madhurântaka; 10, Râjarâja [I. Râjakêsarivarman] (conquered [the W. Châlukya Iṇṇivabedāṅga] Satyâśraya⁶ and others).

713.—**Ś. 928.**—*Ep. Carn.* Vol. III. p. 149, No. 44. Kaliyûr Kanarese inscription consisting of praises of **Apramêya**, ‘lord of Kotta-maṇḍala,’ a general and minister under **Râjarâjadêva** [I.] :—

(L. 1).—Sa(śa)kanṛipakâl-âtîta-saṁvatsaraśataṅga[!]* 928neya⁷ [Par]âbhava-saṁvatsarada Chaitra-mâsada bahula-pañchamiyum=Âdityav[â*]rad=andu.

The date is irregular; see *Ep. Ind.* Vol. IV. p. 67, No. 2.

¹ “A mistake for Kuvalâlapura.” Compare below, No. 724, and above, Nos. 659 and 660. See also No. 108 ff.

² The inscription also gives Arumôḷi as a surname of Râjarâja.

³ The Sanskrit *prastâvî* was composed by Nandanârâyana.

⁴ The inscription will soon be properly edited. Its object is to record the grant of a village to a Buddhist temple at Negapatam, commenced to be built by Chûlâmanivarman, king of Katâha (or, in Tamil, Kidâram, apparently some portion of Lower Burma or of the Indo-Chinese peninsula), and completed by his son Mâravijayôttuṅavarman. See Mr. Venkayya's *Report* for 1898-99, p. 17.

⁵ Compare above, No. 95.

⁶ See above, No. 146 ff.

⁷ This is Dr. Fleet's reading of the year of the date, from an impression sent to him by Dr. Hultzsch.

Apramêya is said "to have defeated the Poysala (Hoysala) minister Nāgaṇṇa; and to have slain . . . the Hoysala leaders Mañjaga, Kālīga (or ? Kāli-Gaṅga), Nāgavarmma."

714.—*South-Ind. Inscr.* Vol. III. No. 9, p. 14. Ukkal (Vishṇu temple) Tamil inscription of the 143rd day of the 24th year (of the reign) of king **Rājarājakēsarivarman** *alias* the glorious **Rājarājadēva** [I.], containing an order which was issued by the king at (his capital) Tañjāvūr on the 124th day of the 24th year of his reign.—To the conquests enumerated in No. 710 the inscription adds that of the seven and a half *lakshas* of Ilaṭṭa-pāḍi (Iraṭṭa-pāḍi).

715.—*South-Ind. Inscr.* Vol. I. Nos. 40 and 41, pp. 64 and 67. Two Māmallapuram Tamil inscriptions of the 25th and 26th years (of the reign) of king **Rājarāja Rājakēsarivarman** *alias* the glorious **Rājarājadēva** [I.].—The conquests enumerated are the same as in No. 714.

716.—*South-Ind. Inscr.* Vol. II. Nos. 1-6, 24-35, 37-39, 42, 44-53, 55, 56, 59, 63-66, 69, 70 and 57, with Plates of Nos. 1 and 29. Forty-one Tanjore (Rājarājēśvara temple) Tamil¹ inscriptions of king **Rājakēsarivarman** *alias* the glorious **Rājarājadēva** [I.], engraved by his order of the 20th day of the 26th year (of his reign), that the gifts made by himself, by his elder sister (Kundavaiyār, the daughter of Parāntaka II. and queen of Vallavaraiyar Vandyadēvar, Nos. 2 and 6), his queens (Lôkamahādēvī, No. 34, Chôlamahādēvī, Nos. 42 and 46, Abhimānavalli, No. 44, Trailôkyamahādēvī, No. 48, Pañchavanmahādēvī, Nos. 51 and 53) and others (such as the commander of his army Kṛishṇa Rāma, Nos. 31 and 39) should be recorded on the walls of the Tañjāvūr temple.—The conquests enumerated in No. 1 and others are the same as in No. 714. No. 1 specially mentions the conquest of Satyâśraya (*i.e.* the W. Châlukya Iṣivabedaṅga Satyâśraya).²

717.—**Ś. 934.**—*Ep. Carn.* Vol. III. p. 78, No. 140; *Ep. Ind.* Vol. IV. p. 68, No. 3. Balmuri (Agastyēśvara temple) Kanarese inscription of the 28th year (of the reign) of **Rājarājadēva** (**Rājarājakēsarivarman** *alias* **Rājarājadēva** [I.]):—

'In the twenty-eighth year . . . the Paridhâvin year . . . the Śaka year 934 . . . at the Uttarâyana-samkrānti in the month of Pausḥa of this year.'

The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

718.—*South-Ind. Inscr.* Vol. III. Nos. 15-17, p. 23 ff., and Plate of No. 17. Three Mēlpāḍi (Chôlēśvara temple) Tamil inscriptions of the 29th year (of the reign) of king **Rājarāja-kēsarivarman**³ *alias* the glorious **Rājarājadēva** [I.].—The conquests enumerated are the same as in No. 714.

719.—*South-Ind. Inscr.* Vol. III. No. 4, p. 7. Ukkal (Vishṇu temple) Tamil inscription of the 29th year (of the reign) of king **Rājakēsarivarman** *alias* the glorious **Rājarājadēva** [I.].—To the conquests enumerated in No. 714 is added that of twelve thousand ancient islands of the sea.

720.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shêrmâdēvi (Rāmasvâmin temple) unfinished Tamil inscription [of **Rājarājakēsarivarman**, *i.e.* the Chôla king **Rājarāja** I.].—The conquests enumerated are the same as in No. 708.

721.—*South-Ind. Inscr.* Vol. II. No. 60, p. 245. Tanjore (Rājarājēśvara temple) Tamil inscription, recording donations made until the 2nd year (of the reign) of the lord, the glorious **Rājendra-Chôladēva** (*i.e.* the Chôla king **Rājendra-Chôla** I.).⁴

¹ Nos. 1 and 31 open with a Sanskrit *ślôka*.

² See above, No. 712.

³ No. 17 has *Rājarāja-Rājakēsarivarman*.

⁴ The accession of Rājendra-Chôla I. took place between (approximately) the 26th November A.D. 1011 and the 7th July A.D. 1012; see *Ep. Ind.* Vol. VII. p. 7.

722.—*South-Ind. Inscr.* Vol. II. Nos. 7, 8, 40, 41, and 43. Five Tanjore (Râjarâjêśvara temple) Tamil inscriptions, recording donations made until (and in) the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjendra-Chôladêva** [I.].—The donations recorded in Nos. 7 and 8 were made by Kundavaiyâr, the elder sister of Râjarâja I.; see above, No. 716.

723.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shêrmâdêvi (Râmasvâmin temple) Tamil inscription of the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjendra-Chôladêva** [I.].¹

724.—*South-Ind. Inscr.* Vol. III. No. 53, p. 108. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjendra-Chôladêva** [I.].

The inscription records the sale of some land to “Sômanâtha, (the son of) Koṅguṇivarmadharmamahârâja, the supreme lord of Nipuṇilapura,² Śrînâtha, the glorious Śivamahârâja, the Vaidumba Śamkaradêva.”

725.—*South-Ind. Inscr.* Vol. III. No. 10, p. 16. Ukkal (Vishṇu temple) Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjendra-Chôladêva** [I.].

726.—*South-Ind. Inscr.* Vol. III. No. 54, p. 109. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjendra-Chôladêva** [I.].

727.—*South-Ind. Inscr.* Vol. II. No. 9, p. 90. Tanjore (Râjarâjêśvara temple) Tamil inscription of the 6th year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Râjendra-Chôladêva** [I.], who conquered Idaiturai-nâdu, Vanavâsi, Kolippâkkai, the camp of Maṇṇai (Maṇṇaikkadagam or Maṇṇaikkadakkam), the crown of the king of Îlam, . . . the crown of Sundara and the pearl-necklace of Indra which the king of the South (*i.e.* the Pândya) had previously given to that (king of Îlam), the whole Îla-maṇḍalam, the crown *etc.* of the (king of) Kêraḷa, and many ancient islands.

728.—**Ś. 943*.**—*Ep. Carn.* Vol. IV. p. 115, No. 16. Belâtûru (Bânêśvara temple) Kanarese inscription of the 9th year of the reign of the glorious **Muḍigonḍa-Râjendra-Chôla** (*i.e.* the Chôla king **Râjendra-Chôla** I.):—

‘Thursday, the moon being in Makara, the *nakshatra* being Uttarâshâdhâ, during the full-moon *tithi* of the month of Âshâdha in the Raudra year (which corresponded to) the nine-hundred-and-forty-third year of the Śaka years,—in the ninth year of the reign’

Thursday, 7th July A.D. 1020; see *Ep. Ind.* Vol. VI. p. 20, No. 32.

729.—*South-Ind. Inscr.* Vol. III. No. 18, p. 27. Mêlpâḍi (Chôlêśvara temple) Tamil inscription of the 9th year (of the reign) of king **Parakêsarivarman** *alias* the glorious **Râjendra-Chôladêva** [I.].—To the conquests enumerated in No. 727 the inscription adds those of the crown of pure gold which Paraśurâma had deposited at Śândimattîvu, of the seven and a half *lakshas* of Ilattâ-pâḍi (Irattâ-pâḍi, Ratṭa-pâḍi) of Jayasimha (*i.e.* the W. Châlukya Jayasimha II.)³ who was defeated at Muśaṅgi,⁴ and of the principal great mountains (which contained) the nine treasures (of Kuvêra).

¹ Certain names in this inscription suggest that Râjendra-Chôla I. had the *birud* Nigarili-Chôla, *i.e.* ‘the unequalled Chôla.’ Probably he also was called Uttama-Chôla; see *South-Ind. Inscr.* Vol. III. p. 14.

² “A mistake for Kuvalâlapura.” Compare above, No. 708.

³ Compare above, No. 152.

⁴ Some inscriptions have *Muyaṅgi*.

730.—*South-Ind. Inscr.* Vol. I. No. 42, p. 68. Mâmallapuram Tamil inscription of the 9th year (of the reign) of the glorious **Rājendra-Chôladêva**¹ (i.e., probably, the Chôla king **Rājendra-Chôla I.**).

731.—**Ś. 943***.—*Ep. Carn.* Vol. III. p. 204, No. 134. Nandigunda (Mallêdêva temple) Kanarese inscription [of the Chôla king **Rājendra-Chôla I.**] :—

(L. 1).—Sa(śa)ka-varisham 943ne[ya] Raudra-samvatsarada Phâlguna-mâsa[da] su(śu)kla[pa]ksham Budhavâram punname Uttare-nakshatram sôma-grahanad=andu.

Wednesday, 1st March A.D. 1021; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 68, No. 4.

The inscription records the conquests enumerated in No. 729.

732.—*South-Ind. Inscr.* Vol. II. Nos. 10-19, and 54. Eleven Tanjore (Râjarâjêśvara temple) Tamil inscriptions of the 10th year² (of the reign) of king **Parakêsarivarman** *alias* the glorious **Rājendra-Chôladêva** [I.].—The conquests enumerated are the same as in No. 729.

733.—*South-Ind. Inscr.* Vol. I. Nos. 67 and 68, pp. 98 and 100. Two Tirumalai Tamil rock inscriptions of the 12th year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Rājendra-Chôladêva** [I.].—To the conquests enumerated in No. 729 the inscriptions add those of Śakkara-kôttam (Chakrakôttam), Madura-maṇḍalam, Nâmanaiikkônai, Pañchappalli, Mâṣuni-dêsam, the treasures of Indiradaṇ (Indraratha?)³ of the race of the Moon (whom he defeated in the hall at Âdinagar), Oḍḍa-vishayam, Kôśalai-nâḍu, Tanḍabutti (Daṇḍabhukti) of Dharmapâla, Takkaṇalâḍam (Dakshina-Lâṭa) of Raṇasûra, Vaṅgala-dêsam of Gôvindachandra, elephants *etc.* of Mahîpâla,⁴ Uttiralâḍam (Uttara-Lâṭa), and the Gaṅgâ.

734.—*South-Ind. Inscr.* Vol. II. No. 20, p. 106, and Plates. Tanjore (Râjarâjêśvara temple) Tamil inscription of the 242nd day of the 19th year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Rājendra-Chôladêva** [I.].—After recording the conquests enumerated in No. 733, the inscription adds that the king, having despatched many ships and caught Saṁgrâma-vijayôttuṅgavarman, the king of Kaḍâram,⁵ took his treasures *etc.*, Śrîvishayam,⁶ Paṇṇai, Malaiyûr, Mâyirudîṅgam (surrounded by the sea), Ilaṅgâśôgam (i.e. Laṅkâśôka), Pappâlam,⁵ Mēvilimbaṅgam, Vālaippandûru, Talaitakkôlam, Mâdamâliṅgam, Ilâmuri-dêsam, Nakkavâram (i.e. the Nicobar Islands),⁵ and Kaḍâram.

735.—**Ś. 954**.—*Ep. Carn.* Vol. III. p. 208, No. 164. Suttûru (Sômêśvara temple) Kanarese inscription of the 31st (really 21st) year (of the reign) of king **Parakêsarivarman** *alias* the lord, the glorious **Rājendra-Chôladêva** [I.], who took the Eastern country, the Gaṅgâ, and Kaḍâram :—

(L. 3).—Sa(śa)ka-var[sha] 9[54]neya Âṁgira-samvatsarada Kârttika-mâsa . . [rp]nam[i]⁷ tale-devasam=âge bidige Sôma-vâra Rôhiṇi-nakshatradal.

Monday, 23rd October A.D. 1032; see *Ep. Ind.* Vol. IV. p. 69, No. 5, and Vol. VI. p. 22.

¹ The published text has *Vî[ra*]-Rājendra*-, but the above is in accordance with a correction communicated to me by Dr. Hultzsch.

² Nos. 12 and 13 have: "After (the harvest of) *paśāṇ* in the tenth year."

³ For an Indraratha who probably was a contemporary of Rājendra-Chôla I., see *North. Inscr.* No. 340.

⁴ Perhaps the Pâla king Mahîpâla I.; compare *ibid.* No. 59.

⁵ See Mr. Venkayya's *Report* for 1898-99, p. 17, and compare above, No. 712, note. See also *South-Ind. Inscr.* Vol. III. p. 194 f.

⁶ [This is the reading of an inscription at Kaṇḍiyûr (No. 23 of 1895). According to l. 80 of the large Leyden grant, Śrîvishaya was the country ruled over by the king of Kaṭāha or Kaḍâram.—E. H.]

⁷ Read *paurṇami*(?).

736.—*Ś. 955.*—*Ep. Carn.* Vol. IV. p. 115, No. 17. Belatûru (Bânêśvara temple) Kanarese inscription of the 22nd year (of the reign) of king Parakêśarivarman *alias* the glorious Râjêndra-Chôladêva [I.], who took the Eastern country, the Gaṅgâ, and Kaḍâram :—

(L. 5).—Sa(śa)kanṛipakâl-âtîta-saṁvatsara-śataṅga[*]955ya Śrîmukha-saṁvatsarada Mârggaśîra-su(śu)ddha-pâdivam=Mûl-Ârkkad=aṁdu.

Sunday, 25th November A.D. 1033 ;¹ see *Ep. Ind.* Vol. VI. p. 21, No. 33.

737.—*Ś. 959.*—*Ep. Carn.* Vol. IV. p. 130, No. 104. Aṅkanâthapura (Arkêśvara temple) Kanarese inscription of the 26th² year (of the reign) of the glorious Mudigonda-Gaṅgegonḍa-Râjêndra-Chôladêva (*i.e.* the Chôla king Râjêndra-Chôla I.) :—

(L. 1).—Sha(śa)ka-varisham 959neya I(î)śvara-shatsamrada³ Âśada-mâssada Kâlâshṭavaya Shâti-naktra Sommavarada [a]ndu.

The date is irregular ; see *Ep. Ind.* Vol. VI. p. 21, No. 34.

738.—*Ep. Ind.* Vol. IV. p. 218, No. 15. Date of a Tirumalavâdi (Vaidyanâtha temple) Tamil inscription of the [3]2nd (*really* 22nd) year (of the reign) of Jayaṅgonḍa-Chôla, the king Râjakêśarivarman *alias* the lord, the glorious Râjâdhirâjadêva (*i.e.* the Chôla king Râjâdhirâja I.) :⁴—

‘In the [3]2nd (*really* 22nd) year . . . on the day of Śravaṇa, which corresponded to a Thursday in the month of Vṛiśchika in this year.’

[*Ś. 961*] : Thursday, 22nd November A.D. 1039.

739.—*Ep. Ind.* Vol. IV. p. 216, No. 12. Date of a Tirumalavâdi (Vaidyanâtha temple) Tamil inscription of the 26th year (of the reign) of king Râjakêśarivarman, surnamed Jayaṅgonḍa-Chôla, *alias* the lord, the glorious Râjâdhirâjadêva [I.] :—

‘In the [2]6th year . . . at night on the day of Uttara(-Phalgunî), which corresponded to a Wednesday in the month of Mîna in this year.’

[*Ś. 965*] : Wednesday, 14th March A.D. 1044.

740.—*Ep. Ind.* Vol. IV. p. 217, No. 13. Date of a Tiruppaṅgî (Nîlîvanêśvara temple) Tamil inscription of the 27th year (of the reign) of Jayaṅgonḍa-Chôla, the king Râjakêśarivarman *alias* the lord, the glorious Râjâdhirâjadêva [I.] :—

‘In the [2]7th year . . . on the day of Mûla, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of Kumbha.’

[*Ś. 966*] : Wednesday, 13th February A.D. 1045.

741.—*South-Ind. Inscr.* Vol. III. No. 28, p. 53. Manimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 29th year (of the reign) of king Râjakêśarivarman *alias* the lord, the glorious Râjâdhirâjadêva, surnamed Jayaṅgonḍa-Chôla ; (*i.e.* the Chôla king Râjâdhirâja I.) :—

‘In the 29th year . . . on the day of Śravaṇa, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of Dhanus.’

[*Ś. 968*] : Wednesday, 3rd December A.D. 1046 ; but the *tithi* which ended on this day was the third, not the second *tithi* of the bright half ; see *Ep. Ind.* Vol. IV. p. 217, No. 14.

The inscription mentions among those conquered by Râjâdhirâja : the three allied kings of the South Mânâbharapa, Vîra-Kêraḷa, and Sundara-Pâṇḍya ; [the W. Châlukyas] Âhavamalla (Sômêśvara I.),⁵ Vikki (*i.e.* Vikramâditya VI.) and Vijayâditya (*i.e.* Vishṇuvar-dhana Vijayâditya) ; Śâṅgamayan ; the kings of Ceylon Vikramabâhu, Vikrama-Pâṇḍya,

¹ Ordinarily this day would fall in the month Pausha ; but see *Ep. Ind.* Vol. VI. p. 21, note 3.

² For an inscription of the 31st year see below, under *Addenda*.

³ Read -saṁvatsarada Âśadha-mâsada Kâlâshṭamiyũ Svâti-nakshatram Sômarâdrad-aṁdu.

⁴ The accession of Râjâdhirâja I. took place between (approximately) the 15th March and the 3rd December A.D. 1018 ; see *Ep. Ind.* Vol. VII. p. 7.

⁵ See above, No. 159 ff.

Vîra-Śalāmēgaṇ, and Śrīvallabha-Madanarāja; and also, in the northern region, Gaṇḍar-Dinakaraṇ (Gaṇḍarāditya ?), Nārāṇa (Nârâyana), Kaṇavadi (Gaṇapati), and Madiśûdaṇa (Madhusûdana).¹

742.—Ś. 970*.—*Ep. Ind.* Vol. V. p. 207, and Plate. Miṇḍigal (Sômêśvara temple) Kanarese inscription of the 30th year (of the reign) of king Râjakêsarivarman *alias* the lord, the glorious Râjâdhirâjadêva [I.] (who took the head² of the glorious Vîra-Pâṇḍya and the Sâle of Sêrama *i.e.* the Chêra king),³ and of his *Daṇḍanâyaka* Appimayya *alias* Râjêndra-Chôla-Brahmamârâya :—

(L. 1).—Sa(śa)ka-varisha 970nê yî Sabbajitu-samvatsaradal . . . śrî-Râjâdhirâjadêva[r*]gge yâṇḍu muvattaneya; see *ibid.* Vol. IV. p. 216, No. 11.

743.—Ś. 975.—*Ep. Carn.* Vol. IV. p. 131, No. 114. Koḷagâla (Mâri temple) Kanarese inscription of the 35th year (of the reign) of the glorious Râjâdhirâjadêva [I.] :—

(L. 1).— . . . [35]âvadu [Sa]kha-va[ri]śam⁴ 975[ne]ya Vijayôschaiva-samvatsara[da] Jêshṭha-mâsada sukla-pakshada tra[yô*]daśi Âdityavârad=andu.

Probably Sunday, 23rd May A.D. 1053; but the *tithi* which ended on this day was the 3rd, not the 13th *tithi* of the bright half; see *Ep. Ind.* Vol. VI. p. 22, No. 35.

744.—*South-Ind. Inscr.* Vol. III. No. 55, p. 112. Tiruvallam (Bilvanâthêśvara temple) incomplete Tamil inscription of the 3rd year (of the reign) of king Parakêsarivarman *alias* the lord, the glorious Râjêndradêva (*i.e.* the Chôla king Râjêndradêva).⁵—The inscription mentions Râjêndradêva's elder brother (*viz.* Râjâdhirâja I.) and refers to the conquest of Irattapâḍi, the setting-up of a pillar of victory at Kollâpuram, and the defeat of (the W. Châlukya) Âhavamalla (Sômêśvara I.) at Koppam.

745.—*South-Ind. Inscr.* Vol. III. No. 29, p. 59. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 82nd day of the 4th year (of the reign) of king Parakêsarivarman *alias* the lord, the glorious Râjêndradêva :—

‘On the 8[2]nd day of the fourth year . . . on the day of Rôhiṇî, which corresponded to a Thursday and to the eighth *tithi* of the second fortnight of the month of Simha in this year.’

[Ś. 977]: Thursday, 17th August A.D. 1055;⁶ see *Ep. Ind.* Vol. VI. p. 24, No. 38.

The inscription opens with a list of relatives on whom the king conferred certain titles. It gives a detailed account of the defeat of the Śaḷukki (*i.e.* W. Châlukya) Âhavamalla Sômêśvara I.) at Koppam. It also records the despatch of an army to Ceylon, where the Kaliṅga king Vîra-Śalâmēgaṇ was decapitated and the two sons of the Ceylon king Mânâbharana were taken prisoners.

746.—*South-Ind. Inscr.* Vol. I. No. 127, p. 134, and Vol. II. p. 304, C. Viriñchipuram (Mârgasahâyêśvara temple) Tamil inscription of the 5th year (of the reign) of king Parakêsarivarman *alias* the lord, the glorious Râjêndradêva, who defeated (the W. Châlukya) Âhavamalla (Sômêśvara I.) at Koppam.

¹ The introduction states that Râjâdhirâja appointed seven relatives to be governors over the Chêra, Chalukya, Pâṇḍya and Gaṅga countries, Ceylon, the Pallava country and Kanyakubja. In the expedition to the north he destroyed the palace of the Châlukya at Kampili; compare above, No. 171.

² See above, p. 115, note 2.

³ No. 741 above states that the king destroyed the ships of the Chêra king at Kândaḷûr-Śâlai.

⁴ Read *Śaka-varsham* *Jyêshṭha-mâsada sukla*.

⁵ The accession of Râjêndradêva took place on (approximately) the 28th May A.D. 1052; see *Ep. Ind.* Vol. VII. p. 7.

⁶ On this date the *tithi* of the date (which was the *Janm-âshṭamî* or *Kṛishṇ-âshṭamî*) commenced 14 h. 20 m. after mean sunrise.

747.—**Ś. 979.**—*Ep. Ind.* Vol. VI. p. 215, and Plate. Belatûru Kanarese inscription of the 6th year of the reign of the glorious Chôla king **Rājēndradēva**, recording the self-immolation¹ of a Śûdra's wife after her husband's death; (composed by Malla):—

‘When the glorious Chôla king had taken possession of the whole earth,—(he,) Rājēndradēva, the slayer of crowds of proud enemies,—(and) was renowned, when six years (of his reign) had passed, and when one said: “the Śaka year in (its) extent (is) ninety-seven and nine” (and when) the (cyclic) year (was) the well-known Hēmaḷambi, the auspicious month indeed Kârttika (and) the day of the dark (half) the twelfth (*tithi*), a Monday.’

Monday, 27th October A.D. 1057; see *ibid.* p. 23, No. 36.

748.—*South-Ind. Inscr.* Vol. II. No. 67, p. 306.² Tanjore (Râjarâjēśvara temple) Tamil inscription of the 6th year (of the reign) of king **Parakēsarivarman** *alias* the lord, the glorious **Rājēndradēva**, who defeated (the W. Châlukya) Âhavamalla (Sômēśvara I.) at Koppam.

749.—*South-Ind. Inscr.* Vol. III. No. 21, p. 39. Karuvûr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king **Parakēsarivarman** *alias* the lord, the glorious **Rājēndradēva**, who defeated (the W. Châlukya) Âhavamalla (Sômēśvara I.) at Koppam.

750.—*South-Ind. Inscr.* Vol. III. No. 22, p. 41. Karuvûr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king **Parakēsarivarman** *alias* the lord, the glorious **Rājēndra-Chôladēva** (*i.e.* the Chôla king **Rājēndradēva**).—The historical introduction is the same as in No. 749.

751.—**Ś. 984.**—*Ep. Carn.* Vol. IV. p. 131, No. 115; *Ep. Ind.* Vol. VI. p. 23, No. 37. Gujjappanahundi Kanarese memorial stone of the 12th (*really* 11th) year (of the reign) of king **Râjakēsarivarman** (!) *alias* the lord, the glorious **Rājēndradēva**:—

‘In the twelfth year . . . during the full-moon *tithi* of the month of Phâlguna in the . . . year (which was) the Śaka year 984.’

The introduction mentions Rājēndradēva's elder brother (*viz.* Rājâdhirâja I.), the setting-up of a pillar of victory at Kollâpuram, and the defeat of (the W. Châlukya) Âhavamalla (Sômēśvara I.) at Koppam.

752.—*South-Ind. Inscr.* Vol. III. No. 56, p. 113. Tiruvallam (Bilvanâthēśvara temple) incomplete Tamil inscription of the 2nd year (of the reign) of king **Râjakēsarivarman** *alias* the lord, the glorious **Râjamahēndradēva** (*i.e.* the Chôla king **Râjamahēndra**).³

753.—*South-Ind. Inscr.* Vol. III. No. 20, p. 33. Karuvûr (Paśupatiśvara temple) Tamil inscription (of the reign) of king **Râjakēsarivarman** *alias* the lord, the glorious **Virarâjēndradēva** (*i.e.* the Chôla king **Virarâjēndra** I.), recording a grant which was to take effect “from (the year) which was opposite to the 3rd year” (of the king's reign).⁴—The inscription records, amongst other things, the defeat of (the W. Châlukya) Âhavamalla (Sômēśvara I.) and his two sons **Vikkalan** (*i.e.* **Vikramâditya** VI.) and **Singanaṇ** (*i.e.* **Jayasimha** III.)⁵ at Kûḍaḷsaṅgamam.

¹ This “is not identical with the so-called suttee (*satt*) of Brâhmanical usage.”

² *Ibid.* the introductions are given of seven other inscriptions of the 3rd, 5th and 9th years of Rājēndradēva; three of them state that Rājēndradēva set up a pillar of victory at Kollâpuram.—For another inscription of the 6th year see below, under *Addenda*.

³ By Dr. Hultzsch provisionally placed between Rājēndra and Virarâjēndra I. “Perhaps Râjamahēndra was a son and temporary co-regent of Rājēndra.”

⁴ For inscriptions of the 4th, 5th, 6th and 7th years see below, under *Addenda*. The inscription No. 755 mentions “the year which was opposite to the seventh year (of the reign) of the emperor Śri-Virarâjēndradēva.”—For the name of Virarâjēndra's queen see below, No. 765.

⁵ Compare above, No. 176.

754.—*South-Ind. Inscr.* Vol. III. No. 30, p. 65. Maṇimaṅgalam (Rājagôpâla-Perumâl temple) Tamil inscription of the 5th year (of the reign) of king Rājakêsarivarman *alias* the lord, the glorious Virarājêndradêva [I.] :—

‘In the fifth year . . . on the day of Uttara (-Phalgunî), which corresponded to a Monday and to the fourteenth *tithi* of the second fortnight of the month of Kanyâ in this year.’

Between A.D. 1054 and 1069 the only day for which this date would be correct is Monday, 10th September A.D. 1067 [in Ś. 989]; see *Ep. Ind.* Vol. VII. p. 9.

The first portion of the historical introduction agrees with that of No. 753. The subsequent portion, among other things, relates the sham coronation (of Vikramâditya VI.) as Vallabha (*i.e.* W. Châlukya king), and records the bestowal of the country of Vêngî on Vijayâditya (*i.e.* the E. Châlukya Vijayâditya VI.¹).

755.—*South-Ind. Inscr.* Vol. III. No. 57, p. 115. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 200th day of the 3rd year (of the reign) of king Parakêsarivarman *alias* the lord, the glorious Adhirājêndradêva (*i.e.* the Chôla king Adhirājendra).²—The inscription mentions his queen (by the title) Ulagamulududaiyâr (*i.e.* ‘the mistress of the whole world’).

756.—*South-Ind. Inscr.* Vol. III. No. 64, p. 133. Tiruvorriyûr (Âdhipuriśvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājakêsarivarman *alias* the lord, the glorious Rājendra-Chôladêva [II.], who captured elephants at Vayirâgaram (Vajrâkara), conquered the king of Dhârâ at Chakrakôṭṭa, and took possession of the Eastern country;³ (*i.e.* the Chôla king Kulôttuṅga-Chôla I.).⁴

757.—*South-Ind. Inscr.* Vol. III. No. 65, p. 135. Tiruvâlaṅgâḍu (Vatâranyêśvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājakêsarivarman *alias* the lord, the glorious Rājendra-Chôladêva [II.], described as in No. 756; (*i.e.* the Chôla king Kulôttuṅga-Chôla I.).

758.—*South-Ind. Inscr.* Vol. III. No. 66, p. 137. Kôlâr (Kôlâramma temple) damaged Tamil inscription of the 2nd year (of the reign) of king Rājakêsarivarman *alias* the lord, the glorious Rājendra-Chôladêva [II.], described as in No. 756; (*i.e.* the Chôla king Kulôttuṅga-Chôla I.).

759.—*South-Ind. Inscr.* Vol. III. No. 67, p. 139. Sômaṅgalam (Saundararâja-Perumâl temple) Tamil inscription of the 3rd year (of the reign) of king Rājakêsarivarman *alias* the lord, the glorious Rājendra-Chôladêva [II.], described as in No. 756; (*i.e.* the Chôla king Kulôttuṅga-Chôla I.).

760.—*South-Ind. Inscr.* Vol. III. No. 77, p. 172. Kāvântaṇḍalam (Lakshmînârâyana temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakêsarivarman *alias* the lord, the glorious Rājendra-Chôladêva [II.], described as in No. 756; (*i.e.* the Chôla king Kulôttuṅga-Chôla I.) :—

‘In the 4th year . . . on a Thursday which corresponded to (the day of) Śravaṇa and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika in this year.’

[Ś. 995]: Thursday, 7th November A.D. 1073;⁵ see *Ep. Ind.* Vol. VII. p. 1, No. 56.

¹ See *South-Ind. Inscr.* Vol. III. pp. 128 and 132; and above, Nos. 571 and 572.

² By Dr. Hultzsch provisionally placed between Virarājendra I. and Kulôttuṅga-Chôla I.—The inscription refers to some transactions of the year which was opposite to the seventh year (of the reign) of the emperor Śri-Virarājêndradêva.

³ *I.e.*, perhaps, the country of Vêngî.

⁴ The accession of Kulôttuṅga-Chôla I. took place between (approximately) the 14th March and the 8th October A.D. 1070; see *Ep. Ind.* Vol. VII. p. 7.—Compare also above, No. 571.

⁵ On this day the *tithi* of the date commenced 1 h. 38 m. after mean sunrise.

761.—*South-Ind. Inscr.* Vol. III. No. 68, p. 141.¹ Conjeeveram (Pāṇḍava-Perumāl temple) Tamil inscription of the 5th year (of the reign) of king **Rājakēsarivarman** *alias* the lord, the glorious **Kulōttuṅga-Chōḷadēva** [I.].

The inscription refers to the king's victories, gained while he was heir-apparent, at Chakrakōṭṭa and Vayirāgaram (Vajrākara); it then states that he vanquished the king of Kuntala, crowned himself as king of the country on the banks of the Kāvêrî, and decapitated an unnamed king of the South.

762.—**Ś. 998.**—*Ep. Ind.* Vol. VI. p. 220, and p. 278, No. 39. Date of a Chêbrôlu Telugu inscription of the 7th year of the reign of the asylum of the whole world, the glorious **Vishṇuvardhana-mahārāja** (*i.e.* the Chōḷa king **Kulōttuṅga-Chōḷa I.**) :—

(L. 1).—Śakha(ka)-varshamblu 998nēmṭi Nala-sam(sam)vatsara śrāhi . . . pravarddhamāna-vijayarājya-sam(sam)vatsara[mblu] 7nēṇḍu Māgha-māsamuna punnamayu Su(śu)kravāramuna sōmagrahaṇa-nimittamunan=.

Friday, 10th February A.D. 1077; a lunar eclipse, visible in India; but the day was the full-moon day of Phālguna, not of Māgha.

763.—*South-Ind. Inscr.* Vol. III. No. 78, p. 174. Perumbêr (Tāndōṇṛîśvara temple) Tamil inscription of the 11th year (of the reign) of king **Rājakēsarivarman** *alias* the lord, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—To the account given in No. 761 the inscription adds that the king defeated Vikkalaṇ (*i.e.* the W. Chālukya Vikramāditya VI.) and conquered Gaṅga-maṇḍalam and Śiṅgaṇam.²

764.—*South-Ind. Inscr.* Vol. III. No. 69, p. 144. Tirukkalukkuṇṇam (Vêdagirîśvara temple) Tamil inscription of the 14th and 15th years (of the reign) of king **Rājakēsarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—After the account given in No. 763 the inscription states that the king invaded the Pāṇḍya country, destroyed the forest in which the five Pañchavas (*i.e.* Pāṇḍyas) had sought refuge, “subdued the south-western portion of the peninsula as far as the Gulf of Maṇṇâr, the Podiyil mountain (in the Tinnevely district), Cape Comorin, Kōṭṭârû, the Sahya (*i.e.* the Western Ghâts) and Kuḍamalai-nāḍu (*i.e.* Malabar).”

765.—*South-Ind. Inscr.* Vol. II. No. 58, p. 232. Tanjore (Rājarājêśvara temple) apparently unfinished Tamil inscription of the 15th³ year (of the reign) of king **Rājakēsarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The historical account is the same as in No. 764. The inscription gives the name (Arumoli-Naṅgaiyâr) of the queen of **Vīrarājêndradēva I.**⁴

766.—Têki plates of the E. Chālukya **Chôḍagaṅga Rājarāja** of Vēṅgî, of the 17th year of the reign (of **Kulōttuṅga-Chôḍa I.**) ; see above, No. 571.

767.—*South-Ind. Inscr.* Vol. III. No. 70, p. 149. Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 18th year (of the reign) of king **Rājakēsarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The historical introduction is the same as in No. 764.

768.—*South-Ind. Inscr.* Vol. II. No. 77, p. 391. Conjeeveram Tamil inscription of the 20th year (of the reign) of the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The inscription mentions the king's consort (by the title) Bhuvanamuḷududaiyâl (*i.e.* ‘the mistress of the whole world’).

769.—*South-Ind. Inscr.* Vol. III. No. 71, p. 152.¹ Kīlappaluvûr (Vaṭamûlêśvara temple) Tamil inscription of the 20th year (of the reign) of king **Rājakēsarivarman** *alias* the

¹ See *Ind. Ant.* Vol. XXI. p. 281.

² According to Dr. Hultzsch this seems to refer to the dominions of Vikramāditya's younger brother Jayasimha III.—Instead of *Śiṅgaṇam* No. 777 has *Koṅgaṇa-dēśam* (the Koṅgaṇa country).

³ For an inscription of the 16th year see below, under *Addenda*.

⁴ See above, No. 753 f.

Tribhuvanachakravartin, the glorious **Kulôttuṅga-Chôladêva** [I.].—The historical introduction¹ is the same as in No. 764.

770.—*Archæol. Surv. of South. India*, Vol. IV. p. 224. The small Tamil Leyden grant² (on three plates) of the 20th year (of the reign) of king **Râjakêsarivarman** *alias* the *Chakravartin*, the glorious **Kulôttuṅga-Chôladêva** [I.].

771.—Chellûr plates of the E. Châlukya **Vîra-Chôḍa** of Vêṅgî, of the 21st year of the reign (of **Kulôttuṅga-Chôḍa I.**) ; see above, No. 572.

772.—Piṭhâpuram plates of the E. Châlukya **Vîra-Chôḍa** of Vêṅgî, of the 23rd year of the reign (of **Kulôttuṅga-Chôḍa I.**) ; see above, No. 573.

773.—*South-Ind. Inscr.* Vol. III. No. 59, p. 120. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 23rd year (of the reign) of **Kulôttuṅga-Chôladêva** [I.], recording a gift by a Gaṅga chief (Nîlagaṅga ?) for the benefit of his daughter who was the consort of prince **Vîra-Chôladêva** (*i.e.*, according to Dr. Hultsch, Vîra-Chôḍa, the son of Kulôttuṅga-Chôḍa I. and viceroy of Vêṅgî).³

774.—*South-Ind. Inscr.* Vol. III. No. 58, p. 119. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 26th year (of the reign) of king **Râjakêsarivarman** *alias* the *Chakravartin*, the glorious **Kulôttuṅga-Chôladêva** [I.].—The inscription refers to the defeat of (the W. Châlukyas) Vikkalaṇ and Śiṅgaṇaṇ (*i.e.* Vikramâditya VI. and Jayasimha III.). It also mentions the king's consort (by the title) Bhuvanamuḍudaiyâl (*i.e.* 'the mistress of the whole world').

775.—*South-Ind. Inscr.* Vol. III. No. 72, p. 156.⁴ Tiruviḍaimarudûr (Mahâlingasvamin temple) Tamil inscription of the 172nd day of the 26th year (of the reign) of king **Râjakêsarivarman** *alias* the *Chakravartin*, the glorious **Kulôttuṅga-Chôladêva** [I.].—To the account given in No. 764 the inscription adds the conquest of Kalinga-maṇḍalam. It also mentions the king's three queens Dînachintâmaṇi, Êlîśai-Vallabhî, and Tyâgavallî.

776.—*Ep. Ind.* Vol. V. p. 106. Tiruvorriyûr (Âdhipurîśvara temple) inscription of the 30th year (of the reign) of Jayadhara (*i.e.* the Chôḍa king **Kulôttuṅga-Chôḍa I.**) :—
(L. 1).—Trimśat(t)-samê Jayadharasya tu va[r]ttamânê.

777.—*South-Ind. Inscr.* Vol. III. No. 73, p. 160. Chôlapuram (Chôlêśvara temple) incomplete Tamil inscription of the 180th day of the 30th year (of the reign) of king **Râjakêsarivarman** *alias* the *Chakravartin*, the glorious **Kulôttuṅga-Chôladêva** [I.], recording a grant made by himself from his palace at Kâñchipuram.—The historical introduction agrees on the whole with that of No. 775 ; but of the queens Dînachintâmaṇi is omitted.

778.—*South-Ind. Inscr.* Vol. II. No. 78, p. 392. Conjeeveram Tamil inscription of the 34th year (of the reign) of the Chôḍa king **Kulôttuṅga-Chôladêva** [I.].—The introduction of this inscription is identical with that of No. 768.

779.—S. 1030 (for 1028).—*Ep. Carn.* Vol. III. p. 191, No. 51 ; *Ep. Ind.* Vol. IV. p. 70, No. 6. Sindhuvalî (Śaṁkarêśvara temple) Tamil inscription of the 37th year of the reign of the glorious **Kulôttuṅga-Chôladêva** [I.] :—

'In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign . . . '

¹ The inscription mentions a man who had the title 'Virudarâjabhayamkara' which was a surname of Kulôttuṅga-Chôḍa I. himself.

² The grant will soon be properly edited.

³ See above, Nos. 771 and 772.

⁴ See *Ind. Ant.* Vol. XXI. p. 282.

780.— *Ep. Ind.* Vol. V. p. 104, and Plate. Tiruvengâdu (Śvêtâranyêśvara temple) inscription of the 39th year of the reign of the glorious **Kulôttuṅga-Chôla [I.]** :—

(L. 1).— avati vasumatîm śr[î]-Kulôttuṅga-Chôlê tan-nava-ttrimśa-varshê.

781.— *South-Ind. Inscr.* Vol. III. No. 74, p. 163. Conjeeveram (Pâṇḍava-Perumâl temple) Tamil inscription of the 39th year (of the reign) of king **Râjakêsarivarman** *alias* the lord, the glorious **Kulôttuṅga-Chôladêva [I.]**.— The historical introduction is the same as in No. 761.

782.— *South-Ind. Inscr.* Vol. III. No. 75, p. 165,¹ and Plate. Tirukkalukkuṇṇam (Vêdagirîśvara temple) Tamil inscription of the 42nd year (of the reign) of the *Chakravartin*, the glorious **Kulôttuṅga-Chôladêva [I.]**.— The historical introduction is the same as in No. 777.

783.— Ś. 1035.— *Ep. Carn.* Vol. III. p. 190, No. 44. Êchiganahalli (Sômêśvara temple) Kanarese inscription of the reign of the glorious **Kulôttuṅga-Chôladêva [I.]** :—

(L. 1).— Sa(śa)k[a-va]risham 1035neya Jaya-samvatsarada Pâ(phâ)lguṇa-mâsada apara-paksham pâ[ḍi]va Âdityavâram Hasta-nakshatram.

Sunday, 22nd February A.D. 1114; but the Jovian year was Vijaya, not Jaya; see *Ep. Ind.* Vol. IV. p. 72, No. 9.

784.— *Ep. Ind.* Vol. V. p. 105. Chidambaram (Naṭarâja temple) Tamil inscription of the 44th year (of the reign) of Jayadhara (*i.e.* the Chôla king **Kulôttuṅga-Chôla I.**, originally named Râjêndra-Chôla [II.]), recording donations by Kundavai Âlvâr, the daughter of (the E. Châlukya) Râjarâja[I.] and younger sister of the *Tribhuvanachakravartin* **Kulôttuṅga-Chôla [I.]** :—

‘In the year forty-four (of the reign) of Jayadhara at the time (of the rising of the sign) Rishabha, on the day of Rôhinî, which corresponded to a Friday in the month during which (the sign) Mîna was shining.’

[Ś. 1035] : Friday, 13th March A.D. 1114; see *ibid.* Vol. IV. p. 70, No. 7.

The second portion of the inscription states that a stone which the king of Kambôja had given to Râjêndra-Chôla (*i.e.* **Kulôttuṅga-Chôla I.**) by order of the latter was inserted into the wall of a hall in front of the shrine.

785.— *Ep. Ind.* Vol. IV. p. 70, No. 8. Date of an Âlaṅguḍi (Âpatsahâyêśvara temple) Tamil inscription of the 45th year (of the reign) of king **Râjakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva [I.]** :—

‘In the 45th year on the day of Uttar[âshâḍhâ], which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulâ.’

[Ś. 1036] : Thursday, 8th October A.D. 1114.

786.— Ś. 1036.— *Ep. Ind.* Vol. VI. p. 220, and p. 279, No. 40. Date of a Drâkshârâma (Bhîmêśvara temple) Telugu inscription of the 45th year of the reign of the asylum of the whole world, the glorious **Vishṇuvardhana-mahârâja** (*i.e.* the Chôla king **Kulôttuṅga-Chôla I.**) :—

(L. 1).— Śaka-va[r*]ṣambulu 1036 [pra]varddhamâna-vijayarâjya-divya-samvatsa 45 Dhanu-mâsamuna śukla-pa[kshamu]na êkâda[ś]iyu Budhavâramu nânḍu uttarâyana-vyatiyipâta-²nimittamuna.

Perhaps Wednesday, 9th December A.D. 1114;³ but this was not the day of the *Uttarâyana-samkrânti* (which took place on the 24th December).

¹ Compare *Ind. Ant.* Vol. XXI. p. 286.

² Read *vyatipâta*.

³ On this day the *tithi* of the date commenced 7 h. 52 m. after mean sunrise.

787.— Ś. 1037.— *Ep. Ind.* Vol. VI. p. 222. Bhīmavaram (Nārāyaṇasvāmin temple) Sanskrit and Telugu pillar inscription of the 45th year of the reign of king **Parāntaka** . . . the asylum of the whole world, the glorious **Vishṇuvardhana-mahārāja** (*i.e.* the Chōla king **Kulōttuṅga-Chōla I.**) :—

(L. 11).— Sarvvalōkâśraya-śrī-Vishṇuvarddhana-mahārājula pravarddhamāna-vijayarājya-saṁvatsarambulu 45gu śrāhi Sa(śa)ka-va[r*]shāmbulu 1037gunēṇḍi(ṇṭi) Chaitra-vishuvusaṁkrāntti-ni[mitta]muna.¹

788.— *South-Ind. Inscr.* Vol. III. No. 76, p. 168. Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 47th year (of the reign) of king **Rājakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva** [I.].— The historical introduction is the same as in No. 777.

789.— *Ep. Ind.* Vol. V. p. 48, No. 26. Date of a Maṇṇārguḍi (Rājagôpāla-Perumāl temple) Tamil inscription of the 48th year (of the reign) of king **Rājakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva** [I.] :—

‘In the 48th year . . . on the day of Ârdra, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Makara.’

[Ś. 1039] : Monday, 7th January A.D. 1118.

790.— *South-Ind. Inscr.* Vol. III. No. 31, p. 71. Maṇimaṅgalam (Rājagôpāla-Perumāl temple) Tamil inscription of the 48th year (of the reign) of king **Rājakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva** [I.] :—

‘In the [48]th year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha.’

[Ś. 1039] : Friday, 25th January A.D. 1118 ; see *Ep. Ind.* Vol. IV. p. 262, No. 20.

The inscription mentions the king's consort (by the title) Ulaguḍaiyāl (*i.e.* ‘the mistress of the world’).

791.— *South-Ind. Inscr.* Vol. III. No. 32, p. 74. Another Maṇimaṅgalam (Rājagôpāla-Perumāl temple) mutilated Tamil inscription of the 48th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva** [I.].

The date of this inscription is the same as that of No. 790, except that the twelfth is wrongly quoted instead of the second *tithi* ; see *Ep. Ind.* Vol. V. p. 198, No. 28.

792.— Ś. 1040.— *Ep. Ind.* Vol. VI. p. 221, No. 9. Date of a Drākshârâma (Bhīmēśvara temple) Sanskrit and Telugu inscription of the 250th day of the 49th year of the reign of the *Mahārājādhirāja*² **Vishṇuvardhana**, the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva** [I.] :—

(L. 3).— Śâ[k]-âbdô vyôma-vêd-âmba[ra-śâsi]-ga[ṇi]tê . . . Śaka-va[r*]shāmbulu 104[0]ṇḍa . . . [râ*]jya-divya-saṁvatsa 49yagu śr[â*]hi dinamulu 250 . . . uttarâyana-saṁkr[â*]m[ti-ni]mtittamuna.³

793.— *South-Ind. Inscr.* Vol. I. No. 155, p. 168 ; *Ep. Ind.* Vol. V. p. 103, and Plate. Chidambaram inscription of the glorious **Kulōttuṅga-Chōla** [I.], who subdued the five Pāṇḍyas, burnt the fort of Kōṭṭâra, and crushed the army of the Kêraḷas.⁴

794.— *Ep. Ind.* Vol. IV. p. 263, No. 21. Date of a Tiruviḍaimarudûr (Mahâlingasvāmin temple) Tamil inscription of the 4th year (of the reign) of king **Parakēsarivarman** *alias* the

¹ The date would correspond to the 24th March A.D. 1115, but does not admit of verification.

² The inscription gives many more titles and names of the king.

³ Read -nimittamuna.

⁴ Compare above, No. 764.

Tribhuvanachakravartin, the glorious **Vikrama-Chôladêva** (*i.e.* the Chôla king **Vikrama-Chôla**):¹—

‘In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha.’

[Ś. 1044]: Monday, 1st May A.D. 1122; see *ibid.* Vol. VII. p. 3.

795.— *South-Ind. Inscr.* Vol. II. No. 68, p. 310. Tanjore (Râjarâjêśvara temple) Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.— The historical introduction records that in his youth the king put to flight the Teliṅga Vîmaṇ (Bhîma)² of Kuḷam and burnt the country of Kalinga, stayed in Vēṅgai-maṇḍalam, conquered the North and then proceeded to the South, where he crowned himself (as Chôla king). The inscription mentions his queens Mukkôkîlânadî³ and Tyâgapatâkâ.

796.— *South-Ind. Inscr.* Vol. III. No. 33, p. 75. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) damaged Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.— The historical introduction, so far as it is preserved, agrees with that of No. 795.

797.— *Ep. Ind.* Vol. IV. p. 263, No. 22. Date of a Tiruveṅgâḍu (Śvêtâranyêśvara temple) Tamil inscription of the 5th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

‘In the 5th year . . . on the day of Ârdrâ, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha.’

[Ś. 1044]: Monday, 31st July A.D. 1122; see *ibid.* Vol. VII. p. 3.

798.— *Ep. Ind.* Vol. VII. p. 3, No. 57. Date in a Tiruvârûr (Tyâgarâja temple) Tamil inscription of the 5th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

‘In the fifth year . . . on a Thursday which corresponded to (the day of) Maghâ and to the fifth *tithi* of the first fortnight of the month of Mithuna.’

[Ś. 1045]: Thursday, 31st May A.D. 1123.

799.— *Ep. Ind.* Vol. IV. p. 73, No. 10. Another date in the same Tiruvârûr (Tyâgarâja temple) Tamil inscription, of the 340th day of the 5th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

‘In the fifth year . . . on the three-hundred-and-fortieth day, which was (the day of) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna.’

[Ś. 1045]: Sunday, 3rd June A.D. 1123; but the *tithi* which ended on this day was the 8th, not the 7th; see *ibid.* Vol. VII. p. 4.

800.— Ś. 1049.— *Ep. Ind.* Vol. VI. p. 225. Chêbrôlu (Kêśavasvâmin temple) Telugu inscription of the 9th year of the reign of the Chôla *Mahârâjâdhirâja Tribhuvanachakravartin* **Vikrama-Chôla**, recording a grant by the *Mahâmaṇḍalêśvara Nambaya*,⁴ ‘lord of the town of Kollipâkâ,’ of the Durjaya family:—

(L. 12).— . . . pravardda(rddha)mâna-vijayarâjya-saṁvatsarambulu 9agunê[ṇṭi] Sa(śa)ka-[va]rushambulu 1049agu Shla(Pla)va-⁵saṁvatsara Jêshṭha-⁶mâsa sômagrahana(ṇa)-nimityamuna.

¹ The accession of Vikrama-Chôla took place on (approximately) the 29th June A.D. 1118; see *Ep. Ind.* Vol. VII. p. 8

² According to Dr. Hultzsch apparently one of the Nâyakas of Ellore.— Compare below, No. 833.

³ Compare below, Nos. 801 and 812.

⁴ For an inscription of the same Nambaya (Nambirâja, Nambha) of Ś. 1052 (for 1053) see *Ep. Ind.* Vol. VI. p. 224; for one of his son Trailôkyamalla of Ś. 1081 (for 1082) *ibid.* p. 225; the name of Nambaya's father most probably was Malla.

⁵ Wrong for *Plavaṅga*.

⁶ Read *Jyêshṭha*- or *Jyâishṭha*..

27th May A.D. 1127; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. VI. p. 280, No. 42, and Vol. VII. p. 3.

801.— *South-Ind. Inscr.* Vol. III. No. 80, p. 187. Conjeeveram (Arulâla-Perumâl temple) Tamil inscription of the 9th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.— The introduction mentions the conquest of Kalinga, and the king's queen Mukkôkkilânâdi.¹

802.— The Tirumalavâdi (Vaidyanâtha temple) Tamil inscription of the 15th year of the reign of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva** (below, No. 805), records gifts made by him—

‘in the tenth year (of his reign, in) the month Śittirai, on a Sunday which corresponded to (the day of) Hasta (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon.’

[Ś. 1050]: Sunday, 15th April, or Saturday, 14th April A.D. 1128;² see *Ep. Ind.* Vol. VII. p. 5, No. 59.

803.— *Ep. Ind.* Vol. VII. p. 170, No. 64. Date of a Tirumânikuḷi (Vâmanapurîśvara temple) Tamil inscription of the 11th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

‘In the eleventh year . . . on the day of Viśâkhâ, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of’³

[Ś. 1050]: Wednesday, 19th December A.D. 1128.

804.— *Ep. Ind.* Vol. VII. p. 4, No. 58. Date of a Kôvilâdi (Divyajñânêśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

‘In the 11th year . . . on the day of Punarvasu, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Makara.’

[Ś. 1050]: Saturday, 5th January A.D. 1129.

805.— *South-Ind. Inscr.* Vol. III. No. 79, p. 182. Tirumalavâdi (Vaidyanâtha temple) Tamil inscription of the 15th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.— The historical introduction agrees with that of No. 795. The inscription mentions two of the king's queens, Tyâgapatâkâ and Dharanimulududaiyâl (*i.e.* ‘the mistress of the whole earth’).

(For a date of the 10th year in the same inscription see above, No. 802.)

806.— *Ep. Ind.* Vol. VII. p. 171, No. 65. Date of an Uḍaiyârkôyil (Karavandîśvara temple) Tamil inscription of the 15th year (of the reign) of king [Parakêsari]varman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

‘In the 15th year . . . [on the day of] . . . , which corresponded to a Thursday and to the . . . [tithi] of the second fortnight of the month of Simha.’

807.— *Ep. Ind.* Vol. VI. p. 228. Śevilimêḍu (Kailâsanâtha temple) inscription of the 16th year (of the reign) of king **Vikrama-Chôladêva**, surnamed **Akalaṅka** and **Tyâgavârâkara**:⁴—

(L. 2).— Śrîmad-Vikra[ma]-Chôladêva-nripatêr=vva[rshê] śubhê shôḍasê . . . Vaiśâkha-mâsê=parê [*] pakshê s=Ôttara-Chandravâra-viditê kâlê.

[Ś. 1056]: Monday, 16th April A.D. 1134; see *ibid.* Vol. VI. p. 279, No. 41, and Vol. VII. p. 3.

¹ Compare Nos. 795 and 812.

² In the original date either the *nakshatra* or the week-day is quoted incorrectly.

³ The month was that of Dhanus.

⁴ *I.e.* Tyâgasamudra; compare above, No. 576.

808.— **Ś. 1054** (for 1057).— *Ep. Ind.* Vol. VI. p. 281, No. 43. Date of a Nidubrôlu Telugu inscription of the 17th year of the reign of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva** :—

(L. 63).— vijayarâjya-samvatsarambulu pa[d]iyêḍ=agunêṁḍu Śaka-varshambulu 1054-gunêṁṭṭi Vaiśākha-śuddha-tṭritīyayū¹ Guruvâramu nânḍu.

[**Ś. 1057**] : Thursday, 18th April A.D. 1135 ; see *ibid.* Vol. VII. p. 5.

809.— **Ś. 1056** (for 1065).— Chellûr plates of the reign of **Kulôttuṅga-Chôḍa II.**, the son of **Vikrama-Chôḍa** ; above, No. 574 (the date of which corresponds to the 24th March A.D. 1143).

810.— *South-Ind. Inscr.* Vol. III. No. 34, p. 77. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 8th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḍadêva** (*i.e.*, probably, the Chôḷa king **Kulôttuṅga-Chôḷa II.**).— The inscription records the grant of a piece of land which had been purchased in the 13th year (of the reign) of **Vikrama-Chôḍadêva**.

811.— *South-Ind. Inscr.* Vol. I. No. 89, p. 126. Notice of a Mâmallapuram Tamil inscription of the 14th year (of the reign) of king **Râjakêsarivarman** *alias* the glorious **Kulôttuṅga-Chôḍadêva** (*i.e.*, probably, the Chôḷa king **Kulôttuṅga-Chôḷa II.**).

812.— *South-Ind. Inscr.* Vol. III. No. 35, p. 79. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 8th² year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva** (*i.e.* the Chôḷa king **Râjarâja II.**).— The inscription mentions the king's consort (under the name or title) **Mukkôkkilâṇaḍigal**.³

813.— Supplied by Dr. Hultsch.⁴ Date of a Conjeeveram (Êkâmranâtha temple) Tamil inscription of the 15th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva** (*i.e.* the Chôḷa king **Râjarâja II.**):⁵—

'In the fifteenth year . . . on the day of Punarvasu, which was a Thursday and the fourteenth *tithi* of the first fortnight of the month of Tai.'

814.— *South-Ind. Inscr.* Vol. III. No. 85, p. 209. Tirumâṇikuḷi (Vâmanapurîśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḍadêva** (*i.e.* the Chôḷa king **Kulôttuṅga-Chôḷa III.**),⁶ who was pleased to be seated together with (his queen) **Bhuvanamuḷududaiyâl** (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold :—

'In the third year . . . on the day of Aśvinî, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Simha.'

[**Ś. 1102**] : 12th August A.D. 1180 ; but the day was a Tuesday, not a Monday ; see *Ep. Ind.* Vol. VII. p. 171, No. 66.

815.— *Ep. Ind.* Vol. VII. p. 171, No. 67. Date of a Giḍaṅgil (Bhaktaparâdhîśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôḍadêva** [III.] :—

'In the 3rd year . . . on the day of Aśvinî, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of Simha.'

The date is irregular.

¹ Read *-trittiyayū*.

² For an inscription which quotes the third year of apparently **Râjarâja II.**, see below, under *Addenda*.

³ Compare above, Nos. 795 and 801.

⁴ Compare *South-Ind. Inscr.* Vol. III. p. 79, and note 4.

⁵ The inscription opens with the same panegyrical introduction as No. 812.

⁶ The accession of **Kulôttuṅga-Chôḷa III.** took place between (approximately) the 8th June and the 8th July A.D. 1178 ; see *Ep. Ind.* Vol. VII. p. 8.

816.— *Ep. Ind.* Vol. VII. p. 172, No. 68. Date of a Tirumânikuḷi (Vâmanapurîśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vîrarâjendra-Chôladêva** (*i.e.* the Chôla king **Kulôttuṅga-Chôla III.**):—

‘In the seventh year . . . on the day of Śatabhishaj, which was the fourteenth *tithi* of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of Simha.’

[Ś. 1106]: Wednesday, 22nd August A.D. 1184.

817.— *Ep. Ind.* Vol. IV. p. 264, No. 23. Date of a Tiruvengâḍu (Śvêtâranyêśvara temple) Tamil inscription of the 8th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.]:—

‘In the eighth year . . . on the day of Anurâdhâ, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkâṭaka.’

[Ś. 1107]: Monday, 8th July A.D. 1185.¹

818.— *South-Ind. Inscr.* Vol. III. No. 60, p. 121. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 8th² year (of the reign) of **Kulôttuṅga-Chôladêva** [III.], dated ‘from the month of Mâśi;’ recording a grant by **Minḍaṇ Attimallaṇ Sambuvarâyaṇ** of the Śeṅgêṇi family.

819.— *South-Ind. Inscr.* Vol. I. No. 132, p. 136. Notice of a Viriñchipuram Tamil inscription of the 10th (?) year (of the reign) of the *Tribhuvanachakravartin* **Kônêrimênkoṇḍa**³ **Kulôttuṅga-Chôladêva** (*i.e.* the Chôla king **Kulôttuṅga-Chôla III.**),⁴ recording a grant by the Śeṅgêṇi chief mentioned in No. 820.

820.— *South-Ind. Inscr.* Vol. III. No. 61, p. 121. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kônêrimênkoṇḍa**⁵ **Kulôttuṅga-Chôladêva** (*i.e.* the Chôla king **Kulôttuṅga-Chôla III.**), recording a grant by the Śeṅgêṇi chief **Ammaiappaṇ Kaṇṇuḍaipperumân** *alias* **Vikrama-Śôla-Śambuvarâyaṇ**.

821.— *South-Ind. Inscr.* Vol. III. No. 36, p. 82. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 12th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.], who was pleased to take Madurai, Îlam, and the crowned head of the Pâṇḍya :⁶—

‘In the 12th year . . . on the day of Chitrâ, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhanus.’

[Ś. 1111]: Monday, 4th December A.D. 1189; but the *tithi* of the date ended 0 h. 51 m. *before* mean sunrise of this day; see *Ep. Ind.* Vol. IV. p. 220, No. 19.

822.— *Ep. Ind.* Vol. VII. p. 6, No. 60. Date of a Sômaṅgalam (Sômanâthêśvara temple) Tamil inscription of the 14th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.], who was pleased to take Madurai and Îlam :—

‘In the 14th year . . . on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara.’

[Ś. 1113]: Thursday, 2nd January A.D. 1192.⁷

¹ The *tithi* of the date was either a current *tithi* or a *prathama-daśamī*.

² For inscriptions of the 9th and 11th years see below, under *Addenda*.

³ Compare **Kônêriṇmaikoṇḍa**, ‘the unequalled among kings’; on this title see *South-Ind. Inscr.* Vol. II. p. 110.

⁴ See *ibid.* Vol. III. p. 121.

⁵ See No. 819.

⁶ Compare above, p. 115, note 2.

⁷ In the original date the first fortnight is wrongly quoted instead of the second.

823.— *Ep. Ind.* Vol. IV. p. 265, No. 24. Date of a Kaḍappêri (Śvêtâranyêśvara temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva [III.]** :—

‘In the sixteenth year . . . on the day which was a Saturday and (the day of) Mûla and a fourth *tithi* and the tenth solar day of the month of Âni.’

[Ś. 1116] : Saturday, 4th June A.D. 1194; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

824.— *Ep. Ind.* Vol. VII. p. 172, No. 69. Date of a Tirunallâr (Darbhâranyêśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva [III.]**, who, having taken Madurai, was pleased to take also the crowned head of the Pândya :¹—

‘In the 17th year . . . on the day of Uttara-Bhadrapadâ, which corresponded to a Monday and to the second *tithi* of the first fortnight of the month of Kumbha.’

[Ś. 1116] : Monday, 13th February A.D. 1195.²

825.— *Ep. Ind.* Vol. VII. p. 172, No. 70. Date of a Tiruveṇṇainallûr (Kṛipâpurîśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva [III.]**, who was pleased to take Madurai and the crowned head of the Pândya :—

‘In the 17th year . . . on the day of Rôhiṇî, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna.’

[Ś. 1117] : Thursday, 8th June A.D. 1195.

826.— *Ep. Ind.* Vol. VII. p. 173, No. 71. Date of a Kôvilveṇṇi (Ikshupurîśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva [III.]**, who was pleased to take Madurai and the crowned head of the Pândya :—

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyâ.’

[Ś. 1118] : Monday, 2nd September A.D. 1196; but the *nakshatra* is irregular.

827.— *South-Ind. Inscr.* Vol. III. No. 88, p. 217. Śrîraṅgam (Raṅganâtha temple) incomplete Tamil³ inscription of the 19th year (of the reign) of king **Parakêsarivarman**, who was pleased to be seated together with (his queen) Bhuvanamuḷuduḍaiyâr (*i.e.* ‘the mistress of the whole world’) on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvana-chakravartin*, the glorious **Kulôttuṅga-Chôladêva [III.]**, who, having taken Madurai, was pleased to take the crowned head of the Pândya :—

‘In the 19th year . . . on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month of Vriśchika.’

[Ś. 1118] : Tuesday, 12th November A.D. 1196; see *Ep. Ind.* Vol. IV. p. 219, No. 17.

The inscription notices an expedition into the North, at the end of which the king entered Kachchi (*i.e.* Conjeeveram). It then states that he defeated the son of [Vîra-]Pândya, took Madurai and bestowed it on Vikrama-Pândya, and that he took the crowned head of Vîra-Pândya who had revolted again and given battle at Neṭṭûr. It further relates that he pardoned the Pândya (apparently Vîra-Pândya), and the Chêra king, who seems to be identical with a person subsequently mentioned as Vîra-Kêraḷa.

828.— *Ep. Ind.* Vol. VII. p. 173, No. 72. Date of a Tirumâpikulî (Vâmanapurîśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious

¹ Compare above, p. 115, note 2.

² On this day the *tithi* of the date commenced 1 h. 55 m. after mean sunrise.

³ The inscription contains one verse in Sanskrit.

Kulôttuṅga-Chôladêva [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pândya :—

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of Rishabha.’

[**Ś. 1119**] : Wednesday, 30th April A.D. 1197.

829.—**Ś. 1119**.—*Ep. Ind.* Vol. IV. p. 219, No. 16. Date of a Nellore (Raṅganâyaka temple) Tamil inscription of the 19th (*really* 20th) year of the reign of the glorious **Kulôttuṅga-Chôladêva [III.]**, who took Madurai and Îlam and was pleased to take the crowned head of the Pândya :—

‘In the year Piṅgala (which corresponded to) the Śaka year one thousand one hundred and nineteen, (and) in the nineteenth year (of the reign) . . . [on the day of] Rêvatî and a Friday which was the fifteenth solar day of the month of Vṛiśchika.’

Friday, 21st November A.D. 1197; but this was the 25th, not the 15th day of the month of Vṛiśchika.

830.—*Ep. Ind.* Vol. V. p. 199, No. 31. Date of a Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin* **Kulôttuṅga-Chôladêva [III.]**, who was pleased to take Madurai and the crowned head of the Pândya :—

‘In the 20th year . . . on the day of Svâti, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Vṛiśabha.’

The date is irregular.

831.—*Ep. Ind.* Vol. VII. p. 174, No. 73. Date of a Tirumâṇikuḷi (Vâmanapurîśvara temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva [III.]**, who was pleased to take Madurai, Îlam, and the crowned head of the Pândya :—

‘In the 21st year . . . on the day of Maghâ, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mêsha.’

[**Ś. 1121**] : Wednesday, 7th April A.D. 1199.

832.—*Ep. Ind.* Vol. VII. p. 174, No. 74. Date of a Tirumâṇikuḷi (Vâmanapurîśvara temple) Tamil inscription of the 21st year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva [III.]**, who, having taken Madurai and Îlam, was pleased to take also the crowned head of the Pândya :—

‘In the 21st year . . . on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Rishabha.’

[**Ś. 1121**] : Saturday, 10th April A.D. 1199; but this day fell in the month of Mêsha, not of Rishabha.

833.—*Ep. Ind.* Vol. VI. p. 333. Kambayanallûr (Dêsinâthêśvara temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva [III.]**, recording a grant by **Viḍugâḍaḷagiya-Perumâl**,¹ the king of Tagaḍai² and (son of) Râjarâja-Adigaṇ,³ to Nâgai-Nâyaka of Kuḷaṇ (*i.e.* Kuḷam⁴ or Kuḷaṇûr, the modern Ellore).

¹ See below, No. 834.

² *I.e.* Tagaḍûr, the modern Dharmapuri, the head-quarters of a tâluka in the Salem district.

³ *I.e.* Râjarâja, the lord of Adigai (the modern Tiruvadi near Cuddalore).

⁴ Compare above, No. 795.

834.— *South-Ind. Inscr.* Vol. I. No. 75, p. 106 (see also No. 76, p. 107); *Ep. Ind.* Vol. VI. p. 332. Tirumalai (near Pôlûr) Sanskrit and Tamil inscription, recording the restoration of images of a Yaksha and a Yakshî, which had been set up by the Kêraḷa (or Chêra, Vañji¹) king Yavanikâ (or, in Tamil, Eḷiṇi), by his descendant Vyāmuktaśravaṇôjjvala (in Tamil, Viḍugâdalagiya-Perumâl),² the lord of Takaṭâ (in Tamil, Tagaḍai) and son of the Adhika prince Râjarâja (in Tamil, Adigaṇ³ Vagaṇ).

835.— *South-Ind. Inscr.* Vol. III. No. 23, p. 43. Karuvûr (Paśupatiśvara temple) Tamil inscription of the 23rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva, who was pleased to take Îlam, Madurai, the crowned head of the Pândya, and Karuvûr,— the *Tribhuvanachakravartin* Kônêri[nmai]koṇḍaṇ;⁴ (i.e. the Chôḷa king Kulôttuṅga-Chôḷa III.).

836.— *South-Ind. Inscr.* Vol. III. No. 24, p. 45. Karuvûr (Paśupatiśvara temple) Tamil inscription of the 25th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Îlam, Madurai, the crowned head of the Pândya, and Karuvûr.

837.— *Ep. Ind.* Vol. VI. p. 281, No. 44. Date of a Conjeeveram (Êkâmranâtha temple) Tamil inscription of the 27th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Madurai and the crowned head of the Pândya :—

‘In the 27th year . . . on the day of Anurâdhâ, which corresponded to a Thursday and to the eleventh day of the month of Vaigâsi in this year.’

[Ś. 1127]: Thursday, 5th May A.D. 1205.

The inscription⁵ mentions “the supreme lord of Kuvalâlapura, he who was born from the Gaṅga family, Śiyagaṅgaṇ Amarâbharanaṇ *alias* Tiruvêgambam-udaiyân.”⁶

838.— *South-Ind. Inscr.* Vol. III. No. 37, p. 84. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 28th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Madurai and the crowned head of the Pândya.

839.— *Ep. Ind.* Vol. V. p. 198, No. 29. Date of a Maṇimaṅgalam (Dharmêśvara temple) Tamil inscription of the 29th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôḷadêva [III.], who was pleased to take Madurai, Îlam, and the crowned head of the Pândya :—

‘In the 2[9]th year . . . on the day of Mṛigaśîrsha, which corresponded to a Wednesday and to the seventh *tithi* of the first fortnight of the month of Mîna.’

[Ś. 1128]: Wednesday, 7th March A.D. 1207.

840.— *Ep. Ind.* Vol. IV. p. 220, No. 18. Date of a Tirumalavâḍi (Vaidyanâtha temple) Tamil inscription of the 34th year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Tribhuvanaviradêva, who took Madurai, Îlam, Karuvûr, and the crowned head of the Pândya; (i.e. the Chôḷa king Kulôttuṅga-Chôḷa III.) :—

‘In the 34th year . . . on the day of Śravaṇa, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kanyâ.’

[Ś. 1133]: Monday, 19th September A.D. 1211.

¹ The traditional capital of the Chêra kingdom.

² See above, No. 833.

³ I.e. the lord of Adigai.— Compare Adiyaṇ, below, No. 937, and Adiyama, above, e.g. No. 415, note.

⁴ See above, No. 819.

⁵ See *South-Ind. Inscr.* Vol. III. p. 122, and note 9.

⁶ Compare below, No. 841.

841.— *South-Ind. Inscr.* Vol. III. No. 62, p. 122. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the [3]4th year (of the reign) of **Kulôttuṅga-Chôladêva** [III.].— The inscription records a gift by Ariyapillai, the queen of (the Gaṅga chief) **Amarâbharana-Siyagaṅga**, mentioned in No. 837.

842.— *Ep. Ind.* Vol. V. p. 199, No. 30. Date of an Uttaramallûr (Vaikuṇṭha-Perumâl temple) Tamil inscription of the 37th year (of the reign) of the *Tribhuvanachakravartin* **Tribhuvanaviradêva**, who was pleased to take Madurai, Îlam, Karuvûr, and the crowned head of the Pândya; (*i.e.* the Chôla king **Kulôttuṅga-Chôla** III.):—

‘In the 37th year . . . on the day of Hasta, which corresponded to a Sunday and to the ninth *tithi* of the first fortnight of the month of Mithuna.’

[Ś. 1137]: Sunday, 7th June A.D. 1215.

843.— *Ep. Ind.* Vol. VII. p. 174 f., Nos. 75 and 76. Two dates of a Mâgaral (Tirumâlîśvara temple) Tamil inscription of the 4th and 5th years (of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva** (*i.e.* the Chôla king **Râjarâja** III.):¹—

‘In the fourth year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna.’

[Ś. 1142]: Monday, 22nd June A.D. 1220.

‘In the 5th year . . . on the day of Aśvinî, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Simha.’

[Ś. 1142]: Wednesday, 19th August A.D. 1220.²

844.— *Ep. Ind.* Vol. VII. p. 175, No. 77. Date of a Kôvilvenṇi (Ikshupurîśvara temple) Tamil inscription of the year opposite the 6th (*i.e.* the 7th year of the reign) of the *Tribhuvanachakravartin*, the glorious **Râjarâjadêva** [III.]:—

‘In the year which was opposite the 6th year . . . on the day of Uttarâshâḍhâ, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulâ.’

[Ś. 1144]: Thursday, 13th October A.D. 1222.

845.— *Ep. Ind.* Vol. VII. p. 175, No. 78. Date of a Kîl-Kâśâkuḍi (Âdiyappaṇ temple) Tamil inscription of the 10th year (of the reign) of **Râjarâjadêva** [III.]:—

‘In the tenth year . . . on the day of Śravishṭhâ, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mêsha.’

[Ś. 1148]: Tuesday, 21st April A.D. 1226.

846.— *South-Ind. Inscr.* Vol. III. No. 38, p. 85. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 13th year (of the reign) of **Râjarâjadêva** [III.?].

847.— *Ep. Ind.* Vol. VII. p. 167. Tiruvêndipuram (Dêvanâyaka-Perumâl temple) Tamil inscription of the year opposite the 15th year (*i.e.* the 16th year of the reign) of the *Tribhuvana-chakravartin*, the glorious **Râjarâjadêva** [III.]:—

The inscription records that, when the *Pratâpa-chakravartin*, the Hoysâṇa (Hoysala) **Vira-Nârasimhadêva** (*i.e.* **Narasimha** II., above, Nos. 434 and 435), heard that **Kôpperuñjîṅga**³ held **Râjarâja** [III.] captive at Śêndamaṅgalam, he started from Dôrasamudra, conquered the Mahara⁴ kingdom and seized its king; and that then his *Dandânâyakas* Appaṇa and Samudra-

¹ The accession of **Râjarâja** III. took place between (approximately) the 23rd June and the 13th August A.D. 1215; see *Ep. Ind.* Vol. VII. p. 169.

² As the *tithi* of the date, the 5th, commenced on this day 10 h. 38 m. after mean sunrise, it has probably been quoted erroneously instead of the 4th.

³ In other inscriptions he is called a Kâḍava or Pallava (compare above, No. 642). For an account of inscriptions of his, from which it appears that, originally a Chôla feudatory, he became an independent king in A.D. 1243, see *Ep. Ind.* Vol. VII. p. 163 ff.

⁴ Elsewhere called the Makara or Magara kingdom; compare above, No. 434.

Goppaya by his orders continued the campaign (in the course of which, amongst others, Parâ-kramabâhu, the king¹ of Îlam, was killed), advanced against Śêndamaṅgalam, forced Kôpperuñ-jinga to release the Chôla king, and accompanied the latter to his dominions.

848.— *Ep. Ind.* Vol. VI. p. 281, No. 45. Date of a Śrîraṅgam (Jambukêśvara temple) Tamil inscription of the year opposite the 16th year (i.e. the 17th year of the reign) of king Râjakêsarivarman alias the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘In the year opposite the 16th year . . . on the day of Śravaṇa, which corresponded to a Saturday and to the tenth *tithi* of the first fortnight of the month of Kanyâ.’

[Ś. 1154] : Saturday, 25th September A.D. 1232.

849.— *Ep. Ind.* Vol. VI. p. 282, No. 46. Date of a Conjeeveram (Êkâmrânâtha temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘In the 17th year . . . on the day of Aśvinî and a Tuesday in the first fortnight of the month of Makara.’

[Ś. 1154] : Tuesday, 18th January A.D. 1233.

850.— *South-Ind. Inscr.* Vol. III. No. 41, p. 87. Maṇimaṅgalam (Dharmêśvara temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘In the 18th year . . . on the day of Rêvatî, which corresponded to a Tuesday and to the second *tithi* of the second fortnight of the month of Simha.’

[Ś. 1155] : Tuesday, 23rd August A.D. 1233 ; see *Ep. Ind.* Vol. VI. p. 282, No. 47.

851.— *South-Ind. Inscr.* Vol. III. No. 39, p. 86. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘In the 18th year . . . on the day of Dhanishṭhâ, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Dhanus.’

[Ś. 1155] : Wednesday, 7th December A.D. 1233 ; see *Ep. Ind.* Vol. VI. p. 282, No. 48.

852.— *South-Ind. Inscr.* Vol. III. No. 40, p. 86. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Sanskrit and Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘In the 18th year . . . on the day of Śravaṇa, which corresponded to a Monday and to the first *tithi* of the first fortnight of the month of Makara.’

[Ś. 1155] : Monday, 2nd January A.D. 1234 ; see *Ep. Ind.* Vol. VI. p. 283, No. 49.

853.— *Ep. Ind.* Vol. VI. p. 283, No. 50. Date of a Tiruvorriyûr (Âdhipurîśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘In the 19th year . . . on a Sunday which corresponded to (the day of) Uttara-Bhadrapadâ and to the third *tithi* of the first fortnight of the month of Simha.’

[Ś. 1156] : either Sunday, 30th July, or Sunday, 13th August, A.D. 1234, probably the latter.²

854.— *South-Ind. Inscr.* Vol. I. No. 74, p. 105. Tirumalai Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.], recording a donation by Attimallaṅ Śambukula-Perumâl³ alias Râjagambhira-Śambuvarâyaṇa.⁴

¹ According to Dr. Hultzsch, perhaps a prince of Ceylon.

² In the original date either Uttara-Bhadrapadâ has been wrongly quoted instead of Uttara-Phalgunî, or the first fortnight instead of the second. Compare above, Nos. 480 and 604.

³ I.e. the Perumâl of the Śambu race.

⁴ Compare below, No. 866.



855.— *Ep. Ind.* Vol. VI. p. 284, No. 51. Date of a Tiruvengâḍu (Śvêtâranyêśvara temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘In the 22nd year . . . on the day of Uttara-Bhadrapadâ, which corresponded to a Tuesday and to the fourth *tithi* of the second fortnight of the month of Mîna.’

[Ś. 1159] : Tuesday, 16th March A.D. 1238 ; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

856.— Ś. 1160*.— *South-Ind. Inscr.* Vol. I. Nos. 59 and 60,¹ pp. 87 and 88. Two Poygai (near Viriñchipuram) Tamil inscriptions of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.], recording donations by the Śēngēṇi chief Virâśani-Ammaiyappaṇ Aḷagiya-Śōḷaṇ *alias* Edirili-[Śōḷa-Śambuvarâyaṇ] :²—

‘[In the month of] Tai of the twenty-second year . . . which was current during the Śaka year one thousand one hundred and sixty.’

857.— *Ep. Ind.* Vol. VI. p. 284, No. 52. Date of a Maṇṇârguḍi (Râjagôpâla-Perumâl temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Pûrvâ-shâḍhâ, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Mîna.’

[Ś. 1160] : Monday, 28th February A.D. 1239.

858.— *Ep. Ind.* Vol. VI. p. 284, No. 53. Date of a Maṇṇârguḍi (Kailâsanâtha temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Uttarâ-shâḍhâ, which corresponded to a Wednesday and to the tenth *tithi* of the second fortnight of the month of Mîna :—

[Ś. 1160] : Wednesday, 2nd March A.D. 1239.

859.— *Ep. Ind.* Vol. VI. p. 285, No. 54. Date of a Maṇṇârguḍi (Kailâsanâtha temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘In the year which was opposite the twenty-second year . . . on the day of Dhanishṭhâ, which corresponded to a Friday and to the thirteenth *tithi* of the second fortnight of the month of Mîna.’

[Ś. 1160] : Friday, 4th March A.D. 1239.³

860.— Ś. 1161.— *South-Ind. Inscr.* Vol. I. Nos. 61 and 62,⁴ pp. 89 and 90. Two Poygai (near Viriñchipuram) Tamil inscriptions of the 24th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.], recording donations by Virâśani-Ammaiyappaṇ Aḷagiya-Śōḷaṇ *alias* Edirili-Śōḷa-Śambuvarâyaṇ :⁵—

‘From the month of Tai of the twenty-fourth year . . . which was current during the Śaka year one thousand one hundred and sixty-one.’

¹ Of No. 60 only the date remains.

² Compare below, Nos. 860 and 862.

³ On this day the *tithi* of the date commenced 5 h. 57 m. after mean sunrise.

⁴ *Ibid.* No. 63, p. 90, is a short Tamil inscription referring to the gift of the village of Puttûr, which is also recorded in Nos. 61 and 62.— No. 62 is a duplicate of No. 61.

⁵ Compare Nos. 856 and 862.

861.—*South-Ind. Inscr.* Vol. I. No. 150, p. 143. Conjeeveram (Râjasimhavarmêśvara temple) Tamil pillar inscription of the 26th year (of the reign) of the *Tribhuvanachakravartin* Râjarâjadêva [III.].

862.—*Ś. 1165.*—*South-Ind. Inscr.* Vol. I. No. 64, p. 91. Poygai (near Viriñchipuram) Tamil inscription of the 28th year (of the reign) of the glorious Râjarâjadêva [III.], recording donations by the Śeṅgēpi chief Virâśani-Ammaiappan Alagiya-Śōḷan alias Edirili-Śōḷa-Sambuvarāyaṇ :¹—

‘From the month of Karkāṭaka of the 28th year . . . which was current after the Śaka year one thousand one hundred and sixty-five.’

863.—*Ep. Ind.* Vol. VII. p. 175, No. 79. Date of an Uḍaiyârkôyil (Karavandîśvara temple) Tamil inscription of the 3rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjendra-Chôḷadêva (i.e. the Chôḷa king Râjendra-Chôḷa III.) :²—

‘In the 3rd year . . . on the day of Rôhiṇî, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mîna.’

[*Ś. 1171*] : Saturday, 20th March A.D. 1249.³

864.—*Ep. Ind.* Vol. VII. p. 176, No. 80. Date of a Śrîraṅgam (Raṅganâtha temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjendra-Chôḷadêva [III.], the hostile rod of death to the Kannariga (i.e. Karkāṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets on whose feet were put on by the hands of Vîra-Sômêśvara⁴ :—

‘In the 7th year . . . on the day of Chitrâ, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of Makara.’

[*Ś. 1174*] : Wednesday, 25th December A.D. 1252.⁵

865.—*Ep. Ind.* Vol. VII. p. 177, No. 83. Date of a Śrîraṅgam (Raṅganâtha temple) Tamil inscription of the year opposite the 7th (i.e. the 8th year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjendra-Chôḷadêva [III.], the hostile rod of death of (his) uncle Sômêśvara :⁶—

‘In the year which was opposite the seventh year . . . on the day of Aśvinî, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika.’

The date is irregular.

866.—*Ś. 1180.*—*South-Ind. Inscr.* Vol. I. No. 78, p. 108. Paḍavêḍu (Ammaiappêśvara temple) Tamil inscription of Râjagambhira Sambuvarāyaṇ :⁷—

‘To-day, which is (the day of) Rêvatî and Monday, the seventh lunar day of the former half of the month of Karkāṭaka,⁸ which was current after the Śaka year one thousand one hundred and eighty.’

The day may be Monday, 8th July A.D. 1258,⁹ but if so, the *nakshatra* is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 195.—During the month of Karkāṭaka of the given year the moon was in Rêvatî on Monday, 22nd July A.D. 1258, but the *tithi* which ended on this day was the 5th of the dark half.

¹ Compare above, Nos. 856 and 860.

² The accession of Râjendra-Chôḷa III. took place between (approximately) the 21st March and the 8th May A.D. 1246.

³ On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

⁴ See above, No. 436.

⁵ This was the day of the Makara-(Uttarāyaṇa-)samkrānti.

⁶ See above, No. 864.

⁷ Compare above, No. 854.

⁸ Here the name of the Jovian year appears to have been omitted.

⁹ On this day the *tithi* of the date commenced 3 h. 58 m. after mean sunrise.

867.—*Ep. Ind.* Vol. VII. p. 176, No. 81. Date of a Maṇṇārguḍi (Rājagôpāla-Perumāl temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chôladêva [III.] :—

‘In the 21st year . . . on the day of Rôhinî, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of Karkātaka.’

[Ś. 1188] : Wednesday, 30th June A.D. 1266.

868.—*Ep. Ind.* Vol. VII. p. 177, No. 82. Date of a Maṇṇārguḍi (Aṇṇāmalainātha temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chôladêva [III.] :—

‘In the 22nd year . . . on the day of Viśâkhâ, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Rishabha.’

[Ś. 1189] : Sunday, 8th May A.D. 1267.

869.—Ś. 1236.—*Ep. Ind.* Vol. III. p. 70. Tiruvallam (Bilvanāthêśvara temple) inscription of Vira-Champa, surnamed Nidrāvasānavijayin, the son of a Chôla king :¹—

(L. 4).—Tuṅgaśrîka-Śakâbda-bhâ[ji] samayê.

870.—Ś. 1236.—*Ep. Ind.* Vol. III. p. 71. Tiruvattiyûr (Arulâla-Perumāl temple) inscription of Champa (*i.e.* Vira-Champa), the son of Vîra-Chôla; (composed by Champa’s minister Vanabhid) :—

(L. 1).—Tuṅgaśrîka-śaran-mitê Śaka-nripê.

871.—*South-Ind. Inscr.* Vol. I. No. 52, p. 77. Gâṅganûr (near Vêlûr) Tamil inscription of the 17th year (of the reign) of the *Sakalalôkachakravartin* Venṇumankonḍa² Śambuvarâya :—

‘On the day of Rôhinî, which corresponds to Monday, the first lunar day of the former half of the month of Rishabha of the Pramâthin year, (which was) the 17th year (of the reign)’

[Pramâthin=Ś. 1261] : Monday, 10th May A.D. 1339; see *Ind. Ant.* Vol. XXII. p. 137, No. 4.

872.—*South-Ind. Inscr.* Vol. I. No. 90, p. 126. Notice of a Mâmallapuram Tamil inscription of apparently the 5th year of the reign of [Rāja]nârâyana Śambuvarâyar.³

873.—*South-Ind. Inscr.* Vol. I. No. 70, p. 102. Tirumalai Tamil inscription of the 12th year (of the reign) of Rājanârâyana Śambuvarâja.

874.—Ś. 1403.—*Ep. Ind.* Vol. III. p. 72, and Plate. Śrîraṅgam (Jambukêśvara temple) Tamil inscription of the *Mahâmaṇḍalêśvara* Vâlaka-Kāmaya *alias* Akkalarâja,⁴ ‘lord of Uṇṇaiyûr’:⁵—

‘At the auspicious time of Mahâmagam (Mahâmâgha), (when) Jupiter (was in) Simha, on the day of Magam (Maghâ), which corresponded to a Sunday and to the full-moon *tithi* of the first fortnight of the month of Kumbha of the Plava *saṁvatsara*, which was current after the Śaka year 1403.’

Sunday, 3rd February A.D. 1482; see *Ind. Ant.* Vol. XXIV. p. 205, note 56, and Vol. XXV. p. 270.

¹ See below, No. 870.

² *I.e.* ‘he who took the earth by conquest.’

³ According to Mr. Venkayya, *Report* for 1899-1900, p. 34, his accession took place in Śaka-saṁvat 1259.—For a Virūchipuram Tamil inscription which mentions the *Sakalalôkachakravartin* Rājanârâyana Śambuvarâya, see *South-Ind. Inscr.* Vol. I. No. 128, p. 135.

⁴ He claims to be a successor of the Chôla dynasty. According to Mr. Krishnaswami he probably was a dependent of one of the last kings of the first Vijayanagara dynasty.

⁵ Now a suburb of Trichinopoly.

875.— *South-Ind. Inscr.* Vol. III. No. 26, p. 47. Karuvûr (Paśupatiśvara temple) Tamil inscription of **Koṇêrimêlkoṇḍân**,¹ dated “on the four-hundred-and-thirty-eighth (!) day” of the 23rd year (of his reign). Since the king settled certain temple servants in a quarter which was called **Vîra-Śôlaṇ-Tirumaḍaivilâgam** after his own name, it follows that his actual name was **Vîra-Chôla**.

876.— *South-Ind. Inscr.* Vol. II. No. 61, p. 246, and Plate. Tanjore (Râjarâjêśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kôṇêriṇmaikoṇḍân**, dated on the 334th day of the second year (of his reign).

877.— *South-Ind. Inscr.* Vol. II. No. 21, p. 111. Tanjore (Râjarâjêśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kôṇêriṇmaikoṇḍân**, dated on the seventh day of the year opposite the fifth year (of his reign).

878.— *South-Ind. Inscr.* Vol. III. No. 25, p. 47. Karuvûr (Paśupatiśvara temple) Tamil inscription of the *Tribhuvanachakravartin*, the glorious **Kôṇêriṇmaikoṇḍân**, containing an order which was to take effect from the month of Âḍi of the 15th (year of his reign).

879.— *South-Ind. Inscr.* Vol. II. No. 22, p. 113. Tanjore (Râjarâjêśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kôṇêriṇmaikoṇḍân**, dated on the sixty-fourth day of the thirty-fifth year (of his reign).

880.— **Ś. 1127.**— *Ep. Ind.* Vol. VII. p. 153. Conjeeveram (Arulâḷa-Perumâl temple) inscription of (the **Telugu-Chôḍa**²) **Tammusiddha** or **Tammusiddhi**, recording a grant which was made at Nellûr,³ at the time of his coronation :—

(L. 20).— sârayôgyê Śak-âbdê.

After a number of mythical ancestors, the inscription mentions (in the solar race) Kalikâla; in his race, Madhurântaka Pottappi-Chôla (founded the town of Pottappi in the Andhra country); in his family, Vetta (Betta) [I.]. In his family was king Siddhi; his younger brother Vetta (Betta) [II.]; his eldest son Dâyaabhîma; his younger brother Êrasiddhi; had three sons, Manmasiddhi, Vetta (Betta) [III.] (who did not reign), and Tammusiddhi (described as the son of Gaṇḍagôpâla [Êrasiddhi] and Śrîdêvî).

881.— **Ś. 1129.**— *Ep. Ind.* Vol. VII. p. 123. Tiruvâlaṅgâḍu (Vaṭâranyêśvara temple) inscription of **Tammusiddha** or **Tammusiddhi** :—

(L. 18).— Śak-âbdê dhîrayâyini.

Genealogy substantially as in No. 880, but the names Pottappi and Vetta are here given as Pottapi and Betta. After Pottapi-Chôla the inscription mentions Tiluṅgavidya, while it omits Vetta (Betta) [I.]. The name Manmasiddhi is also given as Manmasiddha.

882.— **Ś. 1129.**— *Ep. Ind.* Vol. VII. p. 126. Tiruppâśûr (Vâchîśvara temple) inscription of **Tammusiddha** or **Tammusiddhi** :—

(L. 57).— Śak-âbdê dhîrayâyini.

Genealogy, with some omissions, generally as in No. 881; but the inscription mentions Nallasiddhi as an elder brother of Êrasiddhi.

883.— **Ś. 1129.**— *Ep. Ind.* Vol. VII. p. 149. Tiruvorriyûr (Âdhipurîśvara temple) inscription of **Tammusiddha** or **Tammusiddhi** :—

(L. 24).— Śak-âbdê dhîrayâyini.

This inscription, like No. 880, after Pottappi-Chôla, introduces Betta [I.], as an ancestor of Tiluṅgavidya (see No. 881), here called Tiluṅgabijja. Otherwise it generally agrees with Nos. 881 and 882.

¹ I group together here five inscriptions, Nos. 875-879, of kings mentioned under this title (for which see above, No. 819). Their exact identification is doubtful, and it is even uncertain whether they are all Chôla kings.

² Compare Mr. Venkayya's *Report* for 1899-1900, p. 17.

³ *I.e.* the modern Nellore.

884.— *South-Ind. Inscr.* Vol. III. No. 63, p. 123. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription, recording a remission of taxes from the 3rd year (of the reign) of (the Telugu-Chôḍa¹) **Vijaya-Gaṇḍagôpâladêva**,² made by **Aḷagiya-Pallavaṇ** (*alias*) **Edirili-Śôḷa-Śambu-varâyaṇ**.³

885.— Supplied by Dr. Hultsch. Date of a Conjeeveram (Arulâḷa-Perumâl temple) Tamil inscription⁴ of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vijaya-Gaṇḍagôpâladêva** :—

‘In the 7th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the twelfth *tithi* of the first fortnight of the month of Tulâ.’

[Ś. 1178]: Monday, 2nd October A.D. 1256.

886.— Ś. 1187.— *Ind. Ant.* Vol. XXI. p. 122. Date of a Conjeeveram (Arulâḷa-Perumâl temple) Tamil inscription of the 15th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vijaya-Gaṇḍagôpâladêva** :—

‘In the 15th year . . . which corresponded to the Śaka year 1187, on the day of Rôhinî, which corresponded to Saturday, the thirteenth *tithi* of the second fortnight of the month of Mithuna.’

Saturday, 13th June A.D. 1265; see *ibid.* Vol. XXII. p. 220.

887.— Ś. 1187.— *Ind. Ant.* Vol. XXI. p. 122. Date⁵ of a Conjeeveram (Arulâḷa-Perumâl temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vijaya-Gaṇḍagôpâladêva** :—

‘In the 1[6]th year . . . which corresponded to the Śaka year 1187, on the day of Uttara-Bhadrapadâ, which corresponded to Saturday, the third *tithi* of the second fortnight of the month of Simha.’

Saturday, 1st August A.D. 1265; see *ibid.* Vol. XXII. p. 220.

888.— *Ep. Ind.* Vol. V. p. 123, note. Notice of Madras Museum plates⁶ of a Chôḷa⁷ chief named **Śrikanṭha**.— The inscription gives the following line of chiefs, who are said to belong to the family of the Chôḷa Karikâla: Sundarananda, Navarâma, Eṇeyamma, Vijayakâma, Virârjuna, Agraṇipidugu, Kôkili, Mahêndravarman, Eḷajôḷa, Nṛipakâma, Divâkara, and Śrikanṭha.

N.—The Pândyas of Madhurâ.⁸

889.— *Ep. Ind.* Vol. VI. p. 302, No. 2. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the 13th (*i.e.* the 14th) year (of the reign) of the glorious [Pândya] king **Jaṭavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadêva** :⁹—

‘In the year opposite the thirteenth year . . . on the day of Pûrvâshâḍhâ, which corresponded to a Thursday, and to the tenth *tithi* of the second fortnight, and to the fourth solar day of the month of Mîna.’

[Ś. 1125]: Thursday, 26th February A.D. 1204.¹⁰

¹ See Mr. Venkayya's *Report* for 1899-1900, p. 20.

² The accession of Vijaya-Gaṇḍagôpâla took place between (approximately) the 14th June and the 1st August A.D. 1250.— Compare also below, No. 904.

³ Compare above, Nos. 856, 860 and 862.

⁴ No. 47 of the Government Epigraphist's collection for 1893.

⁵ In *Ind. Ant.* Vol. XXI. p. 122, the same date is given from a Conjeeveram (Êkâmrânâtha temple) Tamil inscription of the same king; but in it the *nakshatra* Uttarâshâḍhâ is wrongly quoted instead of Uttara-Bhadrapadâ.

⁶ See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 24, No. 174.

⁷ According to Mr. Venkayya, *Report* for 1899-1900, p. 21, a Telugu-Chôḍa.

⁸ For Pândya feudatories of the W. Châlukyas see above, p. 26, note 1, *d.*

The accession of Jaṭavarman Kulaśêkhara took place between (approximately) the 27th February and the 29th November A.D. 1190.

¹⁰ On this day the *tithi* of the date commenced 8 h. 33 m. after mean sunrise.

890.—*Archæol. Surv. of South. India*, Vol. IV. p. 21; facsimiles of 5 plates in *Ind. Ant.* Vol. VI. p. 142. The larger Tiruppûvaṇam Sanskrit¹ and Tamil grant (on 11 plates) of the 25th year (of the reign) of the glorious [Pāṇḍya] king Jātāvarman *alias* the *Tribhuvanachakravartin*, the glorious Kulaśêkharadêva, surnamed Rājagambhīradêva:—

(Plate i. a, line 4 f.).—nijê vatsarê pañchavimsê chaṇḍāmsāv=âtta-Châpê Kanakapati-tithau kṛishṇapaksh-Ārkivāra-Svâtî-yôgê.

(Plate v. b, line 2 f.).—‘the day of Svâtî, which corresponded to a Saturday, and to the eleventh *tithi* of the second fortnight, and to the fourth solar day of the month of Dhanus, in the twelfth year opposite the thirteenth.’

[Ś. 1136]: Saturday, 29th November A.D. 1214; see *Ep. Ind.* Vol. VI. p. 301, No. 1.

The introductory lines indicate that the Pāṇḍya lords were descended from the Moon.

891.—*Ep. Ind.* Vol. VI. p. 304, No. 6. Date of a Tirukkâtṭuppalli (Agnîśvara temple) Tamil inscription of the 7th year (of the reign) of king Māravarman *alias* the *Tribhuvanachakravartin* Sundara-Pāṇḍyadêva [I.] who presented the Chôla country:²—

‘In the 7th year . . . on the auspicious occasion of the Rishabha (*lagna*) on the day of Pushya, which corresponded to . . . and to the ninth *tithi* of the first fortnight of the month of Mîna.’

[Ś. 1145]: [Monday], 13th March A.D. 1223.³

892.—*Archæol. Surv. of South. India*, Vol. IV. p. 43, No. 29. Tirupparaṅkunṇam Tamil cave inscription of the 325th day of the 7th year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāṇḍyadêva [I.] who was pleased to present the Chôla country.⁴

893.—*Ep. Ind.* Vol. VI. p. 303, No. 5. Date of a Śrīraṅgam (Raṅganâtha temple) Tamil inscription of the 9th year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāṇḍyadêva [I.] who was pleased to present the Chôla country:—

‘In the ninth year . . . on the day of Viśâkhâ, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Mêsha.’

[Ś. 1147]: Friday, 28th March A.D. 1225.

894.—*Archæol. Surv. of South. India*, Vol. IV. p. 37, and facsimile in *Ind. Ant.* Vol. VI. p. 143. The Tiruppûvaṇam Sanskrit⁵ and Tamil supplementary grant (on one plate) of the 11th year (of the reign) of [Māravarman] Sundara-Pāṇḍyadêva [I.] who presented the Chôla country.⁶

895.—*Ep. Ind.* Vol. VI. p. 302, No. 3. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (*i.e.* the 19th) year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāṇḍyadêva [I.] who was pleased to take the Chôla country and to perform the anointment of heroes at Muḍikonḍaśôlapuram:—

‘In the year opposite the year opposite the seventeenth year . . . on the day of Uttarâshâḍhâ, which corresponded to a Monday, and to the tenth *tithi*, and to the seventh solar day of the month of Purattâdi in this year.’

[Ś. 1156]: Monday, 4th September A.D. 1234.

896.—*Ep. Ind.* Vol. VI. p. 303, No. 4. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (*i.e.* the 19th) year (of the reign) of the

¹ Only the first five lines are in Sanskrit.

² The accession of Māravarman Sundara-Pāṇḍya I. took place between (approximately) the 29th March and the 4th September A.D. 1216.

³ But the *tithi* of the date had ended 0 h. 21 m. *before* mean sunrise of this day.

⁴ See *Ind. Ant.* Vol. XXI. p. 344, note 6.

⁵ Only one verse at the end of the grant is in Sanskrit.

⁶ See *Ind. Ant.* Vol. XXI. p. 344, note 7.

glorious king **Māṛavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍya-dēva** [I.] who was pleased to take the Chôḷa country and to perform the anointment of heroes at Mudikonda[śôlapuram]:—

‘In the year opposite the year opposite the 17th year . . . on the day of Pûrva-Bhadrapadâ, which corresponded to a Monday, and to the first *tithi* of the first fortnight, and to the twenty-seventh solar day of’¹

[Ś. 1156]: Monday, 19th February A.D. 1235.²

897.—*Ep. Ind.* Vol. VI. p. 305, No. 10. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 11th year (of the reign) of king **Māṛavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.]:³—

‘In the eleventh year . . . on the day of Hasta, which corresponded to Sunday, the first solar day of the month of Vaigâśi.’

[Ś. 1171]: Sunday, 25th April A.D. 1249.

898.—*Ep. Ind.* Vol. VI. p. 304, Nos. 7 and 8. Date of two Tinnevely (Nellaiyappar temple) Tamil inscriptions of the year opposite the year opposite the 11th (*i.e.* the 13th) year (of the reign) of the glorious king **Māṛavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.]:—

‘In the year opposite the year opposite the eleventh year . . . on the day of Anurâdhâ, which corresponded to a Wednesday, and to the tenth *tithi* of the second fortnight, and to the twenty-fourth solar day of the month of Makara.’

[Ś. 1172]: Wednesday, 18th January A.D. 1251.

899.—*Ep. Ind.* Vol. VI. p. 305, No. 9. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 11th (*i.e.* the 13th) year (of the reign) of the glorious king **Māṛavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.]:—

‘In the year opposite the year opposite the eleventh year . . . on the day of Aśvinî, which corresponded to a Wednesday, and to the ninth *tithi* of the second fortnight, and to the nineteenth solar day of the month of Mîna.’

[Ś. 1173]: Wednesday, 14th June A.D. 1251; but the day fell in the month of Mithuna, not of Mîna.⁴

900.—*Ep. Ind.* Vol. VI. p. 306, No. 11. Date of a Tiruvaïyâṟu (Pañchanadêśvara temple) Tamil inscription of the 2nd year (of the reign) of king **Jatâvarman** *alias* the *Tribhuvana-chakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.]:⁵—

‘In the 2nd year . . . on the day of Śatabhishaj, which corresponded to a Thursday and to the eleventh *tithi* of the second fortnight of the month of Mêsha.’

[Ś. 1175]: Thursday, 27th March A.D. 1253.

901.—*Ep. Ind.* Vol. VI. p. 306, No. 12. Date of a Tirumalayâḍi (Vaidyanâtha temple) Tamil inscription of the 2nd year (of the reign) of king **Jatâvarman** *alias* the *Tribhuvana-chakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.]:—

‘In the 2nd year . . . on the day of Mûla, which corresponded to a Saturday and to the fourth *tithi* of the second fortnight of the month of Mêsha.’

[Ś. 1175]: Saturday, 19th April A.D. 1253.

¹ The name of the month would be Kumbha.

² On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

³ The accession of Māṛavarman Sundara-Pāṇḍya II. took place between (approximately) the 15th June A.D. 1238 and the 18th January A.D. 1239.

⁴ For the month of Mîna the date is intrinsically wrong.

⁵ The accession of Jatâvarman Sundara-Pāṇḍya I. took place between (approximately) the 20th and the 28th April A.D. 1251.

902.— *Ep. Ind.* Vol. VI. p. 306, No. 13. Date of a Tirumalavâdi (Vaidyanâtha temple) Tamil inscription of the 3rd year (of the reign) of king **Jaṭavarman** *alias* the *Tribhuvana-chakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :—

‘In the 3rd year . . . on the day of Uttarâshâḍhâ, which corresponded to a Wednesday and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika.’

[Ś. 1175] : Wednesday, 29th October A.D. 1253.

903.— *Ep. Ind.* Vol. VI. p. 307, No. 17. Date of a Tiruppandurutti (Pushpavanêśvara temple) Tamil inscription of the 7th year (of the reign) of the glorious king **Jaṭavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :¹—

‘In the 7th year . . . on the day of Hasta, which corresponded to a Sunday and to the thirteenth *tithi* of the second fortnight of the month of Kanyâ.’

[Ś. 1179] : Sunday, 7th October A.D. 1257; but the day fell in the month of Tulâ, not of Kanyâ.²

904.— *Ind. Ant.* Vol. XXI. p. 343. Date of a Tirukkalukkunṇam (Vêdagiriśvara temple) Tamil inscription of the 9th year (of the reign) of the *Mahârâjâdhirâja*, the *Tribhuvana-chakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.],³ the ornament of the race of the Moon, the Mâdhava of the city of Madhurâ, the uprooter of the Kêraḷa race, a second Râma in plundering the island of Laṅkā, the thunderbolt to the mountain—the Chôḷa race, the dispeller of the Karnâṭa king,⁴ the fever to the elephant—the Kâṭhaka (king),⁵ . . . the jungle-fire to the forest—Vira-Gaṇḍagôpâla,⁶ the tiger to the deer—Gaṇapati⁷ (who was) the lord of Kâñchî, he who performed the anointment of heroes at Nellûrapura :—

‘In the 9th year . . . on the day of Punarvasu, which corresponded to a Tuesday and to the fifth *tithi* of the first fortnight of the month of Rishabha.’

[Ś. 1181] : Tuesday, 29th April A.D. 1259; see *Ep. Ind.* Vol. VI. p. 307, No. 14.

905.— *Ep. Ind.* Vol. VI. p. 307, No. 15. Date of a Tirukkalukkunṇam (Vêdagiriśvara temple) Tamil inscription of the 9th year (of the reign) of the glorious king **Jaṭavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] who was pleased to take every country :—

‘In the 9th year . . . on the day of Rêvatî, which corresponded to a Sunday and to the ninth *tithi* of the second fortnight of the month of Mithuna.’

[Ś. 1181] : Sunday, 15th June A.D. 1259.

906.— *Ep. Ind.* Vol. VII. p. 11, No. 32. Date of an Achcharapâkkam (Akshêśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vira-Pāṇḍyadēva** :⁸—

‘In the 7th year . . . on the day of Aśvini, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkâṭaka.’

[Ś. 1181] : Sunday, 13th July A.D. 1259.

907.— *Ind. Ant.* Vol. XXI. p. 121. Date of a Śrîraṅgam (Jambukêśvara temple) Tamil inscription of the 10th year (of the reign) of the *Mahârâjâdhirâja*, king **Jaṭavarman** *alias* the

¹ He took Kaṇṇaṇûr (see above, No. 436, note) from the Hoysala king and covered the temple at Śrîraṅgam with gold.— See below, No. 909.

² For the month of Kanyâ the date is intrinsically wrong.

³ *I.e.* Jaṭavarman Sundara-Pāṇḍya I.

⁴ *I.e.* the Hoysala Sômêśvara; see above, No. 436.

⁵ According to Dr. Hultzsch, probably one of the Gajapati kings of Orissa whose capital was Kaṭaka (Cuttack).

⁶ Compare Vijaya-Gaṇḍagôpâla, above, No. 884 ff.

⁷ *I.e.* the Kâkatiya Gaṇapa i; compare above, No. 588.

⁸ The accession of Vira-Pāṇḍya took place between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

Tribhuvanachakravartin, the glorious **Sundara-Pāṇḍyadēva [I.]** who was pleased to take every country :¹—

‘In the 10th—tenth—year . . . on the day of Anurâdhâ, which corresponded to a Wednesday and to the first *tithi* of the second fortnight of the month of Rishabha.’

[Ś. 1182]: Wednesday, 28th April A.D. 1260; see *Ep. Ind.* Vol. VI. p. 307, No. 16.

908.—*Ep. Ind.* Vol. VI. p. 308, No. 18. Date of a Tirumalavâḍi (Vaidyanâtha temple) Tamil inscription of the 11th year (of the reign) of king Jaṭavarman (*alias*) the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva [I.]** :—

‘In the 11th year . . . on the day of Aśvinî, which corresponded to a Thursday and to the sixth *tithi* of the second fortnight of the month of Karkāṭaka.’

[Ś. 1183]: 19th July A.D. 1261; but this was a Tuesday, not a Thursday.

909.—*Ep. Ind.* Vol. III. p. 11, and Plate. Śrīraṅgam (Raṅganâtha temple) inscription of **Sundara-Pāṇḍyadēva [I.]**,² of the race of the Moon, residing at Madhurâ. He took Śrīraṅgam from ‘the moon of Karṇāṭa,’³ and plundered the capital of the Kâṭhaka king.⁴

910.—*Ep. Ind.* Vol. VII. p. 10, No. 31. Date of a Śrīvaikunṭham (Kailâsapati temple) Tamil inscription of the 15th year (of the reign) of the glorious **Vīra-Pāṇḍyadēva** :—

‘In the 15th year . . . on the day of Maghâ, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Kārttigai.’

[Ś. 1189]: Thursday, 10th November A.D. 1267.

911.—*Ep. Ind.* Vol. VI. p. 309, No. 20. Date of a Śrīraṅgam (Jambukêśvara temple) Tamil inscription of the 10th year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadēva [I.]** :⁵—

‘In the tenth year . . . on the day of Rôhiṇî, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Makara.’

[Ś. 1199]: Wednesday, 5th January A.D. 1278.

912.—*Ep. Ind.* Vol. VI. p. 311, No. 25. Date of a Târamaṅgalam (Iḷamîśvara temple) Tamil inscription of the 6th year (of the reign) of king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva [II.]** :⁶—

‘In the 6th—sixth—year . . . on the day of Uttara-Phalgunî, which corresponded to a Monday and to the fourth *tithi* of the first fortnight of the month of Karkāṭaka.’

[Ś. 1203]: Monday, 21st July A.D. 1281.

913.—Supplied by Dr. Hultzsch. Date of a Tiruvêndipuram (Dêvanâyaka-Perumâl temple) Tamil inscription⁷ of the 10th year (of the reign) of king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva [II.]** :—

‘In the 10th—tenth—year . . . on the day of Rêvatî, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Karkāṭaka :—

[Ś. 1207]: Monday, 23rd July A.D. 1285.

¹ The king otherwise is described as in No. 904.

² *I.e.* Jaṭavarman Sundara-Pāṇḍya I. He covered the shrine of the temple with gold and assumed, with reference to it, the surname Hêmâchchhâdanarâja.—Compare above, No. 903.

³ *I.e.* the Hoysala Sômesvara.

⁴ Compare above, No. 904.

⁵ The accession of Māravarman Kulaśêkhara I. took place between (approximately) the 25th February and the 18th November A.D. 1268.

⁶ The accession of Jaṭavarman Sundara-Pāṇḍya II. took place between (approximately) the 13th September A.D. 1275 and the 15th May A.D. 1276.

⁷ No. 137 of the Government Epigraphist's collection for 1902.

914.—*Ep. Ind.* Vol. VI. p. 311, No. 26. Date of a Maṇṇārguḍi (Jayaṅgaṇḍanātha temple) Tamil inscription of the 12th year (of the reign) of the glorious king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘In the twelfth year . . . on the day of Svāti, which corresponded to a Friday and to the thirteenth *tithi* of the first fortnight of the month of Kanyā.’

[Ś. 1209] : Friday, 12th September A.D. 1287 ; but the *tithi* which ended on this day was a 3rd, not a 13th *tithi* of the bright half.

915.—*Ep. Ind.* Vol. VI. p. 310, No. 23. Date of a Târamaṅgalam (Iḷamīśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘In the thirteenth year . . . on the day of Uttarāshāḍhā, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Simha.’

[Ś. 1211] : Monday, 1st August A.D. 1289.

916.—*Ep. Ind.* Vol. VI. p. 310, No. 24. Date of a Tiruvorriyūr (Ādhipurīśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘In the thirteenth year . . . on the day of Uttara-Bhadrpadā, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Simha.’

[Ś. 1211] : Friday, 5th August A.D. 1289.

917.—*Ep. Ind.* Vol. VI. p. 312, No. 27. Date of a Târamaṅgalam (Iḷamīśvara temple) Tamil inscription of (the year) opposite the 14th (*i.e.* the 15th) year (of the reign) of king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘(In the year) opposite the fourteenth year . . . on the day of Pushya, which corresponded to a Monday . . . [of the first fortnight] of the month of Rishabha.’

[Ś. 1212] : Monday, 15th May A.D. 1290.

918.—Supplied by Dr. Hultzsch. Date of an Achcharapākkam (Akshēśvara temple) Tamil inscription¹ of the 2nd opposite the 13th (*i.e.* the 15th) year (of the reign) of king Jaṭāvarman (*alias*) the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

‘In the 2nd opposite the 13th year . . . on the day of Rôhiṇî, which corresponded to a Monday and to the seventh *tithi* of the second fortnight of the month of Kanyā.’

[Ś. 1212] : Monday, 28th August A.D. 1290 ; but this was the last day of the month of Simha (preceding the month of Kanyā).

919.—*Ep. Ind.* Vol. VI. p. 309, No. 21. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 26th year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadēva** [I.] who was pleased to take every country :—

‘In the [2]6th year . . . on the day of Punarvasu, which corresponded to a Wednesday, and to the second *tithi* of the second fortnight, and to the twenty-second solar day of the month of Vṛiśchika.’

[Ś. 1215] : Wednesday, 18th November A.D. 1293 ; but the *tithi* which ended on this day was a third, not a second *tithi* of the dark half.

920.—*Ep. Ind.* Vol. VI. p. 308, No. 19. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 27th year (of the reign) of the glorious king Māravarman *alias* the

¹ No. 252 of the Government Epigraphist's collection for 1901.

Tribhuvanachakravartin, the glorious **Kulaśêkharadêva** [I.] who was pleased to take every country :—

‘In the 27th year . . . on the day of Uttara-Phalgunî, which corresponded to the seventh *tithi* of the second fortnight, and to a Friday, and to the 14th solar day of the month of Dhanus.

[Ś. 1216]: Friday, 10th December A.D. 1294.¹

921.—*Ep. Ind.* Vol. VI. p. 310, No. 22. Date of a Kaḍappêri (Śvêtâranyêśvara temple) Tamil inscription of the 40th year (of the reign) of king **Mâṛavarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadêva** [I.] :—

‘In the 40th year . . . on the day of Rêvatî, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month of Mîna.’

[Ś. 1229]: Saturday, 24th February A.D. 1308.

922.—*Ep. Ind.* Vol. VI. p. 313, No. 29. Date of a Gaṅgaikoṇḍaśôlapuram (Bṛihadîśvara temple) Tamil inscription of the 4th year (of the reign) of king **Mâ[ravarman alias]** the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadêva** [II.] :²—

‘In the 4th year . . . on the day of Uttarâshâḍhâ, which corresponded to a Saturday and to the fourteenth *tithi* of the first fortnight of the month of Karkâṭaka.’

[Ś. 1239]: Saturday, 23rd July A.D. 1317.

923.—*Ep. Ind.* Vol. VI. p. 313, No. 30. Date of a Gaṅgaikoṇḍaśôlapuram (Bṛihadîśvara temple) Tamil inscription of the 5th year (of the reign) of king **Mâṛavarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadêva** [II.] :—

‘In the 5th year . . . on the day of Pushya, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Simha.’

[Ś. 1240]: Monday, 5th March A.D. 1319; but the day fell in the month of Mîna, not Simha,³ and the *nakshatra* on it was Pûrva-Phalgunî (*Pûram*), not Pushya (*Pûsam*).

924.—*Ep. Ind.* Vol. VI. p. 312, No. 28. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 8th year (of the reign) of the glorious king **Mâṛavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśêkharadêva** [II.] :—

‘In the eighth year . . . on the day of Uttara-Phalgunî, which corresponded to a Saturday, and to the ninth *tithi* of the second fortnight, and to the seventeenth solar day of the month of Vṛîschika.’

[Ś. 1243]: Saturday, 14th November A.D. 1321.

925.—Ś. 1262.—*Ep. Ind.* Vol. VII. p. 11, No. 33. Date of a Śeṅgama (Rîshabhêśvara temple) Tamil inscription of the 6th year (of the reign) of king **Mâṛavarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Parâkrama-Pândyadêva** :⁴—

‘After the Śaka year 1262 (had passed), in the 6th year . . . on the day of Uttara-Bhadrapadâ, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛîschika.’

Wednesday, 1st November A.D. 1340.

¹ On this day the *tithi* of the date commenced 4 h. 45 m. after mean sunrise.

² The accession of Mâṛavarman Kulaśêkhara II. took place between (approximately) the 6th March and the 23rd July A.D. 1314.

³ The wording of the date is intrinsically wrong.

⁴ The accession of Mâṛavarman Parâkrama-Pândya took place between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

926.—*Ep. Ind.* Vol. VII. p. 11, No. 34. Date of a Maṇṇārguḍi (Kailāsanātha temple) Tamil inscription of the 8th (*really* 18th) year (of the reign) of king **Māra-varman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍyadēva**:—

‘In the [8th] year . . . on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanus.’

[**Ś. 1274**]: Friday, 30th November A.D. 1352.¹

927.—**Ś. 1293**.—*Ep. Ind.* Vol. VII. p. 12, No. 35. Date of a Chōlapuram (near Nagercoil, Chōlēsvara temple) Tamil inscription of the 10th opposite the 5th (*i.e.* the 15th) year (of the reign) of the glorious king **Jaṭavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍyadēva**:²—

‘After the Śaka year 1293 (had passed), in the tenth opposite the fifth year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Makara.’

Friday, 9th January A.D. 1372.

928.—*Ep. Ind.* Vol. VII. p. 13, No. 37. Date of a Tenkâśi (Viśvanātha temple) Tamil inscription of (the year) opposite the 31st (*i.e.* the 32nd) year (of the reign) of king **Jaṭilavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍyadēva**:³—

‘(In the year) opposite the thirty-first year . . . on the day of Uttarâshâḍhâ, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkâṭaka.’

[**Ś. 1375**]: 19th July A.D. 1453; but this was a Thursday, not a Monday.

929.—**Ś. 1377**.—*Ep. Ind.* Vol. VII. p. 12, No. 36. Date of a Kuttâlam (Kuttalanātha temple) Tamil inscription of the 2nd opposite the 31st (*i.e.* the 33rd) year (of the reign) of **Parākrama-Pāṇḍyadēva**:³—

‘In the second opposite the 31st year . . . which was current after the Śaka year 1377 (had passed),—on the day of Mṛigaśîrsha, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of Mîna.’

Monday, 24th March A.D. 1455.

930.—*Ep. Ind.* Vol. VII. p. 13, No. 38. Date of a Kuttâlam (Kuttalanātha temple) Tamil inscription of the 4th opposite the 31st (*i.e.* the 35th) year (of the reign) of king **Jaṭilavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍyadēva**:³—

‘In the fourth opposite the thirty-first year . . . on the day of Anurâdhâ, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mîna.’

[**Ś. 1378**]: Wednesday, 16th March A.D. 1457.

931.—**Ś. 1381** (for 1383).—*Ep. Ind.* Vol. VII. p. 13, No. 39. Date of a Tenkâśi (Viśvanātha temple) Tamil inscription of the 8th opposite the 31st (*i.e.* the 39th) year (of the reign) of **Arikēsaridēva** *alias* **Parākrama-Pāṇḍyadēva**:⁴—

‘In the 8th opposite the 31st year . . . which was current after the Śaka year one thousand three hundred and eighty-one (had passed),—on the day of Svâti, which corresponded to a

¹ On this day the *tithi* of the date commenced 0 h. 17 m. after mean sunrise.

² The accession of Jaṭavarman Parākrama-Pāṇḍya took place between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

³ *I.e.* Jaṭilavarman Parākrama-Pāṇḍya Arikēsaridēva; see No. 931.—His accession took place between (approximately) the 18th June and the 19th July A.D. 1422.

⁴ *I.e.* Jaṭilavarman Parākrama-Pāṇḍya Arikēsaridēva; see Nos. 928-930.

Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna.'

Wednesday, 17th June A.D. 1461; but this was the 21st, not the 23rd day of the month of Mithuna.

932.—**Ś. 1421.**—*Ep. Ind.* Vol. VII. p. 14, No. 40. Date of a Tenkâśi (Viśvanâtha temple) Tamil inscription of the 20th year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin* **Parâkrama-Pāṇḍyadêva** *alias* **Kulaśêkharadêva** who was born on the day of Kṛittikâ: ¹—

'In the twentieth year . . . which was current after the Śaka year 1421 (had passed),—on the day of Rêvatî, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vṛiśchika.'

Thursday, 14th November A.D. 1499.

933.—**Ś. 1459.**—*Ep. Ind.* Vol. VII. p. 15, No. 41. Date of a Tenkâśi (Viśvanâtha temple) Tamil inscription of the 3rd year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvana-chakravartin*, **Kônêrmaikonḍân** ² . . . **Perumâl Śrīvallabhadêva**: ³—

'In the Hêvilambin year, the third year . . . which was current after the Śaka year one thousand four hundred and fifty-nine (had passed),—on the day of Svâti, which corresponded to a Wednesday, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Vṛiśchika.'

Wednesday, 28th November A.D. 1537.

934.—**Ś. 1477.**—*Ep. Ind.* Vol. VII. p. 15, No. 42. Date of a Gaṅgaikonḍân (Kailâsapati temple) Tamil inscription of the 22nd opposite the 2nd (*i.e.* the 24th) year (of the reign) of king Mâṛavarman *alias* the *Tribhuvanachakravartin*, **Kônêrmaikonḍân**, ² the glorious **Sundara-Pāṇḍyadêva** [III.]: ⁴—

'In the Râkshasa year which was current after the Śaka year 1477 (had passed, and which corresponded to) the 22nd opposite the 2nd year . . . on the day of Svâti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Âṇi.'

Saturday, 1st June A.D. 1555.

935.—**Ś. 1489.**—*Ep. Ind.* Vol. VII. p. 16, No. 43. Date of a Tenkâśi (Kulaśêkharamuḍaiyâr temple) Tamil inscription of the 5th year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, **Kônêrmaikonḍân** ² **Śri-Perumâl Alagaṇ-Perumâl Ativirarâma Śrīvallabhadêva**: ⁵—

'In the Prabhava year (corresponding to) the fifth year . . . which was current after the Śaka year 1489 (had passed),—on the day of Uttara-Bhadrapadâ, which corresponded to the Vanik-karaṇa and to the Gaṇḍa-yôga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Âvâṇi.'

Friday, 22nd August A.D. 1567.

¹ The king's accession took place between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

² See above, No. 819.

³ The king's accession took place between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

⁴ The king's accession took place between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

⁵ The king's accession took place between (approximately) the 23rd August A.D. 1562 and the 22nd August A.D. 1563.

936.—*South-Ind. Inscr.* Vol. I. No. 69, p. 101. Tirumalai Tamil inscription¹ of the 10th year (of the reign) of king **Māra-varman**, the *Tribhuvanachakravartin*, the glorious **Vīra-Pāṇḍyadēva**.

937.—*Ind. Ant.* Vol. XXII. p. 69, and Plates. Madras Museum Sanskrit and Tamil plates² of the 17th year of the reign of the Pāṇḍya king **Jaṭilavarman**³ (in Tamil, **Nedunjadaiyan**), the son of king Māra-varman of the Pāṇḍya race, descended from the Moon.—The *ājñapti* (or *dūtaka*) of the grant was the *Mahāsāmanta* Dhīrataran Mūrti-Eyinaṇ of the Vaidya race, chief of Viramaṅgalam.

938.—*Ind. Ant.* Vol. XXII. p. 67. Tamil inscription of the 6th year of the reign of **Kō Mārāṇ-Jadaiyan**,⁴ and of his *Mahāsāmanta* **Śāttan Gaṇapati** of the Vaidya race, who was the chief of Pāṇḍi-Amirdamaṅgalam.

O.—Kings and Chiefs of Kêraḷa.⁵

939.—**Ś. 1188.**—*Ep. Ind.* Vol. IV. p. 146. Conjeeveram (Arulāḷa-Perumāl temple) incomplete Sanskrit and Tamil inscription of the *Mahārāja* **Ravivarman** *alias* **Samgrāmadhīra** and **Kulaśēkharadēva**, the *Tribhuvanachakravartin* **Kōṇēriṇmaikoṇḍāṇ**,⁶ a son of the Kêraḷa *Mahārājādhirāja* **Jayasimha**⁷ (of the family of Yadu in the lunar race) and his wife **Umādēvī**.—Date of Ravivarman's birth:—

(L. 1).—**dēhavyāpya**.⁸ **Śakābda-bhāji samayê**.

When 33 years of age (*i.e.* about A.D. 1299-1300), Ravivarman took possession of Kêraḷa which he ruled as he did his town of Kōḷamba; he defeated a certain Vīra-Pāṇḍya,⁹ subjected the Pāṇḍyas and Chōḷas to the Kêraḷas, and at the age of 46 (*i.e.* about A.D. 1312-13) was crowned on the banks of the Vēgavatī; he then apparently again made war against Vīra-Pāṇḍya and conquered the northern country; in the fourth year of his reign (*i.e.* about A.D. 1315-16) he was at Kāñchī.

940.—**Ś. 1188.**—*Ep. Ind.* Vol. IV. p. 149. Śrīraṅgam (Raṅganātha temple) inscription of the *Mahārāja* **Ravivarman** *alias* **Samgrāmadhīra** and **Kulaśēkharadēva**, the son of **Jayasimha**, of Kêraḷa; (partly composed by Kavibhūshaṇa).—Date of Ravivarman's birth as in No. 939, with which this inscription is partly identical. In both Ravivarman, besides other epithets, has those of 'the Kūpaka universal monarch' and 'king Bhōja of the South.'

941.—**Ś. 1296.**—*Ep. Ind.* Vol. IV. p. 203. Trivandrum¹⁰ (Padmanābhasvāmin temple) inscription of a prince **Sarvāṅganātha**:¹¹—

(L. 1).—**Simha-sthê cha Bṛihaspatau abdê cha Chōlapriyê**.¹²

942.—**Ś. 1312.**—*Ind. Ant.* Vol. II. p. 361. Śuchīndram inscription of the Kêraḷa king **Mārtaṇḍavarman**:—

Rākālôkê¹³ **Śak-âbdê** **Surapati-sachivê** **Simha-yâtê** **Tulâyâm=ârûḍhê** **padminîsê=py=Aditidina-yutê** **Bhānuvârê cha**.

¹ I am unable to state the times of this inscription and of Nos. 937 and 938.

² The (seven) plates are numbered with Vaṭṭeluttu numeral figures.

³ He put to flight, amongst others, a certain Adiyaṇ. With this name compare Adigaṇ, above, Nos. 833 and 834, and Adiyama, *e.g.* in No. 415, note.

⁴ According to Mr. Venkaya he may be identical with the Jaṭilavarman of No. 937.

⁵ I give first inscriptions dated in Saka years, then those dated in Kollam years, and finally undated inscriptions.—For Kêraḷa kings see also above, No. 834.

⁶ See above No. 819.

⁷ Compare below, No. 959.

⁸ *I.e.* 1188.

⁹ For a Vīra-Pāṇḍya who apparently was a contemporary of Ravivarman, see below, No. 957.

¹⁰ In the inscription called Syānandūra; compare below, No. 936.

¹¹ According to the late Mr. P. S. Pillai, this would be the surname of an Ādityavarman who is mentioned in another Trivandrum inscription, translated in *Ind. Ant.* Vol. XXV. p. 186.

¹² *I.e.* 1296.

¹³ *I.e.* 1312.

Perhaps Sunday, 2nd October A.D. 1390; but on this day Jupiter's true place was in Vṛiśchika (and his mean place in Dhanuḥ), not in Simha.

943.—Kollam 301.—*Ind. Ant.* Vol. XXIV. p. 253. Translation¹ of a Chôlapuram (Râjendra-Chôlêsvara temple) Tamil inscription of **Vira-Kêraḷavarman** of Vêṇâḍu :²—

'In the year opposite the year 301, since the appearance of Kollam, with the sun in the sign of Leo' (Simha).

[Kollam 301 = Ś. 1047-48.]

944.—Kollam 319.—*Ind. Ant.* Vol. XXIV. p. 255. Translation of a Tiruvallam Old Malayâlam inscription of **Vira-Kêraḷavarman** of Vêṇâḍu :—

'In the Kollam year 319, with Jupiter in the sign Scorpio' (Vṛiśchika), 'and the sun in Capricornus' (Makara).³

[Kollam 319 = Ś. 1065-66.]

945.—Kollam 335.—*Ind. Ant.* Vol. XXVI. p. 141. Puravachêri Tamil inscription recording private donations :—

'In the year opposite the year 335 after the appearance of Kollam.'

[Kollam 335 = Ś. 1081-82.]

946.—Kollam 336.—*Ind. Ant.* Vol. XXIV. p. 257. Translation of a Puravachêri Tamil inscription⁴ of **Vira-Ravivarman** of Vêṇâḍu :—

'In the year opposite the year 336, after the appearance of Kollam, with the sun six days old⁵ in the sign of Taurus' (Vṛishabha), 'Saturday, Makayiram' (Mṛigaśîrsha) 'star.'

[Ś. 1083] : Saturday, 29th April A.D. 1161; see *ibid.* Vol. XXV. p. 54, No. 1.

947.—Kollam 342.—*Ind. Ant.* Vol. XXIV. p. 277. Translation of a Puravachêri Tamil inscription [of **Vira-Ravivarman** of Vêṇâḍu ?] :—

'In the year 342 after the appearance of Kollam, with the sun 7 days old in Leo' (Simha).

[Kollam 342 = Ś. 1088-89.]

948.—Kollam 348 (for 347 ?).—*Ind. Ant.* Vol. XXIV. p. 278. Translation of a Tiruvaṭṭâr Old Malayâlam inscription of **Vira-Udaiyamârtâṇḍavarman** of Vêṇâḍu :—

'In the Kollam year 348, with Jupiter in Cancer' (Karkâṭaka), 'and the sun . . days old in Pisces' (Mîna), 'Thursday, Anusham' (Anurâdhâ) 'star.'

[Ś. 1094] : Thursday, 16th March A.D. 1172; see *ibid.* Vol. XXV. p. 54, No. 4, and p. 174.

949.—Kollam 368.—*Ind. Ant.* Vol. XXIV. p. 283. Translation of Viranāṁ (near Âṛṇṅgal) fragments of one or two Tamil inscriptions [of a **Vira-Kêraḷavarman** ?], one of which is dated—

'in the Kollam year 368, with Jupiter in Virgo' (Kanyâ), 'and the sun two days old in Taurus' (Vṛishabha).⁶

[Kollam 368 = Ś. 1114-15.]

¹ For this and the following inscriptions compare also the late P. S. Pillai's *Some Early Sovereigns of Travancore*, Madras, 1894.

² This is the Tamil name of the Travancore country.

³ In the Kollam year 319 = A.D. 1143-44 Jupiter was not in Vṛiśchika.

⁴ For another Tamil inscription from the same place and of apparently the same date, see *Ind. Ant.* Vol. XXIV. p. 258.

⁵ *I.e.* 'on the 6th solar day.'

⁶ In the Kollam year 368 = A.D. 1192-93 Jupiter was not in Kanyâ.

950.—Kollam 371.—*Ind. Ant.* Vol. XXIV. p. 284. Translation of a Kuṇṇagarai Old Malayālam inscription of **Vīra-Rāmavarman** of Vēṇāḍu :—

‘In the Kollam year 371, with Jupiter in Cancer’ (Karkāṭaka), ‘and the sun 24 days old in Aries’ (Mēsha).

[Kollam 371 = Ś. 1117-18.]

951.—Kollam 384.—*Ind. Ant.* Vol. XXIV. p. 305. Translation of a Trivandrum (Padmanābhasvāmin temple) Old Malayālam mutilated inscription of **Vīra-Rāma** [Kēraḷavarman] of Vēṇāḍu :—

‘In the Kollam year 384, with Jupiter in Cancer’ (Karkāṭaka), ‘[and the sun . . days old in Gemini’ (Mithuna)].

[Kollam 384 = Ś. 1130-31.]

952.—Kollam 389 (for 390 ?).—*Ind. Ant.* Vol. XXIV. p. 307. Translation of a Kaḍinaṅkuḷam (Mahādēva temple) Tamil inscription of **Vīra-Rāma Kēraḷavarman** of Kīla-ppêrûr, ruler of Vēṇāḍu :—

‘In the year opposite the Kollam year 389, with Jupiter in Aquarius’ (Kumbha), ‘and the sun 18 days old¹ in Pisces’ (Mīna), ‘Thursday, Pushya star, the 10th lunar day, Aries’ (Mēsha) ‘(being the rising sign).’

[Ś. 1137] : Thursday, 12th March A.D. 1215 ; see *ibid.* Vol. XXV. p. 54, No. 3.

953.—Kollam 392 (Ky. 4317).—*Ind. Ant.* Vol. XXVI. p. 144. Kôṭṭâr (Chôlapuram temple) Tamil inscription :—

‘In the Kollam year 392 opposite² the Kaliyuga year 4317, the sun being in Vṛiśchika.’

[Kollam 392 = Ky. 4317 = Ś. 1138.]

954.—Kollam 396.—*Ind. Ant.* Vol. XXVI. p. 145. Kôṭṭâr (Chôlapuram temple) Tamil inscription :—

‘In the year 396 after the appearance of Kollam, when the sun was in Mithuna.’

[Kollam 396 = Ś. 1142-43.]

955.—Kollam 410.—*Ind. Ant.* Vol. XXIV. p. 308. Translation of a Maṇalikkarai (Ālvâr temple) Old Malayālam inscription of **Vīra-Ravi Kēraḷavarman** of Vēṇāḍu :—

‘In the year opposite the Kollam year 410, with Jupiter in Scorpio’ (Vṛiśchika), ‘and the sun 27 days old in Aries’ (Mēsha).

[Kollam 410 = Ś. 1156-57.]

956.—Kollam 427.—*Ind. Ant.* Vol. XXIV. p. 333. Translation of a Varkkalai Old Malayālam inscription of **Vīra-Padmanābha Mārtāṇḍavarman** of Vēṇāḍu :—

‘In the Kollam year 427, with Jupiter entering into Aries’ (Mēsha), ‘and the sun 21 days old³ in Taurus’ (Vṛiśhabha), ‘Wednesday, the 5th lunar day after new-moon, and with the sign of Cancer’ (Karkāṭaka) ‘rising in the orient.’

[Ś. 1174] : Wednesday, 15th May A.D. 1252 ; see *ibid.* Vol. XXV. p. 54, No. 2.

957.—Kollam 491.—*Ind. Ant.* Vol. XXIV. p. 335. Translation of a Kēraḷapuram Old Malayālam inscription of **Vīra-Udaiyamārtāṇḍavarman** *alias* **Vīra-Pāṇḍyadēva**⁴ of Vēṇāḍu :—

‘In the Kollam year 491, and in the 4th year, the sun being 21 days old in Aquarius’ (Kumbha).

[Kollam 491 = Ś. 1237-38.]

¹ *I.e.* ‘on the 18th solar day.’

² For the month of Vṛiśchika the Kollam year 392 corresponds to Kaliyuga 4317 expired.

³ *I.e.* ‘on the 21st solar day.’

⁴ Compare above, No. 939.

958.—Kollam 578.—*Ind. Ant.* Vol. XXV. pp. 187 and 188. Translation of a Padma-nābhapuram (Ālvār temple) Sanskrit and Tamil inscription of the Kêraḷa king **Vira-Kêraḷa Mārtāṇḍavarman** of Kīlappêrūr :—

‘In the Kollam year 578, the sun being 26 days old¹ in Mêsham, on Saturday, new moon, [the lunar mansion being] Bharanî.’²

[Ś. 1325] : Saturday, 21st April A.D. 1403.

959.—Kollam 644.—*Ind. Ant.* Vol. II. p. 360. Inscription on a bell, given to a temple at Tirukuraṅguḍi by a prince **Ādityavarman**, ruler of Vañchî,³ of the lineage of Jayasimha :⁴—

Śrīmat-Kôlamba-varshê bhavati.⁵

[Kollam 644 = Ś. 1390-91.]

960.—Kollam 654.—*Ind. Ant.* Vol. II. p. 361. Śuchīndram inscription of a prince **Rāma-varman**, ruler of Vañchî :³—

Abdê Kôlamba-samjñê viśati⁶ Gavi Gurau mitra-yâtê(?) Tul-āntyê(?) Maitrê(trar)kshê s-Ēnduvârê pratipadi Vanitâ-lagnakê.

[Ś. 1400] : Monday, 26th October A.D. 1478 ; see *ibid.* Vol. XXV. p. 56, No. 15.

961.—Kollam 655.—*Ep. Ind.* Vol. IV. p. 204. Varkkalai inscription of **Mārtāṇḍa** :—

(L. 1).—Kôlambê mamat=⁷êti vatsara itê mâsê Vṛish-ârddhê Gurôr=vvârê bhê Mṛigaśīrshakê Viḍhi-tithau Simhê cha lagnê śubhê.

[Ś. 1402] : Thursday, 11th May A.D. 1480.

962.—*Ep. Ind.* Vol. III. p. 68, and Plate. Cochin (Jews’) Tamil plates of **Kôgônmaikonḍāṇ**,⁸ His Majesty the king, the glorious **Bhâskara Ravivarman**, staying at Muiyikkôḍu,⁹ recording a grant made to Īsuppu Irappāṇ (*i.e.* Joseph Rabbân) ; dated—

‘in the thirty-sixth year opposite the second year.’

963.—*Ind. Ant.* Vol. XX. p. 290, and Plate. Tirunelli (now Colonel Wooldridge’s) Tamil plates of His Majesty king **Bhâskara Ravivarman**, containing an order by his feudatory **Śamkara-Kôdavarman** of Puṛaigilânāḍu ; dated—

‘in the forty-sixth year opposite the current year . . . in the month of Makara, when Jupiter was standing in Simha, in the above year.’

964.—*Madras Jour. Lit. Sc.* Vol. XIII. Part I. p. 123. Kôṭṭayam (Syrian Christians’) Tamil plates of king **Sthānu Ravi**,¹⁰ dated¹¹—

‘in the fifth year which was current within the time during which king . . . was reigning . . . in this year.’

965.—*Ep. Ind.* Vol. IV. p. 295, and Plate. Kôṭṭayam (Syrian Christians’) Tamil plate of **Vira-Râghava-Chakravartin**, a descendant of Vira-Kêraḷa-Chakravartin :—

‘On the day of Rôhinî, a Saturday on which passed¹² (the day) twenty-one (of) the month Mina, (when) Jupiter (was) in Makara, while the glorious Vira-Râghava-Chakravartin . . . was ruling prosperously.’

[Ś. 1241] : Saturday, 15th March A.D. 1320 ; see *ibid.* Vol. VI. p. 83.

¹ *I.e.* ‘on the 26th solar day.’

² In the Sanskrit part of the inscription the date is assigned to Ś. 1325 (*Śakāvalōka*).

³ *I.e.* Vañji ; see above, No. 834.

⁴ Compare above, No. 939.

⁵ *I.e.* 644.

⁶ *I.e.* 654.

⁷ *I.e.* 655.

⁸ *I.e.* ‘he who had assumed the title “king of kings.”’

⁹ In the Hebrew translation (in the possession of the Cochin Jews) identified with Koḍuññallūr (Cranganore).

¹⁰ See *Ep. Ind.* Vol. IV. p. 291, note 5.

¹¹ See *Ind. Ant.* Vol. XX. p. 287.

¹² I owe the literal translation of the date to Dr. Hultzsch.

966.—*Ep. Ind.* Vol. IV. p. 202. Trivandrum¹ (Padmanâbhasvâmin temple) Sanskrit and Tamil inscription² of the time of Gôda-Mârtânda, the lord of Gôlamba (Kôlamba) :—
(L. 3).—Dhanushi uttunga-Jivê.³

P.—Miscellaneous dated Inscriptions.

967.—**Ś. 856.**—*Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCI.* No. 52. Bâdâmi (Mahâkûṭa) unfinished Kanarese pillar inscription of the *Mahâsâmantâ Bappuvarasa* :—

(L. 6).—Sa(śa)kanṛipakâl-âtita-sa[m]vatsara-śataṅgaḷ-eṇṭu-nu(nû)ṛa-ayivatta-âṇa ne ya Jaya-sa[m]vatsarada Kârta(rtti)ka-su(śu)ddha-pañchamiyumu Budhavârad=andu[m].

Wednesday, 15th October A.D. 924;⁴ see *ibid.* Vol. XXIV. p. 2, No. 127.

Bappuvarasa⁵ is described as ‘a very Bhairava . . . to the assemblage of the enemies of the brave Gôpâla (Vîra-Gôpâla?).’

968.—**Ś. 1041***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 139, p. 109. Sanskrit and Kanarese inscription recording the date of the death of a female disciple of Divâkaranandi-siddhântadêva :—

Śaka-varshaṁ 1041neya Viḷambi-saṁvatsarada Phâlguṇa(na)-śuddha-pañchamî Budhavârad=andu.

The date is irregular.

Divâkaranandi-siddhântadêva's disciple was Maladhâridêva, whose disciple was Śubhachandra-siddhântadêva.⁶

969.—**Ś. 1050.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 54, p. 41; *Ep. Ind.* Vol. III. p. 189, and Plate. Pillar inscription recording the date of the death of Mallishêṇa Maladhâridêva, the disciple of Ajitasêṇa, ‘preceded by a sort of historical sketch of the Śravaṇa-Belgoḷa branch of the Digambara branch of the Jainas;’ (composed by Maladhâridêva's lay-disciple Mallinâtha) :—

(L. 218).—Śâkê śûnya-śar-âṁbar-âvani-mitê saṁvatsarê Kîlakê mâsê [Ph]âlguṇakê tri(tri)tîya-divasê vâre=sitê Bhâskarê Svâtau . . . madhyâhnê.

Sunday, 10th March A.D. 1129; see *Ind. Ant.* Vol. XXIII. p. 124, No. 68.

Of royal personages the inscription mentions: Chandragupta (in connection with Bhadrabâhu); Sâhasatuṅga and Himaśîṭala (in connection with Akalaṅka); Śatrubhayamkara (in connection with Vimalachandra); Kṛishṇarâja (in connection with Paravâdimalla); the Poysala (Hoysala) Vinayâditya (in connection with Śântidêva); and Âhavamalla (*i.e.* perhaps the W. Châlukya Sômêśvara I., in connection with Śabdachaturmukha, *i.e.* perhaps Śântinâtha).

970.—**Ś. 1059** (for 1051?).—*Inscr. at Śravaṇa-Belgoḷa*, No. 68, p. 60. Kanarese pillar inscription recording the date of the death of Tribhuvanamalla Chaladaṅkarâva Hoysalasetṭi, and the erection by his wife of a monument in his memory :—

Sa(śa)ka-varśa(rsha) 1059neya Saumya-saṁvatsarada Mâgha-mâsada śukla-pakshada saṅkramaṇad=andu.

Saumya would be Ś. 1051 expired.

971.—**Ś. 1121.**—*PSOCI.* No. 114. Hampe Kanarese inscription of Maiduna-Chaudayya :—

‘Śaka 1121 (in figures, l. 11), the Siddhârthi saṁvatsara; at the time of the sun's commencing his progress to the north.’

¹ In the inscription called Syânandûra; compare above, No. 941.

² Of about the 14th century A.D.—Mr P. S. Pillai has taken the inscription to be dated in the Kollam year 365; see *Ind. Ant.* Vol. XXIV. p. 280, and Vol. XXVI. p. 109.

³ *I.e.* (in the month of Dhanu) when Jupiter was in the sign Karkâṭaka.—Compare *Raghuvamśa* III. 13, S. P. Pandit's note.

⁴ On this day the *tithi* of the date commenced 2 h. 42 m. after mean sunrise.

He appears to have the *biruda* Ratnâvalôka.

⁶ Compare above, No. 398.

972.—Ś. 1130 (for 1131).—*Ep. Ind.* Vol. III. p. 316. Sironcha (on the Gôdâvarî, now Nâgpur Museum) Telugu inscription of Sômêśvara (Jagadêkabhûshaṇa-Mahârâja *alias* Sômêśvaradêva-Chakravartin) of the Nâga *vaṁśa*, 'lord of Bhôgâvatî;' ¹ recording a grant by his chief queen Gaṅgamahâdêvi:—

(L. 26).—Śakanri(nṛi)pakâl-âtîta-saṁvatsaramulu 1130agunêṁṭi Phâlguna(na)-śu-[kra(kla)]-dvâdaśini Âdityavâramu nâṁḍu.

Sunday, 7th February A.D. 1210; see *ibid.* p. 315.

973.—Ś. 1156.—*Cave-Temples of West. India*, p. 99. Ellôrâ Jaina image inscription:—

(L. 1).—Śâkê 1156 Jaya-savachharê [Phâlguna-sudha-trîtiâ Budhê].

(L. 3).—Phâlguna-tritîyâm Vp dhê.

Wednesday, 21st February A.D. 1235; see *Ind. Ant.* Vol. XXIII. p. 118, No. 30.

974.—Ś. 1189.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a disciple of Śrînandi-bhaṭṭâarakadêva:—

(L. 1).—Sa(śa)ka-varusa(sha) 1189 Prabhava-saṁvatsarada Mâgha-su(śu)dha(ddha) 5 Su(śu)kravâradalu.

Friday, 20th January A.D. 1268;² see *ibid.* Vol. XXIV. p. 3, No. 131.

975.—Ś. 1197*.—*PSOCI.* No. 236; *Mysore Inscr.* No. 120, p. 219. Haḷêbîḍ Kanarese memorial tablet of a disciple of (?) Mâghanandi-bhaṭṭâarakadêva:—

'Śaka 1197 (in figures, 1. 8), the Bhâva saṁvatsara; Wednesday, the twelfth day of the bright fortnight of Bhâdrapada.'

Wednesday, 15th August A.D. 1274; see *Ind. Ant.* Vol. XXIII. p. 128, No. 92.

976.—Ś. 1200.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, second part, p. 105 Kanarese inscription recording donations by Munichandradêva, disciple of the Mahâmaṇḍalâchârya Udayachandradêva, and by others:—

Śâlivâhana-Śaka-varshaṁ 1200neya Bahudhânya-saṁvatsarada Chaitra-śuddha 1 Śukravâra. Friday, 25th March A.D. 1278;³ see *Ind. Ant.* Vol. XXIII. p. 119, No. 37.

977.—Ś. 1201.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a female disciple of (?) Paḍumasina-bhaṭṭâarakadêva:—

(L. 1).—Sa(śa)ka-varuśa(sha) 1201 Pramâthi-saṁvatsarada Bhâdrapada-su(śu)ddha-chhaṭ[ṭ]i Sômaṁvârad-aṁḍu.

Monday, 14th August A.D. 1279;⁴ see *ibid.* Vol. XXIV. p. 3, No. 133.

978.—Ś. 1203 (for 1201)? and [Ś. 1210].—*Inscr. at Śravaṇa-Belgoḷa*, No. 131, p. 99. Kanarese inscription recording grants by private persons:—

Śrîmatu-Śaka-varsha 1203neya Pramâdi-saṁvatsara Mârggaśîra-su 10 Bri(bṛi)d-aṁḍu.

Pramâdin would be Ś. 1235 expired. Perhaps the intended year is Ś. 1201 expired = Pramâthin, but for that year the date is irregular.

Below the above is another Kanarese inscription recording a private grant, dated:—

Sarvadhâri-saṁvatsarada dvitîya-Bhâdrapada-su 5 Bri.

This date, for Sarvadhârin = Ś. 1210, in which Bhâdrapada was intercalary, corresponds to Thursday, 2nd September A.D. 1288.

¹ Sômêśvara therefore probably belonged to the Sinda family; compare above, Nos. 144, 156 and 189.

² On this day the *tithi* of the date commenced 2 h. 42 m. after mean sunrise.

³ This was the day of the Mêsha-saṁkrânti.

⁴ On this day the *tithi* of the date commenced 4 h. 19 m. after mean sunrise.

979.—Ś. 1203.—*Ep. Ind.* Vol. VI. p. 263. Śrīkūrmam (Kūrmēśvara temple) pillar inscription of Naraharītīrtha¹ (probably governor of the Kalinga country), the pupil of Ānandatīrtha (who explained the *Vyāsa-sūtras* in accordance with the principles of the Dvaita school), who was the pupil of Purushōttama-mahātīrtha (who composed a *bhāṣya*):—

(L. 15).— . . Śaka-vatsarē hutavaha-vyōma-dvaya-kṣmā-yutē Mēshē śukla-Śaśāmkka-śekhara-[di]nē vārē [cha] Saumyē varē.

The date is irregular; see *ibid.* p. 266.

980.—Ś. 1205*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 129, p. 96. Sanskrit and Kanarese inscription recording grants by Bālachandradēva, disciple of the *Mahāmaṇḍalāchārya* Nēmichandra-panḍitadēva, and by others:—

Sa(śa)ka-varṣam 1205neya Chitrabhānu-saṁvatsara Śrāvaṇa-su 10 Brīd=andū.

Thursday, 16th July A.D. 1282; see *Ind. Ant.* Vol. XXIII. p. 128, No. 94.

981.—Ś. 1235.—*Inscr. at Śravaṇa-Belgoḷa*, No. 41, p. 11. Sanskrit and Kanarese inscription recording the date of the death of Śubhachandramuni:—

Pañchatrīmśatsaṁyuta-śatadvayādhika-sahasra-nuta-varṣabhēṣhu | vṛttēṣhu Śaka-nṛipasya tu kâlê vistīrṇa-vilasat-arṇṇavanēman || Pramādi-vatsarē māsē Śrāvaṇē tanum=atyajat | Vakrē kṛṣṇa-chaturdāśyām Śubhachandrō mahāyatih ||

Tuesday, 21st August A.D. 1313; see *Ind. Ant.* Vol. XXIII. p. 125, No. 75.

The inscription praises Mēghachandra-traividya² and others.

982.—Ś. 1295*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 111, p. 86. Partly illegible rock inscription, recording that some work or other was done by (?) Vardhamānasvāmin:—

Śaka-varsha 1295 Paridhāvi-saṁvatsara Vaisākha-śuddha 3 Budhavāra.

Wednesday, 7th April A.D. 1372; see *Ind. Ant.* Vol. XXIII. p. 129, No. 95.

983.—Ś. 1320*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 105, p. 76. Pillar inscription recording the date of the death of Purupaṇḍita, and the erection of a tomb for him by his disciple Abhinavapaṇḍitadēva; preceded by a long account of Jaina teachers; (composed by Arhaddāsa):—

Tatra trayōdaśa-śatais=cha daśa-dvayēna Śākē=bdakē parimitē=bhavad=Īśvar-ākhyē | Māghē chaturdāśa-tithau sitabhāji vārē Svātau Śanais(nēḥ) surapadam Purupaṇḍitasya ||

The date is irregular.

984.—Ś. 1331.—*Inscr. at Śravaṇa-Belgoḷa*, No. 106, p. 80. Sanskrit and Kanarese inscription, recording a grant by a certain Māyaṇṇa, a disciple of Chandrakīrti:—

Śaka-varsha 1331neya Virōdhi-saṁvatsarada Chaitra-ba 5 Gu.

Thursday, 4th April A.D. 1409; see *Ind. Ant.* Vol. XXIII. p. 126, No. 78.

985.—Ś. 1353.—*Ep. Ind.* Vol. VII. p. 110. Inscription on a colossal Jaina statue³ at Kārkaḷa in the South Canara district, erected by Vira-Pāṇḍya (Pāṇḍyarāya), the son of Bhairavēndra of the lineage of the Moon, by the advice of the Jaina priest Lalitakīrti:⁴—

(L. 5).— Svasti śrī-Śakabhūpatēs=tri-śara-vahn-īndôr=Vvirōdhyādikṛid-varṣhē Phālguna-Saumyavāra-dhavalā-śrī-dvādaśī-sattithau.

(L. 14).— Śaka-varsha 1353.

Wednesday, 13th February A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

¹ In *Ep. Ind.* Vol. VI. p. 266 ff. are given the dates of five other inscriptions which record gifts of Naraharītīrtha; one of them (No. 2) quotes the coincidence called *Ardhōdaya* and a solar eclipse which was visible in India; another (No. 4), of Ś. 1215 (corresponding to the 21st May A.D. 1293), is of the 18th year of the reign of Vira-śrī-Naranārasimhadēva (i.e. the Gaṅga king of Kalinga Narasiṁhadēva II.; see *North. Inscr.* No. 367).—Compare also Mr. Venkayya's *Report* for 1900, p. 33.

² See above, Nos. 74, 337, and 408.

³ For a short Kanarese inscription of Pāṇḍyarāya, on the same statue, see *Ep. Ind.* Vol. VII. p. 111.

⁴ Compare below, Nos. 987, 993 and 994.

986.— Ś. 1355*.— *Inscr. at Śravaṇa-Belgoḷa*, No. 108, p. 81. Pillar inscription recording the death of Śrutamuni and the erection of a tomb for him; preceded by a long account of Jaina teachers; (composed by Maṅgarāja):—

Ishu-śara-śikhi-vidhu-mita-Śaka-Paridhâvi-śarad-dvitîyag-Âshâdhê | sita-navami-Vidhudin-ôdayajushi sa-Viśâkhê pratishṭhit-êyam=iha ||

Monday, 7th July A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 129, No. 96.

987.— Ś. 1358*.— *Ep. Ind.* Vol. VII. p. 111. Kârkaḷa Kanarese pillar inscription of **Vira-Pāṇḍya**, the son of Bhairava of the family of Jinadatta.¹—

(L. 1).— Śaka-nripaṇa 1358 Râkshasa-saṁvatsara[da Ph]âlguna-śu 12lu ||

988.— Ś. 1432*.— *Inscr. at Śravaṇa-Belgoḷa*, No. 103, p. 75. Kanarese inscription recording some repairs made by a son of Keśavanâtha, the minister of the **Maṇḍalêśvara Kulôttuṅga-Chaṅgāla-Mahâdêva**:—

Sa(śa)kha(ka)-varusha 1432ḍaneya Śukla-saṁvatsarada Vayisâkha-ba 10lû.

989.— Ś. 1438(?).— *PSOCI.* No. 228; *Mysore Inscr.* No. 112, p. 208. Tyâkal Kanarese rock inscription; appears to treat of a **Mahâmaṇḍalêśvara Gôparāja (Sâluva-Gôparāja)**² and others:—

‘Śaka 1438 (in figures, l. 1), the Pramâdi saṁvatsara; the first day of the bright fortnight of Phâlguna;’ (*Mys. Inscr.*: ‘the year 1434’).

Pramâdin would be Ś. 1415; (Prâmôda = Ś. 1432, and Pramâthin = Ś. 1441).

990.— Ś. 1459 (for 1460).— *Inscr. at Śravaṇa-Belgoḷa*, No. 99, p. 75. Kanarese pillar inscription recording a private grant:—

Śaka-varsha sâvirada 1459taneya Viḷambi-saṁvatsarada Mâgha-śuddha 5yalu.

991.— Ś. 1466.— *Coorg Inscr.* No. 10, p. 14. Añjanagiri Kanarese Jaina inscription, caused to be written by **Śântikîrtidêva**, the fellow student of Abhinava-Chârukîrti-paṇḍitadêva:—

Śaka-varsha 1466 sanda vartamâna-Krôdhi-saṁvatsarada Kârtî(rtî)ka-śu 15yallu.

992.— Ś. 1476*.— *PSOCI.* No. 47; *Archæol. Surv. of West. India*, Vol. I. Plate xxxiii. 8. Bâdâmi Telugu pillar inscription:³—

(L. 1).— Śâlivâhana-Śaka-varshambulu 1476guna(nê)ṭi Pramâdi-saṁ[va*]tsara Âshâḍa(ḍha)-ba 11lu.

993.— Ś. 1508.— *Ind. Ant.* Vol. V. p. 40; corrected by Dr. Hultsch from inked estampages. Kârkaḷa Jaina temple Sanskrit and Kanarese inscription of **Immaḍi-Bhairarasa-Oḍeya** or **Bhairava [II.]**, surnamed **Vîranarasimha-Chaṅganarêndra**, a descendant of the family of Jinadatta and the nephew of Bhairarasa-Oḍeya or Bhairava [I.], ‘supreme lord of Paṭṭi-Pombuchchapura’:⁴—

(L. 7).— śrîmach-Chhâli-Śak-âbdakê cha gali(ṇi)tê nâg-âbhra-bâṇ-êṁdubhiś=ch=âbdê sad-Vyaya-nâṁni Chaitra-sita-shasṭyâṁ(shṭhyâṁ) Saumyavârê Vṛishê | lagnê san-Mru(mṛi)-gaśîrsha-bhê.

(L. 9).— Śâlivâhana-Śaka-varsha | 1508neya Vyaya-saṁvatsarada Chaitra-śuddha-shasṭi(shṭi)yû Budhavâra Mṛigaśîrâ-nakshatraû(vû) Vṛishabha-lagnadallû.

Wednesday, 16th March A.D. 1586.

¹ Compare above, No. 985.

² Compare above, Nos. 501, 508 and 509.

³ For another, undated Bâdâmi Telugu pillar inscription see *PSOCI.* No. 48, and *Archæol. Surv. of West. India*, Vol. I. Plate xxxiii. 9.

⁴ Compare above, Nos. 985 and 987; also No. 237.

994.—**Ś. 1525.**—*Ep. Ind.* Vol. VII. p. 113. Inscription on a colossal Jaina statue¹ at Vênûr in the South Canara district, erected by **Timmarāja** (the younger brother of Pândya, son of queen Pândyaka, and nephew and son-in-law of Râyakuvara) of the Châmunḍa family, by the advice of the Jaina priest Chârukîrti :—

(L. 4).—Śaka-varshêshv-atitê[shu vi]shay-âkshi-śar-êmdushu | va[rttamâ]nê Śôbhakriti vatsarê Phâlgun-â[khyakê ||] Mâsê=tha śuklapaksh-êddha-daśamyâm Gu[ru-Pu]shyakê | su-lagnê Mithunê.

Thursday, 1st March A.D. 1604; see *ibid.* p. 112.

995.—**Ś. 1556.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 84, p. 66, and No. 140, p. 111. Kanarese stone and Kanarese copper-plate inscription of the **Mahârâjâdhirâja Châmarâja-Voḍeyar**, lord of the city of Maisûru (Mahîśûrapaṭṭaṇa) :—

Śâlivâhana-Śaka-varusha 1556neya Bhâva-saṁvatsarada Âshâḍa(ḍha)-śu 13 Śthiravâra-Brahmayôgadalu.

Saturday, 28th June A.D. 1634; see *Ind. Ant.* Vol. XXIII. p. 121, No. 50.

996.—**Ś. 1565.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 142, p. 112. Rock inscription recording the date of the death of **Chârukîrti-panḍita** :—

Śrî-Śakavarusha 1565neya Śrîmach-Chârusukîrtipañḍita-yatiḥ Sôbhânu-saṁvatsarê mâsê Pushya-chaturdâśî-tithi-varê kṛishṇê supakshê mahân | madhyâhnê vara-Mûla-bhê cha(?) karanê Bhârggavyavârê Dhṛi(dhru)vê yôgê svargga-puraṁ jagâma matimân(mâms)=traividya-chakrêśvaraḥ ||

Friday, 29th December A.D. 1643; see *Ind. Ant.* Vol. XXIII. p. 126, No. 79.

997.—**Ś. 1576.**—*Mysore Inscr.* No. 175, p. 333. Yelandur Kanarese (?) inscription of **Mudda-bhûpati (Muddu-râja)** of Padinâḍu :—

‘In the Śaka year 1576, the year Jaya.’

Mudda-bhûpati was one of the successors of Singhadêva-bhûpa of whom the inscription records a donation made ‘in the Śaka year 1490, the year Vibhava.’

998.—**Ś. 1594*.**—*PSOOL.* No. 33; *Mysore Inscr.* No. 137, p. 249. Śimoggâ Kanarese plate of **Keladi-Sômasêkhara-Nâyaka** :²—

(L. 1).—Śâlivâhana-Śaka-varuśa(sha) 1594neya Virêdhikṛitu-saṁvatsarada Śrâvaṇa-śu 15lû.

999.—**Ś. 1601.**—*Ep. Carn.* Vol. III. p. 81, No. 151; *Mysore Inscr.* No. 167, p. 309. Karigatṭa (Karêghatṭa) Sanskrit and Kanarese plates of **Chikkadêvendra** of Mahîśûrapura, reigning at Paśchima-Raṅganagara (Śrîraṅgapaṭṭaṇa) :—

Indu-bindv-aṅga-chandrêshu Śak-âbdêshu gatêshv=atha | Siddhârthini Sahê kṛishṇa-dvitiyâyâm pitus=tithau ||

Certain kings of Yadu's race came from Dvârakâ to the Karṇâṭa country and settled at Mahîśûrapura; from them sprang Dêvarâja; he had four sons the eldest of whom, Doḍḍadêva-râja, married Amṛitâmbâ; their sons Chikkadêvendra and Kaṇṭhîrava. Chikkadêvendra defeated the Pândya Chokka, the princes of Keladî, Raṇadulâ-khâna, Mushṭika, Timmappa-Gauḍa and Râmappa-Gauḍa.

¹ The same statue contains a Kanarese inscription (*Ep. Ind.* Vol. VII. p. 114)—dated on the same day, but in Ś. 1526 current—which gives the same information. In it Râyakuvara is called Râyakumâra, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjalike.

See below, No. 1003.

1000.—**Ś. 1619.**—*PSOCI.* Nos. 35 and 229 ; *Mysore Inscr.* Nos. 114 and 142, pp. 211 and 256. Dêvanhalli Kanarese plates and stone inscription of **Gôpâla-Gauḍa**, 'lord of the Âvatinâḍ :—

'**Śâlivâhana-Śaka** 1619, the *Îsvara samvatsara* ; Saturday, the fifteenth day of the bright fortnight of *Mâgha*.'

Saturday, 15th January A.D. 1698 ;¹ see *Ind. Ant.* Vol. XXIV. p. 4, No. 137.

1001.—**Ś. 1620.**—*PSOCI.* No. 36 ; *Mysore Inscr.* No. 144, p. 256. Kôlâr Telugu plate of '**Prithvi Saṭṭi**, and the royal minister **Bhâskara**,' and others :—

(L. 1).—**Śâlivâhana-Śaka-varushambulu** 1620agunêṭi Bahudhânya-samvatsara Jêshṭha-śu 7lu.

1002.—**Ś. 1621** (for 1645 ?).—*Inscr. at Śravaṇa-Belgoḷa*, No. 83, p. 65. Kanarese inscription of the **Mahârâjâdhirâja Dodḍa-Kṛishṇarâja-Voḍeyar** (**Kṛishṇarâja**), lord of the Mahîśûra country :—

Śâlivâhana-Śaka-varsha 1621nê saluva **Śôbhakṛitu-samvatsarada** Kârttika-ba 13 Guruvâradallu.

For **Śôbhakṛit** = **Ś. 1645** the date would correspond to Thursday, 14th November A.D. 1723.

1003.—**Ś. 1636***.—*PSOCI.* No. 34 ; *Mysore Inscr.* No. 138, p. 250. Śimoggâ Kanarese plates of **Basavappa-Nâyaka**, the son of **Sômasêkhara-Nâyaka**, grandson of **Śivappa-Nâyaka** and great-grandson of **Siddappa-Nâyaka**, descendant of **Keladi-Sadâśiva-Nâyaka** :³—

(L. 3).—**Śâlivâhana-Śakha(ka)-varuśa(sha)** 1636neya varttamânakke saluva Vijaya-nâma-samvatsarada Chaitra-śu 15lu.

1004.—**Ś. 1644.**—*Ep. Carn.* Vol. III. p. 39, No. 64 ; *Mysore Inscr.* No. 168, p. 311. Tonḍanûr Sanskrit and Kanarese plates of **Kṛishṇarâja** (the son of **Kaṇṭhîrava-Narasa** and grandson of **Chikkadêvêndra**⁴) of **Mahîśûra**, issued from **Śrîraṅgapaṭṭana** ; (composed by **Râmâyana-Tirumalârya**) :—

Śâlivâhê Śak-âbdê bhûtê vêd-ârṇava-rttu-kshiti-pariganitê 'nantarê varttamânê || Śubha-kṛid-vatsarê Mârggê pûrṇimâ-Bhaumavâsarê | Brahmayôga-yut-Âdrâyâm Bâlavê karanê tathâ | êvaṁ śubha-dinê . . . sômôparâga-samayê.

Tuesday, 11th December A.D. 1722 ; a lunar eclipse, visible in India ; see *Ind. Ant.* Vol. XXIII. p. 121, No. 51.

1005.—**Ś. 1646.**—*Ep. Carn.* Vol. III. p. 59, No. 100, and specimen plate ; *Mysore Inscr.* No. 169, p. 318. Mêlukôte Sanskrit and Kanarese plates of **Kṛishṇarâja** of **Mahîśûra**, issued from **Śrîraṅgapaṭṭana** ; (composed by **Râmâyana-Tirumalârya**) :⁵—

Śâlivâhê Śak-âbdê bhûtê ritv-arṇav-ânga-kshiti-pariganitê 'nantarê varttamânê || Krôdhi-samvatsarê Pushyê kṛishṇa-pakshê Harêr=ddinê | Budh-Ânurâdhâ-samyukta-Vṛiddhi-yôgê sa-Bâlavê | uttarê tv=ayanê puṇyê Makaram yâti bhâsvati | êvaṁ śubhê dinê prâhṇê . . . Śâlivâhana-Śaka-varshaṅgalu 1646 sandu varttamânavâda **Krôdhi-samvatsarada** Pushya-bahula 11yû Saumyavâradallu.

Wednesday, 30th December A.D. 1724.

1006.—**Ś. 1650.**—Date of the time of the Coorg (Kodagu) **Râjâ Dodḍa-Vîrappa-Voḍeyar**, in the Abbimathâ plate of **Vîra-Râjêndra-Voḍeyar** (below, No. 1009) :—

Śâlivâhana-Śaka-varusha 1650nê Kîlaka-samvatsarada Kârttika-suddha 2 Budhavâradallu.

Wednesday, 23rd October A.D. 1728 ; see *Ind. Ant.* Vol. XXIII. p. 121, No. 52.

¹ On this day the *tithi* of the date commenced 6 h. 52 m. after mean sunrise.

² According to *PSOCI.* the name is Basapayya ; according to *Ep. Carn.* Vol. VI. Introduction, p. 23, Basappa.

³ Compare above, No. 998.

⁴ See above, No. 999. For the full genealogy see *Ep. Carn.* Vol. III. Introduction, p. 33.

⁵ A great part of the text is identical with part of the text of No. 1004.

1007.— **Ś. 1683.**— *PSOCI.* No. 37; *Mysore Inscr.* No. 143, p. 257. Kôlâr Kanarese plate of Chikkaṇṇa-Ṣeṭṭi and others:—

(L. 1).— Śālivāhana-Śaka-varuṣaṃgaḷu 1683nê Vishu-saṃvatsarada Chaitra-śu 1 Sôma-vâradallu.

Monday, 6th April A.D. 1761; see *Ind. Ant.* Vol. XXIII. p. 121, No. 53.

1008.— **Ky. 4881*.**— *Coorg Inscr.* No. 12, p. 18. Mahâdêvapura Kanarese plate of Vira-Râjendra-Voḍeyar of Coorg (Kodagu), recording the date of the death of his father, the Mahârâja Liṅga-Râjendra-Voḍeyar, the son of Appâjendra-Voḍeyar:—

Kali sanda 4881nê vartamânakke salluva Vikâri-saṃvatsarada Mâgha-bahula 10yu Budhavâra.

For Vikârin=**Ky. 4881***=**Ś. 1701** the date is irregular; it would correspond to Tuesday, 29th February A.D. 1780.

1009.— **Ś. 1718.**— *Coorg Inscr.* Nos. 13 and 14, pp. 20 and 22. Abbimathâ and Mahâdêvapura Kanarese plates of the Coorg (Kodagu) Râjâ Vira-Râjendra-Voḍeyar, the son of Liṅga-Râjendra-Voḍeyar and grandson of Appâjendra-Voḍeyar:—

Śālivāhana-Śaka-varuṣa 1718nê vartamânakke salluva Nala-saṃvatsarada Chaitra-śu 1 Bhârga[va*]vâradallu.

Friday, 8th April A.D. 1796; see *Ind. Ant.* Vol. XXIII. p. 122, No. 54.

(For a date of the time of the Râja's great-grandfather Dodḍa-Virappa-Voḍeyar, in the Abbimathâ plate, see above, No. 1006).

1010.— **Ś. 1731.**— *Inscr. at Śravaṇa-Belgoḷa*, No. 72, p. 61. Kanarese inscription recording the date of the death of Aditakirtidêva:—

Śālivāhana-Śak-âbdâḥ 1731neya Śukla-nâma-saṃvatsarada Bhâdrapada-ba 4 Budhavâradalli.

Wednesday, 27th September A.D. 1809; see *Ind. Ant.* Vol. XXIII. p. 126, No. 80.

1011.— **Ś. 1739 [and 1742].**— *Coorg Inscr.* No. 17, p. 25. Merkara Kanarese plate of the Coorg (Kodagu) Râjâ Liṅga-Râjendra-Voḍeyar, the son(?) of Liṅga-Râjendra-Voḍeyar and grandson of Appâji-Râjendra:—

Śālivāhana-Śaka-varuṣa 1739ney=Îśvara saṃvatsarada Jêshṭha-bahula bidigeyu Bhânu-vârakke Kali-dina 1796 392nê yî śubha-divasadalli.

Sunday, 1st June A.D. 1817; see *Ind. Ant.* Vol. XXIII. p. 126, No. 81.

The inscription also contains the date: Vikrama-saṃvatsarada Chaitra-śuddha-dvâdasîyu Bhânuvârada varige varuṣa 2 tiṅgaḷu 9 dina 25 Kali-dina 1797 421nê yêtdaruṣa su-divasadalli—corresponding, for Vikrama = **Ś. 1742**, to Sunday, 26th March A.D. 1820.

It also contains the date: Kali-varuṣa 4922nê Vikrama-saṃvatsarada nija-Jêshṭha târîku 22nê Bhânuvâra,—corresponding, for Vikrama = Kaliyuga 4922*=**Ś. 1742**, to Sunday, 2nd July A.D. 1820, which was the 7th of the dark half of the second Jyaisṭha.

1012.— **Ś. 1748.**— *Inscr. at Śravaṇa-Belgoḷa*, No. 98, p. 74. Kanarese pillar inscription recording a donation made in the time of Kṛishṇarâja-Voḍeyar, lord of Mahîśûrapura:—

Śālivāhana-Śakha(ka)-varuṣa 1748neya sanda varttamânakke saluva Vyaya-nâma-saṃvatsarada Phâlguna-ba 5 Bhânuvâradalu.

Sunday, 18th March A.D. 1827; see *Ind. Ant.* Vol. XXIII. p. 127, No. 82.

1013.— **Ś. 1752=V. 1888*=2493** after Vardhamâna's Nirvâṇa.— *Inscr. at Śravaṇa-Belgoḷa*, No. 141, p. 111. Inscription recording the confirmation of some grants by Kṛishṇarâja, the son of Châmarâja, reigning at Mahîśûra:—

Svasti śrî-Varddhamân-âkhyê Jinê muktim gatê sati | vahni-randhr-âbdhi-nêtrais=chavatsarêshu mitêshu vai || Vikramâṅka-samâsv=indu-gaja-sâmaja-hastibhiḥ¹ | satîshu gapanîyâsu

¹ Note the irregular position of the word *indu* (for 1).

gaṇita-jñair=bbudhais=tadâ || Śâlîvâhana-varshêshu nêtra-bâpa-nag-êndubhiḥ | pramitêshu Vikṛity-abdê Śrâvaṇê mâsi maṅgalê || Kṛishṇa-pakshê cha pañchamyâm tithau Chandrasya vâsarê |

Monday, 9th August A.D. 1830 ; see *Ind. Ant.* Vol. XXV. p. 346, No. 6.

Q.—Miscellaneous undated¹ Inscriptions.

1014.— *Ep. Ind.* Vol. VI. p. 316, and Plates. Koṇḍamudi (now Madras Museum) Prâkṛit² plates³ of the *Mahârâja* (or *Râjâ*) **Jayavarman** of the *gôtra* of the Bṛihatphalâyanas, issued from the camp (or capital) of Kûdûra,⁴ and copied on the plates in the 10th year (of the king's reign) :—

(L. 41).— saṁva 10 hê pa 1 diva 1.

1015.— *Ind. Ant.* Vol. IX. p. 102, and Plate. Guṇṭûr district (formerly Sir W. Elliot's, now British Museum?) plates⁵ of the *Râjâ Attivarman*, born in the family (*kula*) of king (*nṛipati*) Kandara, which was born in the race (*vamśa*) of the great sage Ânanda.

1016.— *Ind. Ant.* Vol. XVIII. p. 366, and Plate. Kômaralingam (spurious⁶) Sanskrit and Kanarese plates⁷ of a king or chief **Ravidatta** (of the Punnâḍu-vishaya?), recording grants made from Kitthipura (? Kîrtipura) with the permission of a certain **Cheramma** :—

(L. 12).— Pâlgunamâsyâm⁸ Âdityavârê Rêvati(tî)-nakshatrê sûryya-grâhânê.⁹

A king Râshṭravarman of the Kâśyapa *gôtra* (?); his son Nâgadatta; his son Bhujangâ-dhirâja(?) (whose wife was the daughter of a king Sîngavarman); his son Skandavarman; his son Punnâtarâja (?); his descendant (?) Ravidatta.

1017.— **Yudhisṭhira-Śaka 89.**—*Ind. Ant.* Vol. IV. p. 333 ; *PSOCI.* No. 30 ; *Mysore Inscr.* No. 139, p. 251. Bhîmankaṭṭi (near Tîrthahallî in Mysore, spurious¹⁰) plates of the *Mahârâjâ-dhirâja Janamêjaya* of the Kuru *kula*, issued from Kishkindhyâ-nagarî :—

(L. 4).— Yudhithi(shṭhi)ra-Śakê Plavaṅg-âkhyê yê(ê)kônanaṁvati-vatsarê Sahasya-mâsi amâvâsyâyâm Saumyavâsarê . . .

(L. 29).— uparâga-samaya(yê).

1018.—*Ind. Ant.* Vol. VIII. p. 91. Bêgûr (spurious¹¹) plates of the Pâṇḍava *Mahârâjâ-dhirâja Chakravartin*¹² **Janamêjaya**, lord of, and residing at, Hastinâpura :—

Chaitra-mâsê kṛishṇa-pakshê Bhauma-dinê tritîyâyâm Indra-bha-nakshatrê sankrânta-vyati-pâta tan-nimitta.

1019.— *Proceedings Beng. As. Soc.* 1873, p. 76 ; *Ind. Ant.* Vol. I. p. 375 ; *PSOCI.* No. 32 ; *Mysore Inscr.* No. 133, p. 238. Kuppagaḍḍe or Sorab (spurious¹³) plates of the Pâṇḍava *Mahârâjâ-dhirâja Chakravartin Janamêjaya*, lord of, and residing at, Hastinâpura :—

(L. 15).— Chaitra-mâsê kṛishṇa-pakshê Sôma-d[inê] Bharanî-mahânakshatrê samkrântî-vyatîpâta-nîmittê.

¹ One (spurious) inscription, No. 1017, is dated in the Yudhisṭhira-Śaka 89.

² The legend on the seal is in Sanskrit. The alphabet used closely resembles that of No. 617.

³ The (eight) plates are marked with numerical symbols, and other numerical symbols occur in the text and date.

⁴ Kûdûrahâra, in which the village granted was situated, "may be a more ancient form of Gudrahâra, Gudravâra, Guḍrâvâra or Guḍrâra."

⁵ The characters are an early form of Grantha, not later in my opinion than about A.D. 650 ; see *Ep. Ind.* Vol. V. p. 122, note 4.—For an ancient inscription (at Chêzarla in the Kistna district) of apparently the same family see Mr. Venkayya's *Report* for 1900, p. 5.

⁶ See *Ind. Ant.* Vol. XXX. p. 215, No. 11.

⁷ Of about the 9th century A.D. (?).

⁸ Read *Phâlgun-âmâvâsyâm*.

⁹ Read *-grahânê*.

¹⁰ See *Ind. Ant.* Vol. XXX. p. 219, No. 41 ; compare *ibid.* Vol. I. p. 375 ff.

¹¹ See *ibid.* Vol. XXX. p. 220, No. 42.

¹² Compare above, No. 273.

¹³ See *Ind. Ant.* Vol. XXX. p. 220, No. 43.

1020.— *Proceedings Beng. As. Soc.* 1873, p. 75; *Ind. Ant.* Vol. I. p. 377, and Vol. III. p. 268, and Plates; *PSOCI.* No. 31; *Mysore Inscr.* No. 130, p. 232. Gauj or Anantapur (spurious¹) plates of the Pâṇḍava Mahârâjâdhirâja Chakravartin Janamējaya, lord of, and residing at, Hastinâpura :—

(L. 13).—Chaitra-mâsê krishṇa va-karaṇê uttarâyana-sam[krânti]-vyatîpâta-nimittê sûryya-parvâni ardha-grâsa-grahita-samaê.

1021.— *Inscr. at Śravaṇa-Belgoḷa*, No. 1, p. 1, and Plates; *Ep. Ind.* Vol. IV. p. 26, and Plate. Rock inscription² recording the death of the Āchârya Prabhâchandra.

1022.— *Inscr. at Śravaṇa-Belgoḷa*, No. 55, p. 47. Sanskrit and Kanarese inscription,³ giving an account of some Jaina teachers among whom is a Prabhâchandra whose feet were worshipped by Bhôjarâja, the king of Dhârâ.

1023.— *Inscr. at Śravaṇa-Belgoḷa*, No. 58, p. 55. Fragmentary Kanarese inscription, commemorating the death of a certain Piḷḷa (called Māvana-gandhakastî, 'a rutting elephant to his father-in-law'), which took place—

Chitrabhânu-samvatsaram adhik-Âshâḍha-bahula-dasa(śa)mi-dinadol.

Âshâḍha was intercalary in Chitrabhânu = Ś. 904 and 1384; according to Mr. Rice, the former year would be intended here.

1024.— *Coorg Inscr.* No. 8, p. 11, and Plate. Bhagamaṇḍala inscription⁴ of the time 'while Metpuṇḍi Kunniyarasa was ruling the nâḍ :—

(L. 1).—Kany-ârûḍha-Brihaspatau Vriśchik-âkhyê mahâ-mâsê Brihaspaty-Uttarâ-dinê.

1025.— *Ind. Ant.* Vol. IX. p. 74; *PSOCI.* No. 75; *Archæol. Surv. of West. India*, Vol. I. Plate lv. No. 33. Aihole inscription⁵ containing the name of Narasobba,⁶ perhaps the builder of a temple.

1026.— *Ind. Ant.* Vol. VIII. p. 287, and Plate; *PSOCI.* No. 78. Two Aihole Kanarese inscriptions⁷ recording gifts to 'the Five-hundred of Âryapura (Ayyâvoḷe).'

1027.— *Ind. Ant.* Vol. IX. p. 99; *PSOCI.* No. 84. Aihole Sanskrit and Kanarese rock inscription⁸ of Baregedêva-Nâyaka :—

(L. 3).—Prajôtpatya-samhmacharada | Chayitra-ba llû |

1028.— *Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOCI.* No. 81. Aihole inscription consisting of the words *Vaṁsiga-Bittu-kritam*.

1029.— *Archæol. Surv. of West. India*, Vol. III. p. 127, No. 24; *PSOCI.* No. 74. Aihole Kanarese memorial tablet.

1030.— *Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOCI.* No. 80. Aihole Kanarese(?) inscription.

1031.— *Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCI.* No. 51. Bâdâmi (Mahâkûṭa) Kanarese pillar inscription; mentions a Mahâsâmanta Ereve.

1032.— *Ind. Ant.* Vol. X. p. 61, and Plate; *PSOCI.* No. 42. Bâdâmi Sanskrit and Kanarese inscription in praise of one Kappe-Arabhaṭṭa.

1033.— *Ind. Ant.* Vol. X. p. 62, and Plate; *PSOCI.* No. 43. Bâdâmi Kanarese inscription recording a gift to one Śrîdharabhûtêśvara.

¹ See *Ind. Ant.* Vol. XXX. p. 220, No. 44.

² According to Mr. Rice "certainly not later than about 400 A.D.;" according to Dr. Fleet, on palæographic grounds "to be allotted to approximately the seventh century A.D."

³ According to Mr. Rice, of about A.D. 1115.

⁴ Part of the text is in Sanskrit; what the language of the rest is, has not been ascertained.

⁵ Of about the 7th or 8th century A.D.

⁶ Compare the name Ganasobba, in *Archæol. Surv. of West. India*, Vol. I. Plate lv. No. 34; *Ind. Ant.* Vol. IX. p. 74.

⁷ Of about the 8th or 9th century A.D.

⁸ Of about the 15th or 16th century A.D.

1034.— *Ind. Ant.* Vol. X. p. 65, and Plate; *PSOCI.* No. 49. Bâdâmi inscription,¹ mentioning a certain **Ravidêva-tridaṇḍin**, and recording the advent of the goddess **Mahâlakshmî** from **Kollâpura** (**Kôlhâpur**).

1035.— *Ind. Ant.* Vol. X. p. 59; *PSOCI.* Nos. 40 and 41. Bâdâmi rock inscriptions containing names probably of visitors.

1036.— *PSOCI.* No. 212; *Mysore Inscr.* No. 93, p. 183. Baḷagâṁve Sanskrit and Kanarese memorial tablet.

1037.— *PSOCI.* Nos. 207-211; *Mysore Inscr.* Nos. 50, 51, 54, 66 and 76, pp. 113, 115, 138 and 162. Five Baḷagâṁve Kanarese memorial tablets.

1038.— *PSOCI.* Nos. 244 and 245; *Mysore Inscr.* Nos. 123 and 124, p. 221. Two Bêlûr Kanarese inscriptions.

1039.— *PSOCI.* Nos. 143, 144 and 145; *Mysore Inscr.* Nos. 14, 15 and 16, p. 24. Three Dâvangere Kanarese memorial tablets.

1040.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOCI.* No. 68. Paṭṭadakal Kanarese inscription² in praise of a certain (architect) **Chaṭṭara-Revadi-Ovajja**.

1041.— *Ind. Ant.* Vol. X. p. 171, and Plate; *PSOCI.* No. 69. A short Paṭṭadakal inscription.²

1042.— *Ind. Ant.* Vol. X. p. 167; *PSOCI.* No. 56. Paṭṭadakal pillar inscription;³ two verses, by Achala, in praise of **Bharata**, the writer on dramatic composition.

1043.— *Ind. Ant.* Vol. X. pp. 167 and 168; *PSOCI.* Nos. 61-64. Four short Paṭṭadakal Kanarese pillar inscriptions, mostly containing names (of no historical importance).

1044.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOCI.* Nos. 65 and 66. Two short Paṭṭadakal Kanarese pillar inscriptions (of no historical importance).

1045.— *PSOCI.* Nos. 213 and 222; *Mysore Inscr.* Nos. 101 and 107, pp. 188 and 203. Two Tâlgund Kanarese memorial tablets.

1046.— *South-Ind. Inscr.* Vol. II. No. 36, p. 149. Tanjore (Râjarâjêśvara temple) Tamil inscription of **Aravaṇai** alias **Mâl-Ari-Kêśavaṇ**, head-overseer of the Râjarâjêśvara temple.

1047.— *South-Ind. Inscr.* Vol. I. No. 73, p. 104. Tirumalai Tamil inscription recording that **Arishtanêmi-âchârya**, a pupil of Paravâdimalla, caused the image of a *yakshî* to be made.

1048.— *South-Ind. Inscr.* Vol. I. Nos. 91-94, p. 127. Four Vêlûr Tamil inscriptions recording the erection of monuments of devotion by a certain **Chandra-piḷḷai** of Kâṭṭêri.

1049.— *South-Ind. Inscr.* Vol. II. No. 62, p. 248. Tanjore (Râjarâjêśvara temple) Tamil inscription of a certain **Mallappa-Nâyakkar**.

1050.— *South-Ind. Inscr.* Vol. I. No. 50, p. 76. Śêkkaṇûr (near Vêlûr) Tamil inscription, recording the gift of the village of Śêkkaṇûr to the Vêlûr temple.

1051.— *South-Ind. Inscr.* Vol. I. No. 65, p. 92. Vakkaṇâpuram (near Viriñchipuram, Îśvara temple) Tamil inscription, recording that some people agreed to found a temple, called Okkaninṇa-nâyaṇâr, and made grants 'from the month of Kârttika of the Siddhârthin year forward.'

1052.— *South-Ind. Inscr.* Vol. I. No. 71, p. 102. Tirumalai Tamil inscription recording the gift of a well.

1053.— *South-Ind. Inscr.* Vol. I. No. 77, p. 107. Tirumalai Tamil inscription recording the gift of a sluice.

¹ Of about the 16th or 17th century A.D.

² Of about the 8th or 9th century A.D.

³ Of about the 7th or 8th century A.D.

R.—Addenda.

1054. — Ś. 787.— *Ep. Ind.* Vol. VII. p. 201, and Plate. Mantrawāḍi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūṭa¹ Mahārājādhirāja Amôghavarsha I.,² and his feudatory Kuppêya :—

(L. 3.)— Śakanripakâl-âtîta-samvatsara-śataṅgaḥ=êḷ-nûr-enbhatt-êḷaneyā Pârthiva-samvatsaram pravarttise . . . Vaiśākha-māsada paurṇamāse(si)y-and=.

1055.— *Ep. Ind.* Vol. VII. p. 212, and Plate. Niḍagundi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūṭa¹ Mahārājādhirāja Amôghavarsha I., and his feudatories Baṅkêyarasa (Baṅkêya)³ and Baṅkêya's son Kundatte :—

(L. 1.)— Amôghavarsha . . . ond-uttaram rājyam-geyyutt-ire.⁴

1056.— Ś. 871.— *Ep. Ind.* Vol. VII. p. 195. Śôlapuram Tamil inscription, dated—

'(in) the year two,⁵ the Śaka year eight hundred and seventy-one, the year in which the Chakravartin Kannaradêva-Vallabha,⁶ having pierced Rājāditya, entered the Torḍaimaṇḍalam.'

The inscription records the construction of a pond named after a daughter of the Gaṅga chief Attimallar (i.e. Hastimalla) alias Kannaradêva-Prithvigaṅgaraiyar,⁷ the son of Vayiri-Adiyaṇ.

1057.— Ś. 875.— *Ep. Ind.* Vol. VII. p. 196. Śôlapuram incomplete Tamil inscription, dated—

'(in) the [eight-hundred]-and-seventy-fifth year of the Śaka (king), while the glorious Attimallar (i.e. Hastimalla) alias Kannaradêva-Prithvigaṅgaraiyar,⁸ was ruling the Kalleḍuppûr-maryâdâ.'

1058.— *Ep. Ind.* Vol. VII. p. 135. Tirunâmanallûr (Bhaktajanêśvara temple) Tamil inscription of the 17th year (of the reign) of the glorious Kannaradêva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.); recording the gift of a lamp by a chief of Milâḍu, named Narasimhavarman, surnamed Śaktinâtha and Siddhavaḍava, of the lineage of Śukra and belonging to the Malaiya-kula (i.e. the family of the rulers of Malaiyanâḍu or Malainâḍu, of which Milâḍu and Malâḍu are contracted forms).⁹

1059.— *Ep. Ind.* Vol. VII. p. 142, and Plate. Tirukkôvalûr (Vīraṭṭanêśvara temple) Tamil inscription of the 21st year (of the reign) of Kannaradêva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.); recording a grant of land by the Vaidumba-mahârāja Śandayaṇ Tiruvayaṇ (i.e. Tiruvayaṇ¹⁰ the son of Śandayaṇ) and his queen Śûttiradêvî.

1060.— *Ep. Ind.* Vol. VII. p. 143. Tirukkôvalûr (Vīraṭṭanêśvara temple) Tamil inscription of the [22nd ?] year (of the reign) of Kannaradêva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.); recording a gift of gold by a female relative of the Vaidumba-mahârāja Tiruvayaṇ.

1061.— *Ep. Ind.* Vol. VII. p. 144, and Plate. Tirukkôvalûr (Vīraṭṭanêśvara temple) Tamil inscription of the 24th year (of the reign) of Kannaradêva (i.e. the Rāshtrakūṭa Kṛishṇarāja III.); recording the gift of 24 lamps by the Vaidumba-mahârāja Tiruvayaṇ.

¹ The name Rāshtrakūṭa does not occur in the inscription.

² See above, No. 71 ff.

³ Compare above, No. 74.

⁴ I.e. 'while Amôghavarsha . . . was reigning increased by one.' According to Dr. Fleet 'increased by one' would be an abbreviation of the full expression "the sixtieth year increased by one."

⁵ According to Dr. Hultzsch, of the reign of the Chôḷa king Rājāditya, mentioned in the sequel.—Compare above, No. 95.

⁶ I.e. the Rāshtrakūṭa Kṛishṇarāja III.; above, No. 93 ff.

⁷ See above, No. 1056.

⁸ Compare below, No. 1080.

⁹ See below, No. 1057.

¹⁰ I.e. the Tiruvaiyaṇ of No. 708.

1062.— *Ep. Ind.* Vol. VII. p. 115. Tirupparuttikkunru (near Conjeeveram) Tamil inscription, recording a grant made by the minister Irugappa,¹ the son of the *Danḍanātha* Vaichaya, for the merit of the *Mahāmaṇḍalēśvara* Bukkarāja [II.], the son of Arihararāja (i.e. Harihara II.) :—

‘(In) the Dundubhi year, (on) the day of Kāttigai (Kṛittikā), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month of Kāttigai.’

[For Dundubhi=Ś. 1304] the date is irregular; see *ibid.* Vol. VI. p. 329, No. 1.

1063.— *Ep. Ind.* Vol. VII. p. 116. Tirupparuttikkunru (near Conjeeveram) inscription, recording that the *maṇḍapa* on which it is found was built by the general Irugappa, the son of the *Danḍanātha* Vaichaya, at the command of (the Jaina priest) Pushpasēna.

(L. 1).— *saṁvatsarē Prābhavē.*

[Prabhava=Ś. 1309.]

1064.— Ś. 1437.— *Ep. Ind.* Vol. VII. p. 20. Amarāvati (Amarēśvara temple) inscription of Kṛishṇarāja, the son of Narasa and Nāgamāmbā, of Vijayanagara :—

(L. 35).— Āshāḍhē=bdē Yuv-ākhyē muni-pura-jaladh-īmdv-amkitē . . Śak-ābdē . . dvādaśyām.²

The king took Śivanasamudra, Udayādri, Vinikonda and Bellakonda, captured the Gajapati king's son Vīrabhadra, and took Koṇḍavīḍu.

1065.— *Ep. Ind.* Vol. VII. p. 185. British Museum (formerly Sir W. Elliot's) plates³ (Kaluchumbarru grant) of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI.,⁴ lord of Vēṅgī, recording a grant to the Jaina teacher Arhanandin (the disciple of Ayyapōti who was the disciple of Sakalachandra-siddhānta), made at the instance of Arhanandin's pupil, the lady Chāmekāmbā of the Paṭṭavardhika⁵ lineage :—

(L. 62).— *uttarāyana-nimittēna.*

Genealogy with lengths of reigns as far as Kali-Vishṇuvardhana [Vishṇuvardhana V.] substantially⁶ as in No. 560. His son Gunaga-Vijayāditya [Vijayāditya III.] ('had his arms honoured' by the Vallabha king;⁷ reigned 44 years); his younger brother the *Yuvarāja* Vikramāditya's son [Chālukya-] Bhīma [I.] (conquered Kṛishṇavallabha;⁸ 30 ys.); his son Vijayāditya [IV.] Kollabigaṇḍa (6 months); his eldest son Ammarāja [I.] Rājamahēndra (7 ys.); having expelled his son Vijayāditya [V.], Tālapa, the son of Yuddhamalla [I.] (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (9 months); Tālapa's eldest son Yuddhamalla [II.] (7 ys.); the son of Kollabigaṇḍa [Vijayāditya IV.] and brother, from a different mother, of Rājamahēndra [Ammarāja I.], viz. [Chālukya-] Bhīma [II.] (Rājabhīma, conquered Rājamayya,⁹ Dhalaga,¹⁰ Tātabikki,¹⁰ Bijja,¹¹ Ayyapa,¹² Gōvindarāja,¹³ the Chōla Lōvabikki, and [his own predecessor] Yuddhamalla [II.]; reigned 12 ys.); his son, from Lōkamahādēvī, Ammarāja [II.].

1066.— Ś. 1238.— *Ep. Ind.* Vol. VII. p. 130. Conjeeveram (Arulāja-Perumāl temple) Sanskrit and Tamil inscription of the time of the Kākatīya¹⁴ *Mahāmaṇḍalachakravartin*

¹ See above, No. 469.

² The date is identical with that of No. 508, and would therefore correspond to the 23rd June A.D. 1515.

³ They contain a short Telugu passage and otherwise a few Telugu words.

⁴ See above, No. 563 ff.

⁵ See above, Nos. 559 and 564.

⁶ But Kubja-Vishṇuvardhana is called Kubja-Vishṇu (compare No. 581), and Indra-bhaṭṭāraka Indrarāja.

⁷ I.e. the Rāshtrakūṭa Amōghavarsha I. or Kṛishṇarāja II.

⁸ I.e. the Rāshtrakūṭa Kṛishṇarāja II.

⁹ Perhaps the Rājavarman in No. 127 above.

¹⁰ Compare above, No. 562.

¹¹ Perhaps the Bijja-Dantivarman of Banavāsi, above, No. 127.

¹² Perhaps the Ayyapadēva in No. 126 above.

¹³ I.e. the Rāshtrakūṭa Gōvindarāja IV.

¹⁴ See above, No. 584 ff.

Pratâparudra of **Ēkaśilânagarî**.¹ The inscription records that **Pratâparudra**'s general **Muppidi** (**Muppidi-Nâyaka**) entered **Kāñchî** and, on the first date here given, installed there a certain **Mānavira** as governor ; and that, on the second date, he made certain grants *etc.* at **Kāñchipuram** :—

(L. 2).— **Naḷ-ābdê || Māsê Śuchau Sarppa-dinê cha kṛishṇê vārê sa-Śukrê.**

(L. 3).— ‘(In) the Śaka year 1238, the **Nala-samvatsara**, (on) a day which corresponded to an eleventh *tithi*, to a Wednesday, and to the twenty-first solar day (of) the month **Āṇi**.’

Friday, 11th, and Wednesday, 16th June, A.D. 1316 ; see *ibid.* p. 128 f.

1067.— *Ep. Ind.* Vol. VII. p. 139. **Tirukkôvalûr** (**Vīraṭṭāṇṇēśvara** temple) Tamil inscription of the 17th year (of the reign) of king **Vijaya-Nandivikrama**.²

1068.— *Ep. Ind.* Vol. VII. p. 139, and Plate. **Tirukkôvalûr** (**Vīraṭṭāṇṇēśvara** temple) Tamil inscription of the 21st year (of the reign) of king **Vijaya-Nṛipatuṅgavikrama**.³

1069.— *Ep. Ind.* Vol. VII. p. 140. Another **Tirukkôvalûr** (**Vīraṭṭāṇṇēśvara** temple) Tamil inscription of the 21st year (of the reign) of king **Vijaya-Nṛipatuṅgavikramavarman**.

1070.— *Ep. Ind.* Vol. VII. p. 193, and Plate. **Śōlapuram** mutilated Sanskrit and Tamil inscription of the 8th year (of the reign) of king **Vijaya-Kampa**.⁴

The Tamil portion records that a chief named **Rājāditya** built a temple *etc.* in memory of his deceased father **Prithivigaṅgaraiyar**. The mutilated Sanskrit portion states that **Rājāditya**'s earliest ancestor was **Mādhava** of the **Gāṅgēya** family, whose son was “he who was renowned as the splitter of even a stone-pillar,” and that from the latter was descended a king whose name is given in the corrupt form of **Atvivarman** (apparently the father of **Prithivigaṅgaraiyar**).

1071.— *Ep. Ind.* Vol. VII. p. 140. **Tirukkôvalûr** (**Vīraṭṭāṇṇēśvara** temple) Tamil inscription of the 5th year (of the reign) of king **Parakēsarivarman** (perhaps identical with **Vijayālaya**, the grandfather of **Parāntaka I.**).⁵

1072.— *Ep. Ind.* Vol. VII. p. 133. **Tirunāmanallûr** (**Bhaktajanēśvara** temple) Tamil inscription of the 28th year (of the reign) of king **Parakēsarivarman** who took **Madirai** (*i.e.* the **Chôḷa** king **Parāntaka I.**) ;⁶ recording the gift of two lamps by a servant of **Kōkkilāṇaḍi**, the queen of **Parāntaka I.** and mother of his son **Rājāditya**.⁷

1073.— *Ep. Ind.* Vol. VII. p. 141, and Plate. **Tirukkôvalûr** (**Vīraṭṭāṇṇēśvara** temple) Tamil inscription of the 28th year (of the reign) of king **Parakēsarivarman** who took **Madurai** (*i.e.* the **Chôḷa** king **Parāntaka I.**) ; recording a gift by a daughter of **Kayirûr Perumāṇâr**, a chief of **Milāḍu**.

1074.— *Ep. Ind.* Vol. VII. p. 141, and Plate. **Tirukkôvalûr** (**Vīraṭṭāṇṇēśvara** temple) Tamil inscription of the 33rd year (of the reign) of king **Parakēsarivarman** who took **Madurai** (*i.e.* the **Chôḷa** king **Parāntaka I.**) ; recording a gift by the regiment of prince **Arikulakēsarin** (*i.e.*, perhaps, **Arimjaya**,⁷ the third son of **Parāntaka I.**).

1075.— *Ep. Ind.* Vol. VII. p. 134. **Tirunāmanallûr** (**Bhaktajanēśvara** temple) Tamil inscription of the 39th year (of the reign) of king **Parakēsarivarman** who took **Madurai** and **Īlam** (*i.e.* the **Chôḷa** king **Parāntaka I.**) ; recording the gift of a lamp by **Mahādēvaḍi**, the queen of prince **Rājāditya**⁷ and daughter of **Ilāḍarāyar** (*i.e.* **Lāṭarāja**), for the merit of her elder brother **Rājādittan Puḷaḷvippavarganḍa**.⁸

1076.— *Ep. Ind.* Vol. VII. p. 144. **Tirukkôvalûr** (**Vīraṭṭāṇṇēśvara** temple) Tamil inscription of the 9th year (of the reign) of king **Rājarājakēsarivarman** (*i.e.* the **Chôḷa** king **Rājarāja**

¹ *I.e.* Warangal.

² See above, Nos. 656-658.

³ See above, No. 712.

⁴ See above, No. 649.

⁵ See above, No. 672 ff.

⁶ Compare above, No. 698.

⁷ See above, Nos. 652 and 653.

⁸ See above, No. 681 ff.

I.);¹ recording a gift by Kundapaṇṇ's daughter Amitravali, the mother of (Râjarâja's) queen Lôkamahâdêvi.²

1077.— *Ep. Ind.* Vol. VII. p. 169, No. 61. Date of a Bâhûr (Mûlêśvara temple) Tamil inscription of the 11th year (of the reign) of king Râjarâjakêśarivarman who destroyed the ships (at) Kândaḷûr-Śâlai; (*i.e.* the Chôla king Râjarâja I.):—

'In the 11th year . . . in daytime on the day of Kṛittikâ, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year.'

[Ś. 918]: Sunday, 14th June A.D. 996.

1078.— *Ep. Ind.* Vol. VII. p. 169, No. 62. Date of an Uḍaiyârkkôyil (Karavandîśvara temple) Tamil inscription of the 31st year (of the reign) of king Parakêśarivarman *alias* the lord, the glorious Râjêndra-Chôḷadêva [I.]:³—

'In the 31st year . . . on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkâṭaka in this year.'

[Ś. 964]: Friday, 23rd July A.D. 1042; but the *nakshatra* is irregular.

1079.— *Ep. Ind.* Vol. VII. p. 137. Tirunâmanallûr (Bhaktajanêśvara temple) Tamil inscription of the reign⁴ of king Parakêśarivarman *alias* the glorious Râjêndra-Chôḷadêva [I.].

1080.— *Ep. Ind.* Vol. VII. p. 145. Tirukkôvalûr (Trivikrama-Perumâl temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Parakêśarivarman *alias* the lord, the glorious Râjêndradêva,⁵ who with his elder brother (Râjâdhirâja I.) conquered Raṭṭa-pâḍi, set up a pillar of victory at Kollâpuram, and terrified (the W. Châlukya) Âhavamalla (Sômêśvara I.) at Koppam.—The inscription records the rebuilding of a temple by a chief of Milâḍu, named Narasimhavarman,⁶ surnamed Raṇakêśari-Râma, of the lineage of Bhângava.⁷

1081.— *South-Ind. Inscr.* Vol. III. No. 81, p. 198. Tirunâmanallûr (Bhaktajanêśvara temple) incomplete Tamil inscription of the 4th year (of the reign) of king Râjakêśarivarman *alias* the lord, the glorious Virarâjêndradêva (*i.e.* the Chôla king Virarâjêndra I.),⁸ who was pleased to be seated on the throne of heroes together with (his queen) Ulagamulududaiyâl (*i.e.* 'the mistress of the whole world').—The inscription records that the king terrified (the W. Châlukya) Âhavamalla (Sômêśvara I.) at Kûḍaḷsaṅgamam and put to flight Vikkalaṇ (*i.e.* Vikramâditya VI.) and Śiṅgaṇaṇ (*i.e.* Jayasimha III.). It gives a number of epithets of his, among which are Âhavamallakulakâḷa, Âhavamallanai-mummaḍi-veṇṇ-kaṇḍa (*i.e.* 'he who saw the back of Âhavamalla three times'), Vîra-Chôḷa, Karikâla-Chôḷa, and Kônêriṇmaikoṇḍaṇ.⁹

1082.— *South-Ind. Inscr.* Vol. III. No. 82, p. 199. Kîlûr (Vîraṭṭânêśvara temple) Tamil inscription of the 5th year (of the reign) of king Râjakêśarivarman *alias* the lord, the glorious Virarâjêndradêva [I.], who was pleased to be seated on the throne of heroes together with (his queen) Ulagamulududaiyâl (*i.e.* 'the mistress of the whole world').—The king terrified (the W. Châlukya) Âhavamalla (Sômêśvara I.) at Kûḍaḷsaṅgam, and put to flight Vikkalaṇ (*i.e.* Vikramâditya VI.) and Śiṅgaṇaṇ (*i.e.* Jayasimha III.); he terrified Âhavamalla a second time, seized Vêṅgai-nâḍu, and performed the anointment of victory.

1083.— *South-Ind. Inscr.* Vol. III. No. 83, p. 200. Tiṇḍivaṇam (Tintriṇîśvara temple) Tamil inscription of the 6th year (of the reign) of king Râjakêśarivarman *alias* the lord, the glorious Virarâjêndradêva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamulududaiyâl (*i.e.* 'the mistress of the whole world').—After the

¹ See above, No. 696 ff.

² See above, No. 716.

³ See above, No. 721 ff.

⁴ The figure denoting the year of the reign is lost.

⁵ See above, No. 744 ff.

⁶ For two short Tamil inscriptions of his see *Ep. Ind.* Vol. VII. p. 146 f.

⁷ *I.e.* Sukra; see above, No. 1058. ⁸ See above, Nos. 753 and 754.

⁹ See No. 819.

information given in No. 1082, the inscription records that the king on a third occasion burnt (the city of) Kampili before Sômêśvara [II.] could untie the necklace which he had put on,¹ and set up a pillar of victory at Kaṇḍikal; that he expelled Dêvanâtha and other *Sâmantas* from Chakrakôṭṭa, and recovered Kanyakubja.

1084.— *South-Ind. Inscr.* Vol. III. No. 84, p. 202. Perumbêr (Tândônṛîśvara temple) Tamil inscription of the 7th year (of the reign) of king Râjakêsarivarman *alias* the lord, the glorious Virarâjêndradêva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamulududaiyâl (*i.e.* 'the mistress of the whole world'). — The king took the head² of the king of the South (*i.e.* the Pândya), levied tribute from the Sêralaṇ (*i.e.* the Chêra king), and subdued the Sîngaḷa (*i.e.* Simhala) country. He five times put to flight (the W. Châlukya) Âhavamalla (Sômêśvara I.), regained Vêṅgai-nâḍu, and bestowed [Vêṅgai]-maṇḍalam on the [E.] Chalukya Vijayâditya [VII.]. He also conquered Kaḍâram and granted it to the king who worshipped his feet. He deprived Sômêśvara [II.] of the Kaṇṇara country, invested Vikramâditya [VI.] with the necklace (of heir-apparent), and conquered and granted to him the seven and a half *lakshas* of Raṭṭa-pâḍi.

1085.— *Ep. Ind.* Vol. VII. p. 170, No. 63. Date of an Uḍaiyârkôyil (Karavandîśvara temple) Tamil inscription of the 16th year (of the reign) of king Râjakêsarivarman *alias* the Tribhuvanachakravartin, the glorious Kulôttuṅga-Chôḷadêva [I.]:³—

'In the 16th year . . . on the day of Uttarâshâḍhâ, which corresponded to a Thursday and to the ninth (?) *tithi* of the second fortnight of the month of Mîna.'

[S. 1007]: Thursday, 12th March A.D. 1086.

1086.— *Ep. Ind.* Vol. VII. p. 147. Tirukkôvalûr (Trivikrama-Perumâl temple) Tamil inscription of Kariya-Perumâl-Periyanâyaṇ *alias* Narasimha, lord of Malâḍu, grandson of Râma Narasimhavarman (above, No. 1080), recording donations that were to be made from the third year (of the reign) of Râjarâjadêva (*i.e.* the Chôḷa king Râjarâja II.).⁴

1087.— *South-Ind. Inscr.* Vol. III. No. 86, p. 210. Chidambaram (Naṭarâja temple) Tamil inscription of the 88th day of the 9th year (of the reign) of king Parakêsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyâl (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the Tribhuvana-chakravartin, the glorious Kulôttuṅga-Chôḷadêva [III.],⁵ who was pleased to take Madurai.— The king assisted Vikrama-Pândya against the son of Vîra-Pândya, subdued a place named Êḷagam, defeated the Maṛa (*i.e.* Maṛava?) army, drove the Simhala army into the sea, took Madurai from Vîra-Pândya and bestowed it on [Vikrama-]Pândya.

1088.— *South-Ind. Inscr.* Vol. III. No. 87, p. 214. Chidambaram (Naṭarâja temple) Tamil inscription of the 118th day of the 11th year (of the reign) of king Parakêsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyâl (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the Tribhuvana-chakravartin, the glorious Kulôttuṅga-Chôḷadêva [III.], who, having taken Madurai, was pleased to take the crowned head² of the Pândya.— The king had the nose of the son of Vîra-Pândya cut off, gave the great city of Kûḍal (*i.e.* Madhurâ) to Vikrama-Pândya, and took the crowned head of Vîra-Pândya.

¹ According to Dr. Hultzsch, the W. Châlukya "Sômêśvara II. had to give up the necklace which was the sign of his dignity of heir-apparent in favour of his younger brother Vikramâditya VI. who had made his peace with Virarâjêndra I." Compare below, No. 1084.

² See above, p. 115, note 2.

⁴ See above, Nos. 812 and 813.

³ See above, No. 756 ff.

⁵ See above, No. 814 ff.

1089.—**Ś. 875.**—*Ep. Ind.* Vol. VII. p. 136. Tirunâmanallûr (Bhaktajanêśvara temple) Tamil inscription of **Kulamânikkaṇ Irâmadêvaṇ**, chief of the district of Muṇai or Muṇai-ppâḍi :—

(L. 1).—Śagar[ai] yâ[n]ḍu 875âvadu.

1090.—**Ś. 876.**—*Ep. Ind.* Vol. VII. p. 137. Tirunâmanallûr (Bhaktajanêśvara temple) Tamil inscription of the queen of **Kulamânikkerumâṇâr**, chief of Muṇai.

(L. 1).—Śagarai yâṇḍu 87[6]âvadu.

ADDITIONS AND CORRECTIONS.

Page 3, No. 5.—Compare now *Ind. Ant.* Vol. XXXII. p. 213 ff.; in line 4, for -*paurṇamâsyâm* read -*pûrṇamâsyâm*.

„ 9, No. 54.—Compare *ibid.* Vol. XXXI. p. 329 ff.

„ 10, No. 56.—Compare *Ep. Ind.* Vol. VII. p. 230 f.

„ 10, footnote 5.—For 78 read 780.

„ 10, footnote 6.—For 7 read 793.

„ 12, No. 68.—Compare *Ind. Ant.* Vol. XXXI. p. 363 ff.

„ 13, No. 74.—Compare *ibid.* Vol. XXXII. p. 221 ff.

„ 14, No. 76.—Re-edited, with Plate, in *Ep. Ind.* Vol. VII. p. 205.

„ 14, No. 79.—On this and No. 201 see now *Ind. Ant.* Vol. XXXII. p. 215 ff.

„ 15, No. 86.—For this and No. 87 compare *ibid.* Vol. XXXI. p. 395 ff.

„ 16, No. 91.—Compare *ibid.* Vol. XXXI. p. 393 ff.

„ 48, No. 267.—Compare *ibid.* Vol. XXXII. p. 216 ff.

„ 49, No. 273.—Compare No. 1018.

„ 58, No. 326.—Plate in *Ind. Inscr.* No. 46.

„ 79, No. 464, line 2.—For Ommaṇa- read Jammaṇa-.

„ 83, No. 487, line 8.—For Nârāyaṇâmbikâ read Nârāyaṇâmbikâ.

„ 88, footnote 5.—For 531 read 530.

„ 112, No. 668.—Compare *Ind. Ant.* Vol. XXXII. p. 57 ff.

„ 131, No. 813.—The date corresponds to Thursday, 12th January A.D. 1161.

I.—LIST OF DATED INSCRIPTIONS

ARRANGED IN THE ORDER OF THE ŚAKA YEARS.¹

Śaka-S.	NUMBER	Śaka-S.	NUMBER
169.—† ¶ <i>W. Gaṅga</i> Arivarman, . . .	108	656.—† <i>W. Chāl.</i> Vikramāditya II., . . .	41
188.—† ¶ <i>W. Gaṅga</i> Harivarman, . . .	109	672.—† (?) ¶ <i>W. Gaṅga</i> Śrīpurusha, . . .	117
261.—† <i>W. Gaṅga</i> Saigotta Śivamāra II., . .	120	675.—¶ <i>Rāshtrakūṭa</i> Dantidurgarāja, . . .	53
261.—† ¶ <i>Bāṇa</i> Malladēva Nandivarman, . .	668	[676].— <i>W. Chal.</i> Kirtivarman II., . . .	48
272(?).—† ¶ <i>Son of W. Gaṅga</i> Vishnugōpa, .	110	679.—¶ <i>do.</i> , . . .	49
310.—† ¶ <i>W. Chal.</i> Satyāśraya (Pulakēśin I. ?), . . .	1	679.—¶ <i>Guj. Rāshtrakūṭa</i> Kakkarāja II., . .	54
366.—† ¶ <i>Chāl.</i> Vīra-Nopamba, . . .	273	684.—† ¶ <i>W. Gaṅga</i> Śrīpurusha, . . .	118
388.—† ¶ <i>W. Gaṅga</i> Avinīta, . . .	112	692.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja II., . .	56
411*.—† ¶ <i>W. Chāl.</i> Pulakēśin I., . . .	2	698.—† ¶ <i>W. Gaṅga</i> Śrīpurusha, . . .	119
500.— <i>W. Chal.</i> Maṅgalēśa (of the reign of Kirtivarman I.), . . .	3	716.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja III., . .	61
[523-24].— <i>W. Chal.</i> Maṅgalēśa, . . .	5	726.—¶ <i>do.</i> , . . .	62
532.—¶ Satyāśraya Dhruvarāja Indravarman of <i>Révatīdvīpa</i> , . . .	7	730.—¶¶ <i>do.</i> , . . .	63, 64
532(?).—† ¶ <i>W. Chāl.</i> Vikramāditya I., . .	21	734.—¶ <i>Guj. Rāshtrakūṭa</i> Karkarāja, . . .	65
534.—¶ <i>W. Chal.</i> Pulakēśin II., . . .	9	735*.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja III., . .	66
[554].—¶ <i>E. Chal.</i> Vishṇuvardhana I., . .	548	735.—¶ <i>do.</i> , and Gōvindarāja of <i>Guj.</i> , . .	67
556 (Ky. 3735).— <i>W. Chal.</i> Pulakēśin II., .	10	738.—¶ <i>Guj. Rāshtrakūṭa</i> Karkarāja, . . .	68
[581].—¶ <i>W. Chal.</i> queen Vijayabhaṭṭārikā, .	23	749.—¶ <i>Guj. Rāshtrakūṭa</i> Gōvindarāja, . .	69
[586].—¶ <i>E. Chal.</i> Vishṇuvardhana II., . .	550	757.—¶ <i>Guj. Rāshtrakūṭa</i> Dhruvarāja I., . .	70
[589].—¶ <i>do.</i> , . . .	551	765 (?).— <i>Rāshtrakūṭa</i> Amoghavarsha I. and Śīlāra Pullaśakti, . . .	72
608.—† <i>W. Chal.</i> Vinayāditya, . . .	26	775 (for 773).— <i>Rāshtrakūṭa</i> Amoghavarsha I. and Śīlāra Kapardin II., . . .	73
611.—¶ <i>do.</i> , . . .	27	782.—† <i>Rāshtrakūṭa</i> Amoghavarsha I. and <i>ch.</i> Baṅkēśa, . . .	74
613.—¶ <i>do.</i> , . . .	28	787.— <i>Rāshtrakūṭa</i> Amoghavarsha I., . . .	1054
614.—¶ <i>do.</i> , and <i>Ālupa k.</i> Chitravāha, . .	29	788.— <i>do.</i> , . . .	75, 76
616.—¶ <i>W. Chal.</i> Vinayāditya, . . .	30	789.—¶ <i>Guj. Rāshtrakūṭa</i> Dhruvarāja II., . .	77
621.— <i>W. Chal.</i> Vijayāditya, . . .	32	789.—¶ <i>Guj. Rāshtrakūṭa</i> Dantivarman, . .	78
622.—¶ <i>do.</i> , . . .	33	797.— <i>Ratta</i> (?) Prithvirāma, . . .	79
627.—¶ <i>do.</i> , . . .	34	799.— <i>Rāshtrakūṭa</i> Amoghavarsha I. and Śīlāra Kapardin II., . . .	80
[631].— <i>do.</i> , . . .	35	809.— <i>W. Gaṅga</i> Satyavākya (Būtuga I.), . .	125
635.—† ¶ <i>W. Gaṅga</i> Śivamāra I., . . .	115	810.—¶ <i>Guj. Rāshtrakūṭa</i> Kṛishṇarāja, . .	81
645.—† <i>W. Chal.</i> Vijayāditya, . . .	36	822 (for 824).— <i>Rāshtrakūṭa</i> Kṛishṇarāja II., .	82
651.—† <i>do.</i> , . . .	37		

An asterisk (*) after the figures for a year denotes that the year is a current year. The Śaka year is enclosed in square brackets when it is not actually given in the inscription, but is obtained by calculation or by the reduction to a year of the Śaka era of a year which in the inscription itself is given according to another era or as a Jovian year. The sign † indicates that the inscription referred to is considered spurious; the sign ¶, that it is on copper-plates.

Here and in the Index below the figures on the right refer to the numbers of the list; 'n' after a figure, to foot-notes. The following other abbreviations are used:—*ch.* = chief; *Chal.* or *Chāl.* = Chalukya or Chālukya; *co.* = country; *di.* = district or division; *do.* = ditto; *E.* = Eastern; *f.* = female; *Guj.* = Gujardāt; *k.* = king; *m.* = male; *min.* = minister; *ri.* = river; *s. a.* = same as; *sur.* = surname; *vi.* = village or town; *W.* = Western.

Śaka-S.	NUMBER
824.— <i>Rāshtrakūṭa</i> Kṛishṇarāja II., . . .	83
831 (for 833).— <i>do.</i> , . . .	85
832.— ¶ <i>do.</i> , . . .	84
836.— ¶¶ <i>Rāshtrakūṭa</i> Indrarāja III., . . .	86, 87
838.— <i>do.</i> , . . .	88
840.— <i>Rāshtrakūṭa</i> Gōvindarāja IV., . . .	89
851.— <i>do.</i> , . . .	90
852.— ¶ <i>do.</i> , . . .	91
855.— ¶ <i>do.</i> , . . .	92
856.— <i>Ch. Bappuvarasa</i> , . . .	967
860.— † ¶ <i>W. Gaṅga</i> Būtuga II., . . .	127
862.— ¶ <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	93
867.— <i>do.</i> , . . .	94
867.— ¶ <i>E. Chāl.</i> Ammarāja II., . . .	563
[868 ?].— <i>Chōla</i> Parāntaka I., . . .	691
871.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III. and <i>Chōla</i> Rājāditya, . . .	1056
872*.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III. and <i>W. Gaṅga</i> Būtuga II., . . .	95
872*(?)— <i>W. Chāl.</i> Vikramāditya VI. and <i>Sinda</i> Permādi I., . . .	224
872 (?)— <i>W. Chāl.</i> Jagadēkamalla II. and <i>Sinda</i> Permādi I., . . .	234
873.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	96
875.— <i>Gaṅga ch.</i> Attimallar Kāṇṇaradēva- Prithvigāṅgaraiyar, . . .	1057
875.— <i>Muṇai ch.</i> Kulamānikkaṇ Irāmadēvaṇ, . . .	1089
876*.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	97
876.— <i>Muṇai ch.</i> Kulamānikkerumāṇār, . . .	1090
880.— ¶ <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	98
884*.— <i>do.</i> , . . .	99
890.— † <i>W. Gaṅga</i> Mārasimha II., . . .	129
893.— <i>Rāshtrakūṭa</i> Khotṭiga and <i>W. Gaṅga</i> Mārasimha II., . . .	104
894.— ¶ <i>Rāshtrakūṭa</i> Kakkarāja II., . . .	105
[895].— <i>W. Chāl.</i> Taila II., . . .	140
896*.— <i>Rāshtrakūṭa</i> Kakkarāja II. and <i>W.</i> <i>Gaṅga</i> Mārasimha II., . . .	106
896.— <i>W. Gaṅga</i> Mārasimha II., . . .	130
897.— <i>W. Gaṅga</i> Pañchaladēva, . . .	132
899.— <i>W. Gaṅga</i> Rāchamalla II., . . .	133
902.— <i>W. Chāl.</i> Taila II. and <i>Raṭṭa</i> Kārtavīrya I., . . .	141
902.— <i>W. Chāl.</i> Taila II. and <i>Raṭṭa</i> Śānti- varman, . . .	142
904.— <i>Rāshtrakūṭa</i> Indrarāja IV., . . .	107
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